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Nov. 12, 2014

Colleen McFarland,
Director of Archives and Records Management
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You have our full permission to digitize all issues of *The Mennonite* and make them available for free, with full-text access.

Best wishes in this important endeavor.

Sincerely,

Anna Groff

Interim Editor
The Mennonite

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Prof. Melvin Gingerich
North Newton
Kansas

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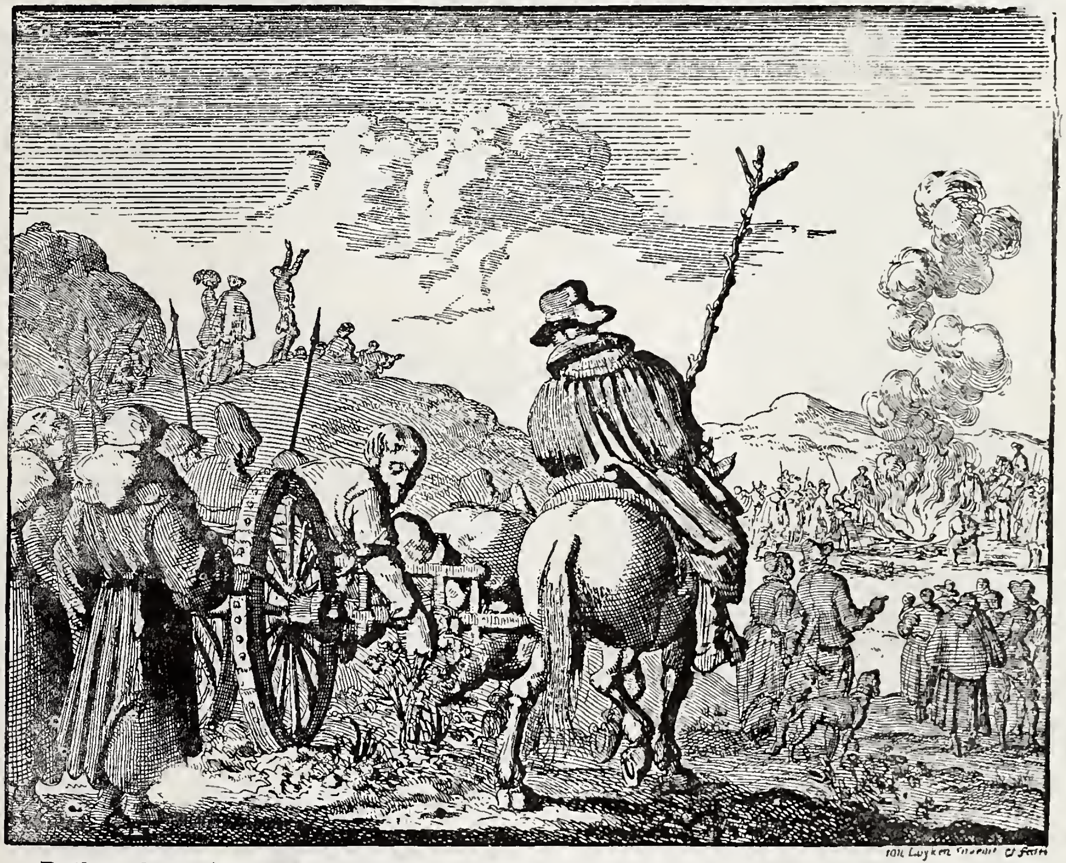
The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

Volume LVIII NORTH NEWTON, KANSAS, JANUARY 5, 1943 Number 1

ntered at the post office at North Newton. Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized Jan. 22, 1919


Jan Luyken [illegible] et fecit

Rather than give up their beliefs, our ancestors gave up their lives. The above picture taken from the *Martyrs' Mirror,* 1938, shows Leonhard Keyser, a Bavarian martyr, on the way to execution, 1527. In those days they won the sympathy of many of the common people, but were persecuted by the governments. Today our government shows us much mercy. But have we by our lives won the esteem of many of the common people?

"THINGS HONEST . . ."

In a recent Sunday school lesson we were exhorted to "Provide things honest in the sight of all men." Paul asks us to be very sincere and consistent in our beliefs and conduct, so that others who disagree with us will have to accept us as genuine. This is a big challenge to us as a peculiar people in these days. A federal hearing officer who was to test certain C.O.'s stated in his introduction that his task was to ascertain the sincerity and consistency of the men in question. Most of us would have expected him to mention the word "sincerity," but he included "consistency." Our total behaviour must be consistent. It is not enough to try to be sincere in one great belief.

In 1943, as the bombers drone, machine guns rattle, and tanks plunge forward, the people at home will heave and push behind the great war effort. Taxes will be higher, the material things of life will be scarcer, and casualty lists will continue to come in. Man will turn a searching eye upon his fellow man to note his behaviour. What if he finds insincerity and, above all, inconsistency?

As Christians we are to be Christians through and through. Our earliest ancestors in Switzerland, Germany, and Holland were so. Note in the following quotations what manner of Christians they were:

Heinrich Bullinger, the successor of Zwingli, in Zurich, and a bitter opponent of the early Swiss Brethren said of them:

> Those who united with them were by their ministers received into their church by rebaptism unto repentance and newness of life. They henceforth led their lives under a semblance of a quite spiritual conduct. They denounced (in Christian professors) covetousness, pride, profanity, the lewd conversation and immorality of the world, drinking and gluttony.

In another book he had to admit that "the people are running after them as though they were the living saints."

A historian, who was an opponent of our faith, wrote scarcely seven years after the beginning of it:

> They soon gained a large following, and baptized many thousands, drawing to themselves many sincere souls who had a zeal for God. For they taught nothing but love, faith, and the need of bearing the cross. They showed themselves humble, patient under much suffering; they brake the bread with one another as an evidence of unity and love. They helped each other faithfully and called each other brothers.

A Roman Catholic theologian, in a book entitled, *Against the Terrible Errors of the Anabaptists*, says:

> Among the existing heretical sects there is none which in appearance leads a more modest, better, or more pious life than the Anabaptists. As concerns their outward public life they are irreproachable. No lying, deception, swearing, strife, harsh language, no intemperate eating and drinking, no outward personal display is found or discernible among them, but humility, patience, uprightness, meekness, honesty, temperance straight forwardness in such measure that one would suppose that they have the Holy Spirit of God.

Another Roman Catholic author wrote concerning the Hutterian Brethren:

> They call each other brethren and sisters, they use no profanity nor harsh speech, they do not swear, they do not use weapons, and in the beginning they did not even carry knives. They are not intemperate in eating and drinking, they do not wear apparel which indicates wordly show. They do not go to law before the magistrates; they bear everything in patience, as they pretend, and in the Holy Ghost.

A Reformed historian wrote in 1720 about the Mennonites of the lower countries:

> Their external life and walk are, as is generally known, highly praised by many, and it is verily true that through their good life they attract much attention. They are very friendly and unassuming toward all people. When others owe them money, they will settle in some way rather than go to law. One does not hear of them that they use profanity or swearing, or that they quarrel among themselves. And whatever occasion demands, they show a zeal against all immorality.

Wolfgang Capito, Zwinglian reformer of Strasburg, wrote in 1527 concerning the Swiss Brethren:

> I frankly confess that in most Anabaptists there is in evidence piety and consecration and indeed a zeal which is beyond a suspicion of insincerity. For what earthly advantage could they hope to win by enduring exile, torture, and unspeakable punishment of the flesh? I testify before God that I cannot say that on account of a lack of wisdom they are somewhat indifferent toward earthly things, but rather from divine motives.

Thus did opponents and enemies of our faith look upon our ancestors when their Christian life was warm and full. Can we expect similar statements from those who are our opponents today?

As we face the difficult year of 1943, we can, perhaps, look for no better way of providing "things honest in the sight of all men" than the example of our ancestors. May the "faith of our fathers" take on a new significance in the time of tribulation.—rw.

(The above quotations are taken from the Book, *Mennonites In Europe*, by John Horsch.)

"THAT'S GREAT"

On January 10, 1943, three years will have passed since a body of men—the late Brother E. L. Harshbarger among them—from the peace churches came before President Roosevelt. They laid before the President their concern for a satisfactory program for conscientious objectors. In the half hour conference they also outlined to him "a detailed plan of action in case of national crisis." The President's reaction to this definite plan was, "That's great, I'm glad you have done it. This is getting it down to a practical basis. It shows us what types of service the conscientious objector will do without fighting. Excellent. Excellent."

This definite plan that was presented to the President has developed into the present Civilian Public Service program. (Source: The Mennonite, January 23, 1940)

NOTICE, WESTERN DISTRICT

All money for the **treasury** of the **Western District Conference Peace Committee** should be sent to **Rev. B. H. Janzen, Lehigh, Kansas.** Brother Janzen, the newly elected treasurer, suceeds Brother Walter H. Dyck, former treasurer.

All orders for literature should be addressed to **Reynold Weinbrenner, North Newton, Kansas.** Booklets, Nos. 1, 2, 3, and 6 of the **Mennonites and Their Heritage series** are now available. These are the booklets which are used in the core course of our C.P.S. camps. These booklets are worthy of wide distribution. Order yours now. Single copy price is twenty cents, postpaid. Ten or more sell for fifteen cents each, postpaid.

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1943 THIS YEAR 1943

ARISE! SHINE!

ONLY A FEW BRIEF days separate New Year from Christmas. Should anyone ask us to diagram on paper our thought (or shall I say "feeling") concerning New Year, what a variety of Pictures there would be!

To me, looking back across the years, life stretches a road through long valleys and heights. Each Christmas forms a height; each valley is a year. In every valley's lowland stands the Cross, deep bedded in the soil from which it rises graceful, lofty—spreading its arms far across the valley in prayer for its souls, rising upward still to touch the dome of Heaven that there may be a way to enter in.

Before descending down into the valley of this New Year, let us pause one moment yet upon the height of Christmas passing so quickly from us.

Christmas is a season of light. Christmas and light cannot be separated. They are more than comrades—they are one in essence. Light is Christmas. Christmas is light. Heaven's Light was sent to earth to lighten every man. This act imposed upon the heart of earth so transcending all finite conception, has become to us our Christmas. Though we cannot comprehend the love of God as it manifests itself in its fullness through the gift of the Son, we can yet come as came the Shepherds and receive the Light as Heaven gives to us the understanding for it.

Because the birth of the Babe of Light was with outward manifestations of light, we still build up for ourselves a "Halo of light" about each Christmas day. Too soon, however, we forget that "the glory of the Lord" which fell upon the Shepherds on that night, faded again into darkness; the song of the angels died away in the distance and the star shone only until its mission was fullfilled, but the Light!—The Light remained!

And I? What have I left if, like on that first Christmas night, my "halo" which I have created about the manger passes away? What have I left when I must put out the candles and lay away the glittering, shimmering things that spread a glory all round? If "the true Light which lighteth every man" came in all and through all to my soul, the Light of Christmas will remain to bless me through the year.

If! . . . This *if* makes all the difference in the dawning of a New Year's day for the valley of another year lies spread before each pilgrim in its dark uncertainties. If I have the Light within, I shall descend into the darkness unafraid for the Light shall illuminate the way through the valley's changing scenes.

If! . . . O should my soul, by grace, have received into its chambers the illumination of the Christ in the holy season just passed; should the desire for the Light have been strong enough within my breast to lead me as it led the Shepherds and the Wise men for from that which filled thoughts and hands on other days; should I have knelt before Him, worshipped Him and received Him in joy and gratitude—then shall my soul as it descends into the valley of the New Year, not only be alight with Light but it shall throb with the Spirit. I shall go traveling through the year, through its highlands, through its lowlands, praising and glorifying God as once the Shepherds and the Wise men traveled through Judea's rugged lands.

To praise, to glorify God, is to let the Light shine forth. The Light is not given to us for our own soul's warmth and joy alone, but it is given to be shed abroad into earth's darkness. Is there darkness? Futile question! We know there is—thick darkness, deep and sullen.

As we leave the Light of Christmas and descend into the valley of another year, may the Voice of the Almighty shake our very being as it speaks again.

"Arise! Shine! For thy Light is come." *—Joanna S. Andres*

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« « JOTTINGS » »

—**Ebenezer Mennonite Church, Bluffton, Ohio:** Sunday, December 20, was a full day for some of our young people and also for the pastor, Rev. A. C. Schultz. At two o'clock in the afternoon was the broadcast of the young people. This time the mixed chorus gave a half hour program of Christmas carols. This is a weekly program over W F I N, Findlay. The regular time for this broadcast is four o'clock. In a very impressive ceremony took place the wedding of one of our sons, Howard Amstutz and Meta Sorenson of Sidney, Montana. The wedding took place at four o'clock and was an open church wedding. Both parties are graduates of the Moody Bible Institute. In the evening the Bluffton College Choral Society gave its fortieth rendition of Handel's "Messiah." A few of our peole took part in this.

—**Civilian Bond sales** as of December 17 were $602,050. Of this amount $505,800 was subscribed to by Mennonites.

C.P.S. Camp briefs: On December 10, 1942, a total of 5,302 boys were in Civilian Service. Of this number about 40 per cent were Mennonites. Men in C.P.S. camps have given over six hundred dollars to the war sufferers' relief fund of the M.C.C. This money came through Sunday Schools or from occasional fasts for this cause. C.P.S. Camp, No. 60 at Lapine, Oregon, has been opened by the M.C.C. A carload of boys from Denison, Iowa and Weeping Water, Nebraska, together with a carload from the Fort Collins and Colorado Springs camps in Colorado, and the Hill City camp in South Dakota comprise the personnel of the new camp. The camp's work is under the Bureau of Reclamation. Brother Rufus Franz and Jacob Goering are director and assistant director respectively. Brother Arthur money came through Sunday Schools or from oc- Wiebe is dietitian, and Sister Mary Duerksen is nurse-matron.

—**Brother A. S. Bechtel, Hanston, Kansas,** writes, "The blizzard of last Saturday night, December 26, disrupted the church service schedules out this way. It is nothing new for us to miss out when mud or snow come along. . .It seemed strange not to have **The Mennonite** come last week. We eagerly look for it and usually read the "jottings" first of all. That is where we get the church news mostly. It will be interesting to learn about the filling of the present existing vacacies in pulpits. There are quite a number of them, I believe—Second Mennonite, Beatrice; Bethel College; Eicher, Noble, Iowa; Wayland, Iowa; Kingman, Kansas. (There are a number of others in addition to the ones mentioned.)

—**Bethel Mennonite Church, Mountain Lake, Minnesota:** This church is observing the annual week of prayer, January 3-10. " 'Objectors Risk Death For U.S.' This is the headline of the **Des Moines Sunday Register** of December 13. Under it is an article on the C.P.S. Camp at Denison, Iowa, telling of its work in a very commendable way and announcing that some of the boys had volunteered to be subjects in medical experiments at the University of Illinois. The article also includes quite a number of pictures of the camp. One picture features Willard Friesen, one of our members, making a lamp for a Christmas present. This article is a gratifying recognition of the fact that these boys are far from being cowards but are willing to serve their God and country by laying down life if need be so long as they may be true to their conscience." (Could someone send a copy of this paper to **The Mennonite Historical Library, North Newton, Kansas?)**

—**Inman Mennonite Church, Inman, Kansas:** Approximately 90 pounds of dressed chicken and 60 pounds of cookies and coffee were sent to C.P.S. camps for Christmas. "The pastor (J. E. Kaufman) served the Bethel Mennonite Church, Waka, Texas, with baptismal and communion services on December 6."

—**East Swamp Mennonite Church, Quakertown, Pa.** "Although people slander these boys (C. O.), yet we are glad that this our 'Free America' still recognizes their convictions. Let us remember that America is the land of the free. Freedom of conscience is one thing that we can still enjoy." "The C.P.S. offering amounted to approximately $70. You are doing splendidly in supporting this work. Mr. and Mrs. Abraham Unruh are interested in an undenominational church in southern Illinois. Mr. Unruh may be a candidate for the church. The Ladies Aid is planning to send some good used clothing to the Napier Church, where Rev. and Mrs. George Gregor are ministering."

—**For the church bulletin:** "The M.C.C. has ascertained that about fifty cents per month or $1.50 for the next three months, December 1, 1942, to March 1, 1943, will be required per member to meet all C.P.S. camps expenses."

—**West Zion Mennonite Church, Moundridge, Kan.:** The church sent 115 pounds of clothing to Akron for relief. From the bulletin, "Let us do what we can in the matter of buying government civilian bonds. By doing this we may show our loyalty and appreciation for our government."

—**The Missionary News and Notes,** a monthly paper published by the Women's Missionary Association of the General Conference and edited by Mrs. R. A. Goerz, has a subscriber's list of 6,285. Mrs. Gerhard Friesen has charge of the German department in the paper.

—**Churches** which have adopted **the 100 per cent subscription plan** for either **The Mennonite** or the **Bundesbote** are: **Tabor Mennonite,** Goessel, Kansas; **Goessel Mennonite,** Goessel Kansas; **West Zion Mennonite,** Moundridge, Kansas; **Zion Mennonite,** Elbing, Kansas, **First Mennonite,** Newton, Kansas; **First Mennonite,** Beatrice, Nebraska; **Second Mennite,** Beatrice, Nebraska; **First Mennonite,** Hillsboro, Kansas; **Alberta Community,** Portland, Oregon; **Menno Mennonite,** Lind, Washington; **Bible Mission,** Chicago, Illinois; and the **Wisner Mennonite,** Wisner, Nebraska. These churches are to be:

(continued on page 5)

MENNONITES and RURAL LIFE

By J. Winfield Fretz

THE LORD'S ACRE

There are many rural church young people's groups which are very inactive except for the stated meetings for worship and discussion at regular intervals on Sunday afternoon or evening. There are many deeds of Christian service which such groups could render if they had the vision and the enthusiasm.

What Has Been Done

In looking around one finds most interesting illustrations of such service projects that have been carried on by zealous young people who wish to go a step beyond discussing their Christian faith. The young people of the Second Mennonite Church at Beatrice, Nebraska, started with three interested members to meet with their minister once a week to discuss ways of strengthening and demonstrating their Christian testimony. The group grew to a size of forty members including young people from the Church of the Brethren, the Christian and the Methodists. Out of their discussions and devotional life came the decision to help a needy family repaint and repair its house.

Another illustration of an effective church young people's project is found among a group of Mennonite young men from Michigan. One evening in the spring of 1938 while this youth group was seated around the kitchen table of one of their farm homes they decided to organize the Huron Missionary Farm Club. It was a cooperative endeavor to raise funds to support various missionary causes. The project called for the rental of two acres of land from one of the farmers to raise sugar beets. Ten young men ranging in ages from sixteen to twenty-one, planted, thinned, hoed and harvested the beets. The job required over 150 man-hours of labor besides the teams and tractors required for the work. A net sum of over one hundred dollars was realized from this venture. The plan was continued and expanded in following years. The money was used to support a mission in Flint, Michigan.

What Needs to Be Done

Everywhere and always there is need for help. Christians should be be alert to these needs and ready to respond with material help as well as with sympathy and prayers. Today all true Christians will want to give and share sacrificially. A sad and impoverished world needs the healing hand of God. We who profess to be His followers and disciples must spread His love and help. In addition to the established activities of the church such as educational institutions and missions there are demands today for funds and service for reconstruction and peace. Among the Historic Peace Churches the need for support of C.P.S. camps is great. We must meet our quota. We dare not fail. The Mennonite Church is on trial. If we fail her today it will be too late tomorrow.

Mennonite Young People ought everywhere to act unitedly toward meeting the needs of the hour. Why not follow in the footsteps of others in appropriating an acre or two or five as "God's Acre" and using the project or its equivalent in cash for the support of God's work? This kind of project would be more fun than work if entered into with a wholehearted Christian spirit. A few hours a week by eight or ten young people could do great things for God and their fellowmen in the time of need.

JOTTINGS

(continued from page 4)

congratulated for promoting in such a manner this part of the educational work of our conference.

—In a letter to the churches of the Northern District, **A. W. Friesen, Chairman of the Peace Committee,** calls attention to two articles. The first, "Another Problem" in **The Mennonite** of December 8. Secondly, "Britain's Volunteer Guinea Pigs" in **Reader's Digest** of January, 1943.

—Bulletin, **First Mennonite Church, Philadelphia, Pa.,** The First and Second churches recently sent 210 pounds of clothing for relief. The First Church divided its White Gift into three parts for C.P.S. camps, nurse at the home for the aged, and for the Spiritual Council for Relief.

—**Watch Night Service**—A four-hour watch night service was conducted in Memorial Hall at **Bethel College on** New Year's Eve. About sixty friends were present. The old year slipped out and the new year was ushered in while all those present were kneeling in prayer. Earlier in the evening, games, refreshments, hymn-singing, and a candlelight and resolution ceremony were held.

—**The Bethel College Faculty New Year's Retreat** was held in Memorial Hall on Sunday afternoon, January 3. These services, held regularly for several years, have been sources of great spiritual blessing. With the thought that it is better to light a candle than to curse the darkness, Bethel College seeks the prayerful concern of its friends during its current efforts to keep "the bushel off the candle."

—The **Intermediate C. E.** society of the **West Zion Church, Moundridge, Kansas,** had a social on the evening of December 31, followed by a watchnight program.

—The **C. E. Society** of the **Salem Church, Dalton, Ohio,** had its December social in the form of a banquet. The social committee sold tickets for the price of thirty-five cents.

—**The First Mennonite Church, Reedley, Calif.,** has five organized societies, Junior, Junior-Intermediate, Intermediate, Young People, and Adult. They number approximately 140. Except for the summer months when the young people's groups are combined, each society carries on its own program.

(Continued on page 8)

DAILY DEVOTIONAL MESSAGES

By Wilbert A. Regier, Los Angeles, California

JANUARY 9—*"When thou prayest,"* Matt. 6:6a.

The Lord Jesus is taking it for granted that every child of His is going to pray, for He says, *"When thou prayest."* But every Christian that is really spending time with his Lord has long ago discovered that it is one of the hardest things to do, for to pray means to take time, and it seems so often that we have time for every thing else but prayer. It has been said, "Our laziness after God is our crying sin. No man gets God who does not follow hard after Him, and no soul follows hard after God who is not after Him in early morn."

JANUARY 10—*"Enter into thy closet,"* Matt. 6:6a.

The Lord Jesus, being the man of prayer that He was, knew all to well of the battles the praying Christian faces. The demands of the new day never seem so pressing as they do when we fall upon our knees before God——Oh, the voices that then make their bid for a hearing. You must, therefore, shut yourself in with God and Him alone. How we need to learn to remain on our faces before Him until we, through His strength, have overcome every barrier, and thus are able to say, "I met the Lord!"

JANUARY 11—*"And when thou hast shut thy door,"* Matt. 6:6c.

The "Family Altar" is one of the greatest needs of the American home. But in all its importance, it can never replace that time in which the individual is alone with God. *"And when thou hast shut thy door!"* That calls for special training of the mind. It is possible to shut the door of our room and have our mind still far removed from God. God, however, can hear only the prayer of the one whose mind is wholly stayed on Him. We need to give heed to the word of Paul in Col. 3:2, R.V., *"Set your mind on the things that are above, not the things that are upon the earth."*

JANUARY 12—*"Pray to thy Father which is in secret,"* Matt. 6:6d.

We need to enter into a new recognition of the fact that when we pray we are to be actually speaking with God. For in prayer there are only two involved, God and you. Notice the prayer life of Daniel, (Dan. 9:3, 17) *"And I set my face unto the Lord God. . . . Now therefore, O our God hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake."* He enters God's presence. He lays his case before God, and when he is through praying, God knows the thing that He desires, for he prayed not for the ears of man to hear, but that God might hear and answer.

JANUARY 13—*"And thy Father which is in secret shall reward thee openly,"* Matt. 6:6e.

It is impossible to over-emphasize the need for that quiet waiting upon God in the *secret place.* One reason why so many of God's children do not make more progress in their Christian life is because they are not at ease when they are alone with God. As a result they are left without a testimony in the presence of others. Oh, how much is missed by not being more with Him! But having been hid away with Him, He will see to it that we shall be rewarded openly. That does not necessarily mean that it will take place in this life—*perhaps, we must wait until we stand before Him!* But our Lord will not forget. Note I Cor. 15:58.

JANUARY 14—*"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in Thee,"* Isa. 26:3.

What a challenging trust when all about us we are constantly witnessing the very opposite in the lives of those who know not Him, whom to know is life eternal. The child of God knows that he is at peace with God, because Romans 5:1 says, *"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ,"* He is at rest, for Phil. 4:7 says, *"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."* May our minds therefore be constantly stayed on Him.

JANUARY 15—*"Then the Lord . . . touched my mouth,"* Jer. 1:9.

How often things would be different in the relationship of man with man, if we as God's children would, as did Jeremiah, wait for the touch of God's hand upon our lips. So often we are guilty of the thing James warns against when he said, "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be." Let our constant prayer be, *"Set a watch, O Lord, before my mouth; keep the door of my lips,"* Ps. 141:3.

JANUARY 16—*"I press toward the mark for the prize of the high calling of God in Christ Jesus,"* Phil. 3:14.

So many in our day live as though they have done God a tremendous favor by receiving Jesus Christ. They seem to forget that the acceptance of Christ is but the beginning of the Christian life. Paul made the Christian's walk his constant concern, for listen to I Cor. 9:26-27, *"I therefore so run, not as uncertainly: so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway,"* May Wesley's prayer also be our prayer, "Lord, let me not live to be useless."

PRISONERS OF WAR

By Marie J. Regier

(Continued from last issue)

Received Into a Catholic Mission

About five o'clock we arrived in Hsin Hsiang. We wondered where we would stay for the night. To our surprise and delight the truck stopped in front of the Catholic Mission. We were very cordially received and given the best of treatment. Though plain and not very large, the room is clean. We have a room to ourselves and we get splendid food, something of a German flavor. While there are some twelve Catholic priests and one Catholic sister interned here, there are also a German sister and two Chinese ones here. They can take care of us, and the German sister is free to come and go as she pleases. There is also a German Catholic Father who can come at will and do things for us.

We may not leave the compound, but we can walk around outside. There is also a roof garden where we can walk and have a look over the whole place. We have roll-call each morning and each night. We eat at nine (old time eight), at one, and five-thirty. And just now we found out that we also get tea. . . . We do not know how long we are going to stay here. In Kai Chou we were told that we were supposed to go on to Peking from here, but here they had not been told; so I do not know.

Dec. 12—Yesterday morning when we came down for roll-call, I noticed that no one said anything. Later in the morning when we met up on the roof garden, everyone greeted us very friendly; then Father ———— said, "You must think we were very glum this morning. No one greeted you, but it is one of our regulations that we have our morning meditations, and we do not speak to anyone until after we have eaten." So I thought here was my chance. I asked whether sometime we might join them in their worship service. "Why yes," the father said, "we would be glad to have you. I did not mention it before because—well you know one sometimes doesn't quite know about those things, but since you mention it—also any time you would like to go into the little chapel you are welcome." It is a lovely little chapel with a Chinese note in it. The little "ting" which contains the crucifix is Chinese—both in its architecture and its coloring. Also the flowers which decorate it are Chinese paper flowers. The red of the benches also is Chinese red. About three o'clock in the afternoon the Father called me to tell me that there would be a little vesper service in about five minutes if I cared to attend. It was all singing or chanting, mostly singing. I loved it.

Ein Advents Lied

Dec. 17—Each morning we sing, "Ein Advents Lied aus dem *Gesangbuch mit Noten*." Would that the world sang them! It seems so depressing to think that practically the whole world is now enmeshed in this terrible war. One feels like saying with the prophets of old, "Oh Lord we have sinned. Our sins have brought this upon us. Lord have mercy upon us and forgive us all our transgressions." What infinite patience God has with us poor human beings to have stood us so long. What love to still go on with us!

There are short vesper services every day now until Christmas.

Back to Kai Chow

Dec. 31—This morning we started out trying to get ready to go. We went up and down the streets a lot piling up rickshaw fees, before we finally had a traveling permit and had made a trip to the bus station only to be reaffirmed that the bus did not go until January 3. Then we found a big box at the officers' station which had been sent us from Kai Chou. This takes us back to Christmas eve. A few days before we had written a letter to the officer in Kaifeng asking if we might not be sent home where we had our belongings. Some of the officials came and told us that this letter could not be sent. We could not go, but they would bring out any things we wanted. So we wrote down lists of things we wanted. Thus far nothing had come, and we hoped that now since we were going home it would not come. But here it came after all. But as much as we can see it seems to be mostly old letters and papers. Eventually we got in touch with the interpreter, and he was willing that we go with him. But he was delayed today because two of the wounded had died, and there had to be different matters attended to.

A Night in a Japanese Hotel

So we are spending the night in a Japanese hotel. We sit on the floor on cushions on a matcovered floor. My typewriter is on a little low table. Near us is a charcoal stove which keeps us comfortably warm. In one corner is sort of an altar with two round loaves of bread—evidently a little shrine. A pretty Japanese girl had been serving us tea, tending to the fire and bringing us clean nightgowns and padded kimonos.

We spent Christmas differently than we have ever spent it before, and now we spend the last day in the year differently than we have ever spent it before. Tomorrow we expect to go back sure, though we are prepared not to find our home as we left it. However "Bis hierher hat der Herr geholfen"; er wird auch weiter helfen. We will perhaps have to arrange our manner of living differently after we get back in order to make our dollars reach as far as possible.

Addition to my Diary—April 28, 1942

Last fall one time I went into the city with one of the Bible women to visit in the homes of Christians. We visited a mother whose hand had a terrible boil on it. She couldn't even be up, it was so bad. Her daughter and husband were living with her. The husband had been able to get a job in the city. The couple had formerly been quite happy, but now the man had taken to smoking opium, and the young woman was just at wit's ends. She had been interested in the gospel, had attended instruction classes once. Her mother was a Christian. But now one evening she brought two ropes and suggested to her mother that they both hang themselves. But the mother said, "No, that would not be right," and she dissuaded the daughter from doing it. We tried to comfort them and point out to the young woman that God sometimes tries our faith. She said, "Yes, I used to know that, but I had forgotten. I thought that God did not care what happened to us." They seemed to appreciate very much that we had come. The case impressed me very much. I put it down on my prayer list, and I don't think I have missed a day praying for this young woman and her husband.

Some time after we, came back from Hsin Hsiang we received the good news that the husband had stopped smoking opium and that he had admitted that he had certainly wronged his wife and mother-in-law. That was certainly happy news. I asked whether he was open to the gospel. It seemed that they didn't quite know. I continued praying.

Last week or so the mother came over to see us. Her hand had healed completely, though the fingers are still a bit stiff. She said that her daughter had been baptized and had taken her first communion. She had suggested to her husband that she tell him some Bible stories. He listened and said, "I believe I want to believe your Jesus too."

I still continue to pray, but I certainly praise God for what has taken place thus far.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

Published every Tuesday, **except the weeks of July Fourth and Christmas,** by the Board of Publication of the General Conference.

Business Office, Mennonite Publication Office, Newton, Kan.
Editor ...... Reynold Weinbrenner, North Newton, Kansas
Subscription in advance, $1.50 .... Foreign, $2.00

Address all contributions and communications for this paper, and exchanges, to THE MENNONITE, North Newton, Kansas.

Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS.

JOTTINGS

(Continued from page 5)

The various groups worked out several church programs in unison. Each has its own budget for its program. However, at joint meetings $45.50 was raised the past year. Of this $27 went for C.P.S., $11 for the California C. E. Union, $4.40 for the Ernst Harder Fund, and $3.10 for General Conference Young People's work. Reuben Bergthold is superintendent of the C. E. societies.

—**Elmer Janzen,** Bethel student and son of Rev. and Mrs. B. H. Janzen, Lehigh, Kansas, left for the C.P.S. camp at Downey, Idaho, in the month of December.

—Bulletin, **Salem Mennonite Church, Dalton, Ohio:** "Are you a reader of **The Mennonite?** The church paper should be in every home. We urge you to subscribe if you do not now have it. New subscriptions are $1.00, renewals $1.50 per year." (This is a worthy example of what pastors can do to put one of our church papers in every Mennonite home.—Editor)

—**Bluffton College:** Rev. John Esau, local evangelist, addressed students and faculty people on December 18, during the regular chapel hour. He built his talk around the sixteenth verse of the third chapter of John, giving the passage a special Christmas and evangelistic emphasis. Brother H. W. Berky, instructor in chemistry at Bluffton College, who was confined to his home for several weeks because of illness, has now resumed his work. Paul Stauffer, instructor in speech at the college underwent an operation for appendicitis recently. He is making a normal recovery.

—**The First Mennonite Church, Reedley, California,** faced certain problems. Three committees were asked to make investigations along their particular lines of activity and then to report to the church council, which in turn will report to the church at a special congregational meeting. Furthermore, the church council meets monthly to consider church matters. In this way a fairly large number think through church problems intensively and are able to offer their particular insights.

—**First Mennonite Church, Upland, California:** The new year book is to contain the addresses and telephone numbers of all resident and non-resident members (The editor hopes to receive one). The church now has a bulletin rack in which to keep important literature for church work, so that it is always available and in a place where it is kept neat and in order. In it is literature concerning civilian bonds, C.P.S. camps, relief, and copies of the General Conference stand on peace and war. The ladies shipped 150 pounds of garments and comforters to Canada for relief.

—**The American Civil Liberties Union** in a letter to the war manpower commissioner, Paul V. McNutt, has suggested that the five thousand C.O.'s now in public service camps be drawn upon for agricultural and hospital work as an aid in the solution of the manpower problem.

Sponsored by
the Young People's Union of the General Conference
EDITOR
R. Weinbrenner
North Newton, Kansas

Mennonite Youth

"A United Mennonite Youth in Christ"

Y. P. U. OFFICERS
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WORKING IN A MENTAL HOSPITAL

(The following is an excerpt from a letter written by Lowell Hershberger, who is working in the Duke Hospital, Durham, North Carolina)

I can tell you with assurance that I will like it here. The work is fascinating, and there are opportunities for an endless number of desirable things here. There are seventeen C.P.S. men here now, and three more are coming. We are divided into two units, one for the Neuro-Psychiatric Ward, and one for the Operation Rooms of the hospital. I am the latter one. Our duties are more exacting than tedious or menial. We are working eight hours per day six days a week, and our duties are not endless although they seem to be so when one attempts to put them on paper. Briefly, we call for patients in the wards, bring them to the operating room designated, fix them up on the operating table in the position and manner required for the particular operation, be on call in the operating room during the operation, return the patient to the ward, clean the room for the next operation, etc. We are training under old attendents now, and will be expected to take over completely in a couple of weeks. The only information we receive is the name of the operation, the name of the patient, his location in the hospital, and the time to call for him. From this we are expected to know how to set up the patient on the operating table with all the necessary gadgets, etc.

We wear a regular intern's uniform (distinguished by a green diamond on the sleeve) with white skull caps and masks—and helmets and goggles when the operation is under ultra violet rays as most of them are. The operations run from brain operations to gory ones like collapsing a lung where three ribs are removed through a long incision. I have been on the ward only two days and have seen fifteen to twenty such operations.

NOT HOPELESSLY HANDICAPPED

"I cannot bring myself to believe that our children are hopelessly handicapped because they take baths in washtubs in front of the kitchen range, read by the light of kerosene lamps and sleep in unheated bedrooms. They're never going to be miserable because of physical inconveniences. Perhaps the best thing we can give them, in a world where possession of material things becomes ever more precarious, is a tough-fibered indifference to discomfort, and no desire at all for soft living." —Quoted from the book, *We Took to the Woods,* by Louise Dickinson Rich.

C.P.S. CAMPS

Assistant Directors' School a Success

Brother Henry A. Fast reports that the school for Assistant Directors was satisfactory to Selective Service System, the National Service Board, and the church agencies.

Important in the school's sessions were the interviews with the officials of Selective Service System. Capt. Fisk, Major McLean, Mr. Olson, and Col. Kosch were thorough and helpful in their presentation of the government concerns in regards to camp safety measures, food problems, medical needs, work hours, etc.

A highlight of the school was the session when General Hershey discussed problems relative to the many phases of the camp program. The General seemed to be quite understanding and his contribution was very much appreciated.

Mental Hospital Units Functioning Smoothly

After visiting the four mental hospitals (Staunton, Va.; Farnhurst, Delaware; Marlboro, N. J.; Norristown, Pa.) Brother John H. Mosemann reports that the Mennonite units appear to be serving satisfactorily.

The boys find the work challenging and worthy of their best efforts. Though the work hours are usually long, the boys seem to appreciate a type of work which permits them to be of service to unfortunate people.

Without exception the hospital superintendents speak well of the quality of service the boys are performing. Public relations are favorable.

Religious life committees organized among the boys are arranging for the spiritual life needs of the assignee group.

About the Canadian Conscientious Objector

1. One hundred boys from Eastern Canada were recently called to National Park service in Alberta.

2. Brother Edward Gilmore of the Brethern in Christ Church has been appointed Spiritual Director to the camps in British Columbia.

3. Brother J. B. Martin and E. J. Swalm are spending four weeks in a tour of C.O. camps. This tour will include personal interviews, preachings, and contacting government officials.

4. The forty boys who are engaged in forestry work at Chalk River, Ontario, are served over weekends by nearby ministers.

5. Three more Civilian Fire Fighters have landed in England. —November 25

SENIOR DEPARTMENT

PEACE SERIES FOR JANUARY

Bible Reasons for Being a Christian Objector (C.O.)
Matthew 5:38-48

I. Worship Service:

1. Songs: "O Master let me walk with Thee" No. 223; "O brother man fold to thy heart thy brother" No. 229. 2. Reading of leading topic, prayer, and leader's remarks. 3. Roll call to be answered by scripture passages on love, peace, and goodwill. 4. Offering for C.P.S. camps.

II. Leader's Introduction:

We are convinced that God requires of us that we refrain from going to war. We can not enter the army or the navy as combatants, nor as non-combatants, for the purpose of the whole army is to function as a war machine. We claim to be followers of Jesus Christ. The Bible teaches that He came to save and not to destroy men. We cannot kill, because He taught us the value and the sacredness of all human life. He lived a life of helpfullness, of love, of service, of goodwill. He gave us an example and bade us follow Him. He commanded us to love, and war does not foster love. He went about "doing good," and I cannot do good by killing others in war.

War is contrary to the teaching of the Fatherhood of God. The Bible teaches that God causes the sun to shine over the bad and the good, rain to fall on the just and the unjust, and that He is is desirous not of the death of the sinner, but that he repent and live. He **so loved** the world that **He gave** even His only begotten son to save them.

Jesus, who says that whosoever sees Him sees the Father, tells us to love our neighbor as we love ourself. That means that I will do my neighbor no harm, either by taking his life or by destroying his property. It means, further, that if I love him truly I will do all that I can in various ways to be helpful to him. The Civilian Public Service program offers opportunity for helpfulness, and the Christian Objector can practice the teachings of the Bible by sharing in it.

III. Suggested Topics for Short Talks:

1. "Those That Take the Sword Shall Perish" Matt. 26:52. 2. "The Meek Shall Inherit the Earth" Matt. 5:5. 3. "Children of God Are To Be Peace-makers" Matt. 5:9, Heb. 12:14, Rom. 12:18. 4. "Christians are to overcome evil with good" Romans 12:21 Matt. 5:39-40. 5. "Christians In Relation To Their Enemies" Matt. 5:44, Prov. 25:21-22, Matt. 5:39, Mark 11:25-26, Rom. 12:14, 20. 6. "Christ's Example " I Pet. 2:21,23. These topics are to bring out the Bible reasons for being a ChristianObjector to war.

1. In what way do Jesus' words, Luke 6:46. "Why call ye me Lord, Lord, and do not the things which I say?" apply to the waging of war? 2. May the Christian use force under any circumstances? 3. What proof have we that the way of life that Jesus recommended works? 4. Is suffering a necessary part of his way of life?

V. Facts for Study.

The Bible teaches: 1. "Thou shalt not kill." War takes life. 2. The infinite value of the human soul Mark 8:36, 37. War brutalizes and destroys the finest qualities of the soul. 3. To love our neighbors, Luke 10:25-37, and that means those who may be downtrodden and underprivileged and in need of help in one way or another. 4. To love our enemies, Matt. 5:43-44, and not to maim and kill them and their children. Jesus does not make any modifications, for His followers this is a direct command. 5. To forgive those who tresspass against us. Mark 11:25-26. This and only this certifies that we are children of our Father which is in heaven. Forgiving includes that we will do no harm to the person or people who have wronged us or to their property. 6. We are bidden to follow in Christ's steps, I Pet. 2:21, 23, and not to retaliate evil with evil, but to suffer willingly. 7. Christ's whole life was one of love and kind acts and we are to be minded like unto him.

If we are followers of the Master we will have faith in the efficacy of His way, the way of love and service and suffering. We will trust that that is the way to overcome the world. We will walk in that way by faith and not always by sight. We will be sure that His way will lead to life eternal, and we will be constrained to walk in it and will have peace in our souls.

VI. Illustration:

John Muir told a story of a living example of the atonement which he heard among the Indians of Alaska. There had been war all summer between two strong tribes. One old chief saw that unless it stopped soon and his people had a chance to lay in their winter supply of berries and salmon, they would starve; so he went out under a truce flag to ask the chief of the other tribe to stop and go home, telling the reason. The other chief said his tribe would not stop fighting because ten more of his men had been killed than of the enemy. Then the chief said to him. "You know I am a chief. I am worth ten of your men. Kill me in place of them and let us have peace."

VII. Food for Thought:

What price are we willing to pay to witness of the gospel of peace?

INTERMEDIATE DEPARTMENT

Mission Study Based on "With Christ on the Edge of the Jungles"

(Concluded)

12. Discuss some of the causes of extreme poverty as found on pages 82-87.

13. Have your treasurer explain the cooperative bank or loan society plan. pp. 88-89.

14. Training natives for further service and responsibility.

- A. Tell the story of Nandhi. pp. 97-100.
- B. The method of training
  - 1. Period of apprenticeship-p.100
  - 2. Teacher and learner, p. 101.
  - 3. Growth-in-service, p. 101.
  - 4. Who became "Church muktiers"?
- C. Gospel Teams
  - 1. Tell of their training before they went out to the villages. pp. 103-105.
  - 2. What influence did these teams have? pp. 105-106

  "Today, there are fifteen such lay leaders who are volunteer workers, and four over-shepherds who are paid men. Twelve years ago they were spineless defeated nonentities. These leaders with their sheep are having their lives reconstructed by the continuous impact of God in Jesus Christ, brought out in the lessons from the Bible, by the economic hope held out by the possession of land and home, by the lessons of thrift and honesty generated by the Cooperative bank, by the life discipline involved in growing and harvesting crops."

15. Relate the story of the mentally unbalanced man as found on pages 110-112.

16. Summary of chapters 15 and 16 by your superintendent.

"A highway has been established, the way of holiness. The unclean cannot pass over it. It is for the redeemed. They walk thereon. The ransomed of Jehovah are returning and coming with singing unto Zion. Everlasting joy is upon their heads. Sorrow and sighing is fleeing away. And for all these things we praise the crucified Christ, Lord and Saviour, with whom we have been on the edge of the jungles."

SUNDAY SCHOOL LESSON

A. S. BECHTEL

January 17, 1943

JESUS WINNING SOULS

John 4:27-42

The whole account of Jesus and the woman at the well and the sequel as recorded in our printed lesson is of much interest and importance. These verses need to be read carefully to get the setting of our lesson. Christ's promise to give "the living water," of which we may drink and never thirst, thrills one's soul. We may well voice the woman's eager reply, "Give me this water, that I thirst not, neither come hither to draw." Also Christ's declaration that God is a Spirit and desires spiritual worship and can be worshipped anywhere is of large practical consequences. It opens the way for evangelization and worship wherever man is found.

Christ the Personal Evangelist

We do not find a more instructive account of soul-winning anywhere in Scripture than we have in our lesson. Jesus when teaching had a more practical aim than merely to impart truth to others. He purposed to lead His hearers to act upon that truth. Jesus spoke to the woman and told her truth of the highest importance, but His chief object was to win her for God's Kingdom. He began His conversation by speaking about water (vs 71), the thing uppermost in her mind at the time. His statements and promises (vss. 10, 14) aroused her curiosity and created a desire for the water which Jesus offered to her. Jesus referred to her unsavory past and convinced her that He was a prophet. He finally revealed to her that He was the long-expected Messiah. (vs. 26).

Jesus' Disciples marvelled that He spoke with the woman. They saw only a Samaritan woman. He saw a needy, and we believe, hungry soul. She forgot all about her empty water-pot (vs. 28). The "living water" was already beginning to spring up within her and she hastened to tell the men—her associates—about Jesus and His message to her. She excited their curosity and led them to come to see this teacher.

Jesus needed food to sustain His physical life, yet there was something more important to Him. To do the Father's will, to do His work, that was His meat and of that He had been eating while speaking with this woman (vss. 32, 34). Helping souls into the kingdom gave a sense of satisfaction to His heart, just as food gives satisfaction to the body. Jesus saw the fields ripe for a spiritual harvest. The conditions were favorable. The coming forth of the Samaritans from Sychar to meet Christ was an evidence of this ripeness. We need to look upon the fields right at home and also abroad, which may appear so unpromising, as Jesus looked upon the field of Samaria.

Jesus made much use of personal evangelism—dealing with individuals. It was His chief method. Series of evangelistic meetings—formerly used much more widely than now—have much to commend them. Experience shows, however, that those who most need spiritual help do not attend such meetings. They need to be supplemented by personal work with individuals wherever there is opportunity to speak to and with them. Jesus did not wait for the Samarian woman to come to hear Him speak. Many today who need Christ so greatly will never find Him if we wait for them to come to the church. We must *either bring them to the church or else go to them, take the church to them.* We will not be likely to do this unless our hearts share in Christ's yearning for the lost. Methods of soul-winning are important, but a yearning heart is needed most of all.

Rewards of the Soul-Winner

The wages are joy of soul, the satisfaction because of having helped others, and an eternal reward, spiritual labor for others will result in the enrichment of one's soul. There is great satisfaction in seeing others turn from ways of worldliness to lives of Christian living. Many Samarians believed on Jesus (vs. 39), a notable example of effective testimony. Our witnessing is of the utmost importance. Many more believed when they heard Jesus. He had a receptive audience. He convinced them that He is the Christ.

What opportunity do I have for evangelism?

What evidences are there that the fields round about us are ripe for a harvest now?

When may we decide that a person is a hopeless case?

CORRESPONDENCE

FIRST MENNONITE CHURCH

Paso Robles, California

As a church we are thankful for the things we have been able to do with the Lord's help in our home church. A much-appreciated self-regulated gas furnace has been installed to replace the wood heater. In March we purchased copies of the new *Mennonite Hymnary*. These we enjoy very much. These projects were instigated by the Y.P.C.E. The Ladies Aid presented a new communion set to the church. Before the building restrictions came into being, the men of the church, with the help of a plumber, made other necessary improvements. We are now looking forward to having our meeting house painted both inside and outside. This may sound as if the writer were bragging on what we have done. Please, do not take it as such. I only hope it will inspire others to do the same. One should take as much pride in his church home as one does in his own home.

In case any young men from any of the churches are ever sent to Camp Roberts, California, one of the largest camps in the United States, please inform them that this church is just thirteen miles south on United States Highway 101. Rev. C. Hege is the minister. A number of boys have attended church here. However, usually they do not know of this church before it is almost time for them to move on again. —*Corr.*

IMMANUEL MENNONITE CHURCH

Delft, Minnesota

"The Lord is my Shepherd, I shall not want." Truly, we in this country have much to be thankful for to our Heavenly Father and also to our government. We still are enjoying so many privileges; do we appreciate them enough?

In October Herman Friesen was ordained as evangelist at a Sunday morning meeting. Brother H. H. Quiring spoke in the German and Brother John Bartel delivered an English message and had charge of the installation. Brother Friesen is attending Northwestern Seminary in Minneapolis.

Our congregation had a harvest home and mission festival on November 29. Brother John N. C. Hiebert, returned missionary to India, was the guest speaker for the day. His messages were very interesting and inspiring, and we felt greatly blessed. A fellowship lunch was enjoyed at noon.

Due to the fact that our congregation will now organize as a separate organization from the Mountain Lake Bergfelder Church, we have adopted a new name for our church. "Immanuel Mennonite Church" was the name receiving the largest number of votes at the annual business meeting held December 3. Sister Theodore W. Nickel was elected correspondent for *The Mennonite* and Sister John Bartel correspondent for *The Bundesbote.* D. J. Goertzen was re-elected as deacon. Communion services were held the last Sunday in the year.

—*Mrs. Abram P. Baerg, Corr.*

GRACE MENNONITE CHURCH

Pandora, Ohio

We had two meetings which were led by representatives of the Howard, Pa., C.P.S. camp. The one was sponsored by Ralph Sommer and Ralph Hernley, camp director. The other meeting was under the auspices of Charles Suter, educational director of the camp, who showed interesting slides of camp life. We have three members in this camp. They are Ralph Sommer, Charles Suter, and Lawrence Hilty.

Other recent visitors in the pulpit have been: Brother P. A. Penner, who showed his colored motion pictures of his work among the lepers of India. Wilhelmina Kuyf, home from China on her first furlough, inspired us with her message. P. J. Baehr, formerly of China who gave an interesting Thanksgiving message sponsored by a ladies' Sunday school class. Solomon Caulker, a native of Africa at present a theological student of Bonebreak Seminary at Dayton, Ohio, who spoke at a large union service of all the churches.

The ladies' and girls' missionary societies sponsored their annual missionary auction sale of food and linens at Thanksgiving time at the school building. A sum of $222 was raised for missions at this sale.

The Lend-A-Hand Class of the Sunday school sent Christmas gifts to thirty-five Indian children of our Oraibi, Arizona, mission station. The church choir, under the direction of Sister James Suter, gave its annual presentation of the *Messiah* on December 27. —*Mrs. S. W. Steiner, Corr.*

BERGFELDER MENNONITE CHURCH

Mountain Lake, Minnesota

Rev. C. N. Hiebert and Rev. Albert Schultz from Butterfield, Minnesota, spoke at our annual harvest festival. Brother H. H. Quiring delivered the Thanksgiving message. Our hearts were lifted in praise and moved to greater zeal in serving our Lord.

Brother Arnold Schultz from Bluffton College conducted a series of Bible study meetings in November. We were, indeed, strengthened in the faith through his sound preaching and deep understanding of God's word.

Our pastor, Rev. August Ewert, who has faithfully served us for the past year, has consented to serve another three years. Pray with us for God's blessings upon his work.

The young ladies of our Mission Society sent boxes of peanuts, cookies, etc., and literature, including a New Testament, to all the young men who are in the service of our country.

—Assistant Corr., Mrs. Jacob F. Schultz

PACIFIC CONFERENCE REPORT

The Pacific District Conference of the General Conference of the Mennonite Church of North America was privileged to hold its forty-third session in the First Mennonite Church at Colfax, Washington, June 18-21, 1942.

This privilege was granted us by God, even in this time of war. The conference theme was, "Holding Forth the Word of Life," Phil. 2:16. The conference consists of seventeen churches, of which fifteen were represented by their own delegates, and two by proxies. The total church membership is 2,878. The program was carried out almost to the dot.

At the Minister's Retreat, Thursday forenoon, Rev. King presided in the absence of Rev. P. A. Wedel. (1) Rev. P. A. Kliewer in his topic emphasized the fact that we are to be "going Christions" *"Go ye,"* not "sitting-still Christians." (2) Rev. Saltzman stressed the thought that the minister is a shepherd. (3) Spiritual growth may be promoted where there is spiritual life, by proper nourishment, fresh spiritual air, proper exercise, etc.

The Worker's Retreat, Thursday afternoon, was led by Dr. Langenwalter, and the three subjects that are on the program were ably treated.

The conference work, proper, began Thursday evening. After a song service, Rev. Aron Wiens led in the devotional exercises. Then the delegates and guests were very heartily welcomed to the conference at Colfax by Rev. W. H. King, the home pastor. Miss Emma Ruth gave the response in her capable way. Special music by the Colfax church followed, then the conference sermon. The vice president, Rev. D. J. Unruh, read the scripture lesson and led in prayer, and our president, Rev. Homer Leisy, spoke on John 6:1-14. A few of the thoughts expressed are: "Christ has given us an abundant supply. Why are so many under-nourished? (1) Because of a lack of transportation. (2) We failed to *apply* our abundance.

"We have the open Bible. Have we made it the rule of our life? Have we given it to others?—Daniel of old stood firm. He went to pray in his house. It's easier to stand with both feet on the walk, than to be with one foot in the mud. Paul stood firm. Are we willing to stand? If Christ is supreme inside, defeat is impossible. Let us gather up the fragments and give them to eat"

The delegate certificates were then read, and the following committees appointed: Committee on complimentary votes: Rev. E. J. Miller, Elmer Widmer, and Rev. Aron Wiens. Committee on Resolutions: Rev. Arnold Regier, Miss Emma Ruth, and Rev. P. A. Kliewer. Auditing Committee: Rev. J. P. Glanzer, Rev. Chris Ummel, and Julius Franz. Memorial Committee: Rev. Earl Salzman, Rev. P. D. Unruh, and Rev. D. J. Unruh. Nominating Committee: Rev. S. S. Baumgartner, Oregon; Marvin Linscheid, Idaho; Rev. M. M. Lehman, Washington; and Dr. J. H. Langenwalter, California. Budget Committee: All Officers. Tellers: No. 1, Maurice Wedel, Lorena Toevs, and Gwendolyn Ummel. Tellers: No. 2, Mrs. Herbert Franz, Laverne Linscheid, and Ernest Roth. Mr. L. J. Horsch was appointed as a member of the Business Committee for this session, as two members were absent.

On Friday forenoon Rev. Baumgartner conducted the devotional exercises, reading Psalm 103. A season of prayer and a few songs followed, and Rev. Leisy spoke briefly on Psalm 103.

The secretary's report of last year was read in part and adopted.

Complimentary votes were given to Mr. A. E. Bohrer, assistant camp director of Cascade Locks, and to Rev. Paul R. Shelly, a minister of the Eastern District Conference.

Our Field Secretary, Miss Emma Ruth, reported good work and growth in the various kinds of work:

"The Sunday Schools are growing and are doing more efficient work. Two mission Sunday Schools in unchurched communities were reported.

"Week-day Bible Classes were tried in Reedley; child evangelism classes were held in Los Angeles; the largest number of D.V.B. schools was reported, and fine cooperation in the support of the Bible school in Dallas.

"Our Christian Endeavor societies are working on. In spite of the war conditions the largest number of C.E. societies and ten Junior C. E. societies were reported in our conference district.

"This is the first year in which we can report a retreat in every state, with a total attendance of 274 young people of high school and college age. The annual Sunday school and C. E. conventions were canceled in all states except California due to difficulty of transportation.

"The Young People's Committee Work has helped to create a feeling of unity and cooperation among the young people of our district, and a new loyalty to the church and its program through the projects that have been carried out.

"The Worker's Exchange has been issued seven times and sent to five hundred interested workers." The report was adopted as read.

The Auditing Committee reported: "We have audited the treasurer's report and find it correct and very, very satisfactory." The conference accepted this report. Our treasurer, John C. Jantz, reported:

Balance on hand 5-1-1941	$ 18.28
Income 5-1-41 to 6-15-42,..............	$3138.55
TOTAL	$3156.83
Paid out 5-1-41 to 6-15-42	$2650.32
Balance on hand 6-15-42	$ 506.51

Further, we still owe on our parsonage in Portland, Oregon, $2483.56. Brother Jantz urged a reduction of this debt, now!—while times are good! The following resolution was passed: "That we reduce our Pacific District Conference debt $283.56 by next payment, so that the balance of debt will be only $2,200.00 by July 1, 1942." Brother S. S. Baumgartner reported that all legal papers have been handed over to the custodian of the trustees. By a resolution the treasurer's report was adopted as read, and a rising vote of thanks was given to our treasurer.

The Evangelization Committee reported that they had been privileged to give counsel and financial assistance to six of our churches, and made the following recommendations which were adopted by the conference:

1. At Newport Brother P. D. Unruh received the assistance of twenty dollars per month the past year from this conference, and the committee recommends to continue this aid and kindly requests the Newport church to compensate its pastor according to its ability.

2. At Deer Park, Rev. Wiens received twenty dollars assistance per month from this conference, and the congregation pledged to do what they can. The committee recommends to continue this aid to Rev. Wiens.

3. The Alberta Community Church at Portland, Oregon, is growing. Fourteen young souls were received into the church by baptism in 1941. A teacher-training course was given and nine members received diplomas.

4. The Grace church at Dallas, Oregon, is now self-supporting and has assumed all obligations toward the support of its minister and toward conference projects.

5. Albany, Oregon, received fifteen dollars per month from the Home Mission Board and ten dollars from this conference. The committee recommends to continue this aid.

6. Winton, California, now receives forty dollars per month from the Home Mission Board, ten dollars from this conference, and ten dollars plus rent for the minister, from the church. "We recommend to continue this aid."

7. The committee recommends that someone be sent to the Newport, the Deer Park, and the Winton churches once a year for the purpose of evangelization, Bible study, and general helpfulness for at least a week at each church.

8. A new project has been opened in a schoolhouse about twelve miles from Winton, by Rev. Joel Koehn. He reports an attendance of twenty-eight to thirty-five. In order to help the undertaking the committee allowed Brother Koehn a gift of fifty dollars.

9. The E. M. B. brethern at Salem, Oregon, asked the committee for aid. These, together with some of the other ministers, considered the case, but under the present troublous conditions with building materials frozen could not undertake the project.

Resolved to adopt the report of the Evangelization Committee as a whole.

A Bible Study was given by Rev. Frank Manning in "The Person and Work of the Holy Spirit."

On Friday afternoon Rev. E. J. Miller gave the report of the Educational Committee, and they made the following recommendations:

1. That every Mennonite Church strive for a Mennonite or Christlicher Bundesbote in every home, and give the following suggestions for carrying out such a project: (a) A plea from the pulpit; (b) appoint a special person in charge to approach each church family and ask them for a subscription; (c) make use of the articles which appear in the Mennonite in Sunday school, C. E., and from the pulpit.

2. That the churches become better acquainted with the C.P.S. work throughout the General Conference, and particularly within our district conference through visitation, the subscribing to camp papers, by inviting representatives of these camps to speak in the churches if possible, and by such practical projects as making camp kits, sending cookies, reading materials, etc.

3. That the churches of the Pacific District promote the sale of Peace Certificates and Stamps.

4. That the ministers of each church keep in touch with activities of Congress and urge the writing to senators and representatives regarding bills which affect the moral and spiritual welfare of our nation. Of particular interest at present is the Shepherd Bill S-860 which would bar the sale of liquor and prostitution in and around military camps.

5. That we as a committee may work on a curriculum for a uniform service training program in this district conference.

6. That the family altar become a part of every Mennonite home.

7. That the young people of our district be encouraged to attend our own Mennonite schools and colleges.

The conference adopted the report. Rev. Paul Shelly brought greetings from the Eastern District Conference which were gratefully received.

A few choruses were sung for a change and for rest. Then we had a short recess to permit the ladies to come and take part. Also a solo was sung by Brother Julius Franz.

Here a Bible study followed on the topic: "Marks of the Spirit-Filled Life"; (1) in service, by P. D. Unruh; (2) in tribulation, by J. P. Glanzer; (3) in times of material prosperity, by Marvin Linscheid.

On Friday evening the Ladies' Missinary Society gave us a very good program. (Some their secretary may report.)

Saturday morning, after the usual devotional exercises, the business of the conference was continued. Brother P. A. Wedel had sent in his resignation from the business committee, and the conference resolved: "That we do not accept the resignation of Brother P. A. Wedel."

Resolved: That we send greetings to Rev. Edgar Toevs, Aberdeen, Idaho, expressing our regret upon his leaving the work in our conference, and wish him well in his new field of labor.

Here Brother L. J. Horsch reported, among other things, on Bethel College: 1. The income of Bethel College from endowments and students' tuition is not enough to carry on. It needs and receives donations. 2. The faculty of Bethel College is well qualified by experience and training. I believe that collectively we have at Bethel as consecrated a Christian faculty as has any college in America. Furthermore, I doubt if there is another faculty so willing to give itself and its means, to the institution with which it is associated. 3. Bethel College has also suffered a loss in the number of students through the draft. Students have shown a greater interest in spiritual matters than usual. The graduating class of '42 had members from China and Canada as well as from the United States. During the discussion which followed it was brought out that Bethel has done two things: It has paid its debts; it has made good. The conference resolved: That we adopt the report of Bethel College as read.

Brother Horsch also reported on the work of the Peace Committee. The United States government uses its right of conscription of manpower. But being a democracy, it also recognizes the rights of small minorities even to the extent of respecting conscientious convictions of individuals. For these the C.P.S. camps are erected and maintained. The M.C.C. provides the administration of the camps. Since we pay the bills, we can administer the affairs of the camps. We in our conference still need a peace committee. The conference should create one. The conference adopted the report as given. Then resolved: That we appoint L. J. Horsch chairman of the Pacific District Peace Committee and impower him to appoint two other members for one year. The brethern John C. Jantz and Arnold Regier were appointed.

The Young People's Committee now reported and made the following recommendations:

1. That we continue our support of Ernst Harder as he attends school in our colleges.

2. That we continue our support of the C.P.S. camps: (a) That each church sponsor a visit of a pastor to our C.P.S. camps; (b) That we continue our contributions for literature for these camps; (c) That churches make themselves responsible for supplying the necessary clothing for the boys in C.P.S. camps—for one or more of their own or for an adopted one; (d) That each young people's group keep in touch with the boys in all camps through correspondence and through a young people's church paper.

3. That we appoint a committee to investigate the possibilty of placing another worker in the migrant camps of Oregon or Washington and contact the churches of Oregon, Washington, and Idaho to determine the interest and the extent of their support of such a worker.

4. That we encourage the formation of young people's fellowship groups, having regular meetings, in all such churches where there is no young people's Christian Endeavor society.

5. That we promote an exchange of retreaters between the different states of our district. The report was adopted as read.

A memorial service was now held in which Rev. Salzman read a portion of Scripture, Rev. D. J. Unruh spoke on the memories of those who have gone before, and Rev. P. D. Unruh led in prayer.

The election of officers now followed with these results: By acclamation were elected: Field Secretary—Miss Emma Ruth, Bethel College Representative—L. J. Horsch, Treasurer—J. C. Jantz, Secretary—F. F. Jantzen. By ballot: President—D. J. Unruh, Vice-president—Earl Salzman, Member, Business Committee—Earl Eyman, 3 years, Member, Business Committee—Homer Leisy, 1 year, Member Education Committee—E. J. Miller, Member, Evangelization Committee—J. H. Langenwalter, Trustee—A. J. Richert.

Rev. Frank Manning now gave a Bible Study on "In What Ways Can We Grieve the Holy Spirit?"

On Saturday afternoon Rev. Homer Leisy conducted the devotions. The results of the election were reported as given above.

The officers placed the following budget before the conference. Budget for 1942-1943:

Field Secretary	$125.00
Taxes	75.00
Newport	240.00
Deer Park	240.00
Peace Committee	100.00
Portland	420.00
Albany	120.00
Miscellaneous	315.00
Workers' Exchange	120.00
Winton	120.00
Educational Committee	25.00
Total	$1,900.00

The conference adopted the budget.

A message had been received and was placed before the conference, stating that there was an opportunity to have Dr. A. Warkentin visit all Coast churches after the California Retreat. The conference voted to take the opportunity and asked Rev. S. S. Baumgartner to arrange the itinerary for him.

The following resolutions were made by the resolutions committee and adopted by the Conference. Resolved that:

1. We are very grateful to our Heavenly Father for the many blessings He has bestowed upon us during the past year and the rich feast that He has prepared for us at this conference. His grace has been manifested in that such a good representation from nearly all of our churches was able to attend this session in spite of the present conditions. In this time of stress and world upheaval we have been encouraged to go forth proclaiming the good news of salvation in our conference theme: "Holding Forth the Word of Life."

2. We wish to thank our host church, the Onecho Mennonite Church of Colfax, Washington, for its hospitality and friendly reception. We shall not soon forget the Washington hills with their beautiful grain fields flowing in the breeze. Nor shall we forget the generosity of the kind people of the church and this community in opening their homes and providing such bountiful meals.

3. We express our appreciation to the Business Committee and officers of the forty-third session of the Pacific District Conference who have prepared the program with its clear and definite emphasis on evangelism; for the challenge that has come to us from all of the speakers to a closer walk with our Lord and Saviour and to manifest a clearer and more definite testimony of the faith in our lives. May we continue this testimony through our churches in our communities.

4. We express our regrets that Rev. Philip A. Wedel was not able to attend this session and instruct the secretary to send him greetings from this conference.

5. We voice our appreciation and thanks to the Eastern District Conference for its greetings and instruct the secretary to send a reply to our sister conference, wishing it God's richest blessings in its service for our Lord and Master, Jesus Christ. We enjoyed having Rev. Paul Shelly, now of Aberdeen, Washington, bring this word of encouragement and to have him with us during these days.

6. We encourage our churches to support the program of the C.P.S. camps with their gifts and prayers, and instruct the secretary to send a letter to the directors of each of our camps in California expressing our deep interest in the work.

7. We instruct our secretary to write to the President of these our United States to express our gratitude for our Christian freedom, the open Bible, the opportunities to proclaim the Word of life, and for the privilege granted us to be true to our Christian convictions.

8. We thank Mr. and Mrs. Frank Manning of Ukerewe Island, Tanganyika Territory, East Africa, for the inspiring messages that were brought to us throughout the session. We wish them God-speed on their journey in fall.

9. We are grateful to have Rev. and Mrs. Chris Ummel and Gwendolyn in our midst and to have learned to know them personally. They have been a great blessing to all. May our prayers continue with them in their work in the migratory camps at Shafter, California.

10. We appreciate having Mr. Albert Bohrer, assistant director of the C.P.S. camp at Cascade Locks, Oregon, at our conference. His presence has given us a deeper appreciation of the sacrifice which our boys are making in our camps, and he has given us an insight into the problems which our camp staffs face.

11. Whereas our brother F. F. Jantzen has received word of the accidental death of his brother-in-law, Gerhard Wiebe of Beatrice, Nebraska, during this conference session, we extend our sympathy to Brother Jantzen in his sorrow and pray that God's sustaining grace may be very real to him.

12. It is with deep regret that the conference has learned that Rev. Edgar Toevs has accepted a position that removes him from active participation in the conference activities. Realizing the circumstances under which this severance has taken place, we wish him the Lord's richest blessings in his new field of service.

The Second Mennonite Church of Paso Robles, California, invited the conference to hold its next session, 1943, in their church. The conference voted to accept the invitation.

A quartet sang "The Little Brown Church In the Wildwood."

The recreation period now followed. The Onecho Church had arranged two different routes, and the conference delegates that chose to take them were taken out.

On Saturday evening Miss Emma Ruth conducted the famous Saengerfest. It seemed as though all that took part enjoyed it immensely.

An address was given by the minister of the Methodist group at Onecho.

Sunday school and Church services on Sunday forenoon were arranged by the local church.

In the afternoon the chairman, E. J. Miller, conducted the opening exercises; Arnold Regier read a portion of Scripture and led in prayer. Then Mr. Leland Goodell from Cascade Locks Camp gave us a sacred concert, and Albert E. Bohror a talk on "Relationship of C.P.S. Camps to Mennonite Beliefs."

Sunday evening we had a young people's program, an address by Rev. Paul Shelly, closing remarks by the conference president. Thus, the day of blessing and feasting came to a beautiful close.

F. F. Jantzen, Sec.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

Volume LVIII NORTH NEWTON, KANSAS, JANUARY 12, 1943 Number II

tered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized Jan. 22, 1919

A CHURCH BIRTHDAY

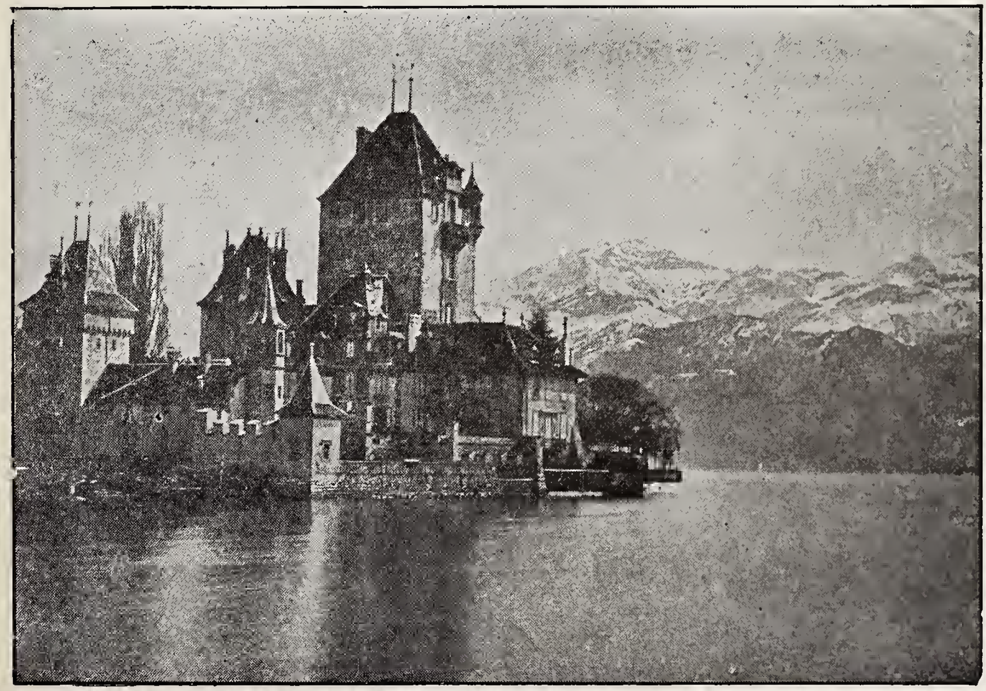
*By Melvin Gingerich**

God's people in Old Testament times recognized the value of commemorating events of importance in their history. Modern nations make use of this same practice. On Washington's and Lincoln's birthdays and on Independence Day the citizens of the United States are reminded of events in their historic past. They believe that through the observance of these holidays, the attention of the people will be directed toward the ideals and achievements of their forefathers and thus loyalty to prized traditions and principles will be fostered.

In Protestant circles we have recognized this principle in our observance of Easter and Christmas. It may well be asked if we have made the greatest possible use of this principle. One of the Mennonite bodies in considering this problem has taken action to place in its official family almanac the dates of important events in Mennonite history so that its people may often be reminded of the faith of their fathers.

An event of great significance in the history of our church and in the history of Protestantism occurred in the third week of January (probably on the twenty-first) in the year 1525, four hundred eighteen years ago. The event took place at Zollikon, a village on Lake Zurich, in Switzerland. There on that day the Mennonite Church was born!

There were present at that meeting fifteen brethren who had been meeting on previous occasions for Bible study. Earlier, they had been enthusiastic followers of Zwingli, the church reformer at Zurich, but when it became clear that he intended to make only those reforms that the state officials would approve and that it was his plan to establish a Protestant state church, they could no longer follow him.



LAKE OF THUN

The Mennonite Church was born in Switzerland, the land of beautiful lakes and snow-capped mountains, in January, 1525.

In a number of disputations between the Zwingli group and these others who were now parting company with him, the brethren argued against a state church and for a congregation made up only of voluntary believers who were baptized upon a personal confession of faith in Christ and who were living in "newness of life." They rejected infant baptism, for infants could not have faith and decide to join a body of believers. The state can not be authority in matters of faith, said they, for the only authority is the Word of God.

Furthermore the brethren insisted that all warfare was sinful and that the Christian overcomes evil with good. They also refused to take oaths because Jesus had taught against it. They did not believe that a Christian could hold public offices because this involved the use of the sword in enforcing laws.

The leader of their group was Conrad Grebel, a young man trained in the universities of Basle, Vienna, and Paris. His influence can be recognized from the account below, written by one of their historians some years after this described memorable meeting of the third week of January, 1525.

"Conrad Grebel, Felix Manz, and others came together and found that there was among themselves agreement in faith. They realized in the sincere fear of God that it was firstly necessary to obtain from the divine Word and the preaching of the same a true faith which worketh by love, and then to receive the true Christian baptism upon the confessed faith, as the answer of a good conscience toward God (I Pet. 3:21), being resolved henceforth to serve God in all godliness of a holy Christian life and to be steadfast in affliction (persecution) to the end.

"And it further came to pass, as they were assembled together, that great anxiety came upon them and they were moved in their hearts. Then they unitedly bowed their knees before God Almighty in Heaven and called upon Him, the Searcher of all hearts, and implored Him to grant them grace to do His divine will, and that He would bestow upon them His mercy. For flesh and blood and human forwardness did by no means lead them to take such a step, for they knew what would fall to their lot to suffer and endure on account of it.

"After they had risen from their prayer, George Blaurock arose and earnestly asked Conrad Grebel to baptize him with the true Christian baptism upon his faith and knowledge. And entreating him thus, he knelt down and Conrad baptized him since there was at this time no ordained minister to administer this ordinance. After this was done, the others likewise asked George to baptize them. He fulfilled their desire in the sincere fear of God, and thus they gave themselves unitedly to the name of the Lord. Then some of them were chosen for the ministry of the gospel, and they began to teach and keep the faith."

This baptismal service, then, is recognized as the meeting in which the Mennonite Church had its origin. The world, however, was not yet ready to grant freedom of conscience and the principle of separation of Church and state. The authorities, therefore, began to persecute this group and in a few years thousands of their members met the death of martyrs. This wave of persecution drove some of the brethren to the east of Switzerland where the Hutterite movement had its origin among their numbers. Others went into south Germany to find a refuge.

The movement also spread down the Rhine Valley into the Netherlands. There became converts to the new faith, but they faced serious difficulty because of their unwise leadership. In time, however, a man appeared who saved the movement from ruin, organized it, and gave it new life and stability. It was a great day for the church when this man in 1536 renounced the Catholic church and joined the brethren. So able was he as a leader, that his followers were called Mennonites, because they were of those who believed the doctrines that he, Menno Simons, taught.

The Mennonite church thus had its origin in Switzerland. Most of the Mennonites east of the Mississippi have this Swiss background. Later the church spread to Holland where Menno Simons gave it leadership. A large proportion of the Mennonites west of the Mississippi have this Dutch background and are descended from these Dutch followers of Menno Simons.—*North Newton, Kansas*

***Brother Melvin Gingerich** is professor of history and government at Bethel College. His book, **The Mennonites in Iowa,** is considered an outstanding example of how the history of Mennonite communities ought to be written. Brother Gingerich writes the weekly column "On My Desk" in the **Mennonite Weekly Review** and is co-editor of the rural life page in that paper. He is also serving as co-editor with Brother A. Warkentin of a revised edition of **Who's Who Among the Mennonites** which is to appear in 1943. In the December, 1942, issue of **The Palimpsest,** a magazine published by The State Historical Society of Iowa, there is a very interesting article on the "Mennonites in Mount Pleasant" written by him. This sould be of particular interest to the Mennonites at Beatrice, Nebraska. It may be had from the aforementioned society at Iowa City for ten cents a copy.

Branches of Public Service

Boys in the Mennonite Civilian Public Service camps spend over forty hours each week in some kind of work for one of the Government Bureaus or Services. Here is a list of the different Government branches in which Mennonite boys are now serving:

Soil Conservation Service No. 4, Grottoes, Virginia; No. 5, Colorado Springs, Colorado; No. 18, Denison, Iowa; No. 20, (Sideling Hill), Wells Tannery, Pennsylvania; No. 22, Henry, Illinois; No. 24, Hagertown, Maryland; No. 25, Weeping Water, Nebraska; No. 33, Fort Collins, Colorado; No. 40, Howard, Pennsylvania,

Forestry Service: No. 8, Marietta, Ohio; No. 28, Medaryville, Indiana; No. 31, (Placerville) Camine, California; No. 35, North Fork, California.

National Park Service: No. 39, Galax, Virginia; No. 45, Luray, Virginia; No. 55, Belton Montana.

Bureau of Reclamation: No. 57, Hill City, South Dakota.

Mental Hospitals: No. 44, Western State Hospital Staunton, Virginia; No. 58, Deleware State Hospital, Farnhurst Delaware; No. 63, New Jersey State Hospital, Marlboro, N. J.; No. 66, Norristown, Pa.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

A LETTER FROM ORAIBI

December 11, 1942

Almost two thousand years ago the angels sang, "Glory to God in the highest, and on earth peace, good will toward men." Can we say that the peace of which the angels sang is really on earth today when practically the whole world is at war? Let us refember that the true peace comes through our Lord Jesus Christ. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1. It is not a peace among nations of which Paul speaks here. The sinner who is at enmity with God is like the troubled sea and cannot rest. "There is no peace saith my God to the wicked." Isa. 57:21. No words can describe the horror that the unsaved sinner will know when he dies and goes to face God. Therefore, when "God sent His only begotten son into the world," He made it possible for man to receive His peace through faith; for there is peace in believing. Rom. 15:13.

At this time before Christmas we find that many of you think of those in the mission fields. We express to all of you our gratitude for your cards of greetings with your tokens of love and friendship.

This fall Rev. A. E. Krieder was here for the special evangelistic meetings. His messages were very helpful to the Hopis. Rev. and Mrs. Charles Girton from a faith mission at Lupton, Arizona, held meetings at Hotevilla. Two high school boys accepted Christ there. They need your prayers, especially, because of the fierce opposition there. Then I went to Moencopi where we conducted meetings for four days. Two women who had not lived Christian lives there since they left the government school reconsecrated themselves to the Lord. Three young men from Oraibi began to think seriously when they were drafted into the army. Before they left home each one individually accepted Christ as his saviour. Let us remember them during this Christmas season as they face the trials and temptations of army life.

We shall again give forth in song and Word the Christmas story. On the evening of December 20 we expect to have a Christmas vesper program. On Christmas eve we shall have our usual Christmas Sunday school program. In the forenoon of Christmas Day we shall have our Christmas worship service.

With our Oraibi mesa people we hope to have the Sunday school program in the afternoon of the twenty-fifth in Puhumana's house. Though her house is small we are indeed grateful for her open door for Sunday school and sewing classes since the burning of the mesa chapel.

May God grant that here and everywhere sinners "believe in the Son of God" that the peace of God may reign in their hearts. Only thus can there come lasting peace among the nations of this world.

Mr. and Mrs. John P. Suderman, John Mark and Edith Elsie. (The foregoing letter was received January 7.—Editor)

SPECIAL TWO-WEEK BIBLE COURSE

January 17-31, 1943

The following men of God have consented to be with us, each for one week: Rev. A. E. Kreider of Bethel College, North Newton, Kansas, and Rev. Albert Schultz, pastor of the Butterfield Mennonite Church, Butterfield, Minnesota.

Daily Program

First Week: January 18-22.
9:40-10:40 a.m. Outline Studies of Joshua — Rev. L. W. Jantzen
10:40-11:00 a.m. Devotions — Various speakers
11:00-12:00 a.m. Analysis of Philippians — Rev. A. E. Kreider
12:00- 1:00 p.m. "The New Life in Christ" — Rev. A. E. Kreider
2.00- 3:00 p.m. Studies in Prophecy — Rev. Paul Kuhlmann
3:00- 4:00 p.m. New Testament Character Studies — Rev. A. E. Kreider

Second Week: January 25-29.
9:40-10:40 a.m. Outline Studies of Joshua — Rev. L. W. Jantzen
10:40-11:00 a.m. Devotions — Various Speakers
11:00-12:00 a.m. The Ministry of Jesus Continued by the Holy Spirit (Acts) — Rev. Albert Schultz
12:00- 1:00 p.m. The Doctrine of Christ — Rev. Albert Schultz
2:00- 3:00 p.m. Studies in Prophecy — Rev. Paul Kuhlmann
3:00- 4:00 p.m. Evidences of Inspiration of the Scriptures — Rev. Albert Schultz

Expenses

Enrollment fee for the two-weeks	$ 3.00
Room (living in the dormitory)	2.00
Board (When helping in the kitchen)	7.00
Total	$12.00

(Note: If not helping in the kitchen add $3.00 for board.)

Special programs will be arranged for the three Sundays, January 17, 24, and 31, during which time the special speakers will be with us. Further, during the week-day evenings the special speakers will serve in various churches of the neighborhood. Let us be much in an attitude of prayer that our Lord may be magnified.

AVAIL YOURSELF OF THIS OPPORTUNITY. TIMES ARE CHANGING; IT MAY BE THE LAST.

For further information write **THE OKLAHOMA BIBLE ACADEMY, MENO, OKLAHOMA.**

How We Celebrated Christmas, 1942

By Jacob H. Janzen

It began with the first Sunday in Advent when mother fixed the Advent wreath around the chandelier in the parlor and lit one candle on it, signifying that this was the first Sunday in Advent. Then everybody went to church where the Sunday school gave a sort of a preview of the treat that was awaiting us when Christmas Eve would be here. A collection was taken up to provide funds for the proper celebration of that momentous event. The proceeds were good.

What happened at home the second Sunday in Advent I do not know, except that probably at night two candles on the wreath were lit. I was then in British Columbia where I had also been on the first Sunday but I had still been instrumental in arranging the meeting for that Sunday, and so I knew even on the West Coast what was happening at home.

I returned for the third Sunday in Advent. Besides the usual morning service on that day, the young people's society had its program at night. At the close of this everybody enjoyed a lunch in the basement of our meeting house. Our young people on that occasion remembered their fellow young men who are now serving King and country as best as they can according to the promptings of their conscience. Christmas presents were prepared and sent out for those in service. Those who were permitted to come home on leave but who did not get the reduced fare that is being granted to men in uniform were given funds to help them to pay their fare.

We older fellows from Russia have been in service ourselves and know what leave means to a soldier, or any other man in service, and therefore helped, as best we could, to make the trip home possible even for those who are serving in far, far away in British Columbia. We had the satisfaction of having them in our midst at the celebration in church and at the lunch afterward.

I spoke to the congregation on Psalm 91:9-16, pointing out the many blessings of the Lord and the wonderful care and protection that He had afforded us so far, and which would be ours in the future if we continued to trust in Him.

The fourth Sunday in Advent was the climax of our celebrations. Our church choir sang its wonderful songs and filled the evening proclaiming the gospel in song. I had spoken in the morning on Isaiah 11:1-4 and continued my sermon in the evening, taking for my text Isaiah 61:1-4. Again lunch followed, and Christmas presents were distributed among those present.

In the ensuing week Christmas greeting cards began to come in, first in a trickle, then in a stream, and finally in a real downpour, and try as we might, it became technically impossible for us to reply to all of them.

But it warmed our hearts to hold in our hands again the evidence of the love of so many toward us who wanted to keep in touch with us and to show us that they were still our co-pilgrims homeward. In the house secrecy was in every nook and corner. One could hardly walk in one's own house without being reprimanded for trespassing on forbidden territory. The mail brought packages with the notice "Do not open until Christmas," and the nearer Christmas Eve drew, the more tense grew the situation, and the more childlike we ourselves grow in our expectations. And finally Christmas Eve was there, and we gathered in the church where the students, big and small, showed us what they had learned through the period from spring until now—their cheeks ready to burst from health and genuine natural color. Close to one hundred such youngsters were seated before us and recited their little or great poems, sang their songs and told us the old, old story of the birth of the Christ child and of God's, our Father's, love.

I am not exactly a youngster any more and should be left out of such programs. But they called on me to say a few words in conclusion, and I spoke briefly on John 6:68-29. Where, indeed, should we go from Christ who has spoken to us His eternal Word of Life even tonight through these children and young people? We resolved to remain with Him who had blessed us in so many wonderful ways, although we never deserved it. Praised be His holy name!

Then on the first day of Christmas we read I John 1:104 and contemplated the obvious in Christ's coming to us, as it is evident even now in the love that prevails among mankind in spite of war and general hatred. We held the evidence of that love as it concerned us in our hands in the form of greeting cards and presents thoughtfully selected for us. At such occasions it is not hard to believe in the God who is love.

But this year, even here in America, we had the privilege of celebrating three days of Christmas as we used to in dear old Russia. On the second day, the Feast of Stephen, we took as our text Acts 7:54-59 and saw that God's love surrounds us not only on great holidays but also when everybody is against us. Then it is much harder to believe in God who is love. If we have followed the leading of the Holy Ghost, we will behold Him as eternal love even in the hour of death.

Sunday, the third day of Christmas, brought us close to the Lord, who according to John 6:47-51 presents himself to us as the daily bread that is with us not only when great joy seizes our hearts or when the shadow of death is upon us, but every day as we need Him, like the daily bread which we must have many times every day.

Now we are again prepared to meet the every-day life with its ups and downs and to walk the path upward until we reach our destination at the right hand of our Father, where we shall be with Christ forever and ever.

My good wife and I thank all who have remembered us this Christmas. We assure you that we too have thought of you and that we are praying for you. Forgive us for not being able to reply to every token of friendship and love individually; this is technically impossible for us as I stated before.

We love all and wish you, *The Mennonite,* its editor, and its readers a very happy New Year and a blessed pilgrimage home until we meet where our Lord and Master Jesus Christ awaits us. —Yours in the Lord, *Eliese and Jacob H. Janzen,* 164 Erb Street West, Waterloo, Ontario, December 28, 1942.

RELIEF

Upon receiving some layettes and quilts from the Mennonite Clothing Depot, the minister of a large London church writes, "There is a great deal of poverty in this district and the needs of our people have been aggravated by severe bombing. . . . The layettes are far superior to anything we have ever been able to give before. And the quilts are peculiarly precious as representing the work of your own hands. God bless you all; this gift is a heartening expression of our fellowship in Christ.

Brother Peter Dyck, one of our workers writes, "May I once again send a most heart-felt vote of appreciation to our women who make such excellent quilts and comforts which it is our privilege and joy to distribute."

The M.C.C. spent a total of $139,940.73 for relief in the fiscal year of 1941-1942. This included the value of clothing shipments.

THIRD QUARTERLY CONFERENCE

Zion Mennonite Church

Afternoon Session 2:30

Business Session: Reading of Minutes by the Secretary
Report of Conference Treasurer
Report of Peace Committee
Paper — "The Preparatory and Baptismal Service" — Rev. A. J. Neuenschwander
Paper — "The Holy Communion" — Rev. Howard G. Nyce

The Ladies of the Church wil serve the evening meal.

Evening Session 7:30

Message — "The Future of our Denominational Colleges" — Dr. Levering Tyson, president of Muhlenberg College, member of the War Time Commission of the Office of Education in Washington, D. C., the only liberal arts college representative on the commission.

(Details of program are omitted.—Editor)

MENNONITES and RURAL LIFE

By J. Winfield Fretz

KNOW YOUR COMMUNITY

Russel Conwell, the famous minister of the Baptist Temple in Philadelphia a generation ago, became widely famous for a lecture he delivered throughout the country hundreds of times. The title of the lecture was "Acres of Diamonds." The popular moral to this address was that people everywhere had golden opportunities in their own homes if they but looked for them and recognized them.

A Young People's Project

It is a significant fact that both in the week-day and Sunday schools we spend practically all of our time studying from books about distant places, ancient times and long ago but very little if any about the home community during the present time. We assume that there is no need of studying our own communities because we know all about them. This is not true. Most people know very little factual knowledge about the areas immediately around them.

It would be a splendid project for young people's groups to study their own communities. To find out how many families are residing within a given area, the number of adults and children, the length of time they have lived there and other factors that help one understand the people as individuals and the community as a whole. One would want to know how many of these people belong to church. How many attend church regularly? What is the attitude toward church on the part of those who do not attend and why don't they show an interest in the religious life of their community?

Why Make A Study

A local community study carefully planned and equally carefully carried out would be most revealing. It would throw new light on that which now seems so familiar. It would reveal problems existing that people had never before imagined. It would disclose possibilities for new lines of Christian service previously not seen. It would provide an opportunity for acquaintance with people who had formerly been strangers. No finer initial contact for the church could be made than through such an approach. The way to self-improvement is through self-examination and self-criticism. The same holds true for an institution like the local church and the community. The original idea of the Mennonite Church was as a holy community; a brotherhood; a community of saints. A study of ourselves from the community angle would disclose to us more clearly how far we are from being holy communities or small working models of the Kingdom of God as Menno Simons taught his followers to be.

1943 - THIS YEAR - 1943

"Draw Out Thy Soul"

NEVIL SHUTE in his *Pied Piper* has portrayed to us a type of compassion for which the world has always stood in need of. He lets a man, ripe with age, walk through the pages of his book in the path of a devastating war that leaves behind it the shattered ruins of life without and within. The author allows his hero to gather a few "fragments" out of the ruins and to bring them through compassionate love and utter self-forgetfulness to a safer shore. Fittingly and so true to human nature, Nevil Shute leaves him at the end of the journey in full contentment—content because he had nothing! He had spent himself.

Not only in a period of war is there need for compassionate love but this need is ever present with the human race. Perhaps alone in the Garden of Eden, before sin entered its gates, can we point to two souls to whom, for a period of life, the thirsting and longing of the human soul remained unknown. They had no need of compassion. Since that brief time, history has written a story of the race so dramatic in all its acts, so tragic through its scenes that the Heart of God intervened and sent a Redeemer. In Him the dying race received again the gift of Hope and Light and Life.

We who have taken into our hearts the Gift that came by divine compassion to still the hunger of our soul, must exercise compassionate love unto the many who long for One whom yet they do not know for this hunger lies innate in the human soul. The Creator, Himself, placed it there that by this hunger His creation might return to Him.

God's commandment to us is:
Draw out thy soul to the hungry, satisfy the afflicted soul. Isaiah 58:10.

Each soul is on a quest to still its inner hunger. Too often it seeks to find its satisfaction at the table of material blessings or from the shelves of wisdom. Good to remember are the first brief scenes in the act of the human drama in which God intervenes with His gift of the Christ. A dynamic change occurs in the souls of the few that received Him gladly. Instead of hunger their hearts held full satisfaction and joy. They were satisfied by Him, the Christ.

In a time of war there is an unusual amount of physical hunger and pain that challenges the multitudes to share material gifts, to put forth every effort to alleviate the sufferer. Far greater! Oh could we but sense it! Is the hunger and the pain in the souls of men intensified, too, where the hand of war has left its tragic wounds. Would to God that at the beginning of another year we might be given a vision of the sea of souls that cry to us for help. Would to God that as a multitude we might arise to answer the call. Surely, now is the time for the Church of God to put on a heart of compassion and to go out among the hungry, ministering unto their needs, for are they not again as sheep having no shepherd? They seek anew the meaning of life in chaos and darkness; the light of faith amid their shattered hopes. Once Christ spent all to break the Bread for us who hungered so. Love's compassion was so strong! shall we not rise to spend ourselves that some might be fed?

I need not travel far to find a hungry soul. I may find one even within the walls of my own home. Few are those who have made the Bread of Life their constant satisfaction that every hunger of the heart is stilled in Him. On every hand there are those in need of love, of kindness and thoughtfulness; there are those that hunger for sympathy and understanding, for confidence and trust. And, oh, the burdens that need burden-bearers! And oh, the souls that need the Bread of Life!

To us who would follow the Man of the Cross, the voice of the Almighty calls again:
"Draw out thy soul to the hungry, satisfy the afflicted soul."

—Joanna S. Andres

DAILY DEVOTIONAL MESSAGES

By Wilbert A. Regier, Los Angeles, California

JANUARY 17—*"Finally, my brethren, be strong in the Lord, and in the power of his might."* Eph. 6:10.

Every provision that has been made for the Christian has been made with one end in view *"That the man of God may be perfect, thoroughly furnished unto all good works."* God desires His child to be strong, and His word to Joshua still stands, Josh. 1:9, *"Have not I commanded thee? Be strong and of good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee withersoever thou goest."* I Cor. 2:5, *"That your faith should not stand in the wisdom of men, but in the power of God." "My brethren, be strong in the Lord!"*

JANUARY 18—*"Put on the whole armour of God."* Eph. 6:11a.

God never violates the rights of man's free will. Salvation is for "Whosoever will." This principle also applies to the provisions God has made for the Christian's life—we'll be no stronger than we desire to be, for the desire of man rules over the will of man. This fact, however, does not keep God from exhorting man to lay hold of His divine provision, and His provision is a *spiritual armour* which is able to withstand every assault that the enemy of soul may wage against us. But many of God's people have gone down on *"faith's Battle field,"* because they have never obeyed His command to, *"Put on the whole armour of God."*

JANUARY 19—*"For we wrestle not against flesh and blood, but against... rulers of... darkness."* Eph. 6:12.

The greatest battles that are being fought are not those upon the battle fields of this world, but rather those that are raging in the human heart. Just because a person accepts the Lord Jesus as personal saviour does not mean that he is now through with the devil. Some one has expressed it well by saying, "If the devil can not keep us from accepting Jesus Christ, he will try to make us satisfied to live on the outskirts of our Christian experience." *"Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day."*

JANUARY 20—*"Stand therefore, having your loins girt about with truth."* Eph. 6:14a

It is ever increasingly more evident that God does not want us to fall defeated before the enemy. *"Stand therefore, having your loins girt about with truth."* Now truth is the band that girds up and keeps together the flowing robes, so that the Christian soldier of the Cross may be unencumbered for action. Note Ex. 12:11. Jesus said in John 14:6, *" I am the truth."* In John 17:17, *"Thy Word is Truth."* And in I John 5:6, *"The Spirit is truth."* Thus the spiritual loins of the Christian being girt about with the Lord Jesus, the Word of God, and the Holy Spirit, certainly Satan will find it impossible to attack there.

JANUARY 21—*"And having on the breastplate of righteousness."* Eph. 6:14b

The breastplate was provided to protect the front and shoulders. And thus a good soldier of the Cross needs a "breastplate," but his is to be a breastplate of righteousness. In Jer. 23:6, we read, *"The Lord* (is) *our righteousness."* Also in I Cor. 1:30, *"But of Him are ye in Christ Jesus, who of God is made unto us... righteousness."* With the Lord Jesus then as our *"breastplate of righteousness,"* it will be impossible for the devil to thrust in his dart of condemnation. Oh, what marvelous provisions of grace.

JANUARY 22—*"And your feet shod with the preparation of the gospel of peace."* Eph. 6:15.

If the Christian soldier is going *"to stand,"* then his feet must be shod. Now this denotes two things, (1) He must not give way to weariness, for it would mean defeat. (2) He must be ready to impart to others the Gospel of Peace, which, is threefold. According to Rom. 5:1, we must first make *"Peace with God."* This brings us *"Peace from God,"* Phil. 1:2. As a result we have, according to Phil. 4:7, the *"Peace of God."* How is it with you, dear Christian friend? Can you with Paul say, *"I am ready to preach the gospel to you."*

JANUARY 23—*"Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked."* Eph. 6:16.

It is no uncommon practice for a bandit to snatch some innocent victim and hold that one in front of him as a protecting shield against the flying bullets of law enforcing agencies. So it is with the Christian—he is urged to use the *"Shield of Faith"* as a constant source of protection against the fiery darts of the devil, which are continually directed against him. But who or what is that shield? Listen to Gen. 15:1, *"Fear not, Abram: I am thy shield."* And faith is the Christian's only means of laying hold upon God as saviour and protector.

JANUARY 24—*"And take the helmet of salvation."* Eph. 6:17a.

In I Thess. 5:8, Paul says, *"But let us, who are of the day, be sober, putting on. . .for an helmet, the hope of salvation."* Now the helmet is for the head, and the head of course is the seat of the mind, which, when it has laid hold of the sure gospel "hope" of eternal life through Jesus Christ, will not receive false doctrine, or give way to Satan's temptation of despair. God does not want His children to be armed with an uncertain hope, but with a *"know-so salvation."*

JANUARY 25—*"And the sword of the Spirit, which is the Word of God."* Eph. 6:17b.

Let us immediately recognize that it doesn't say that the Bible is the sword, for the Bible is more than that. The Bible is the *armory of God* containing many swords, for every statement of God is a *"two-edged sword,"* (Heb. 4:12), striking some with conviction and conversion, and others with condemna-conviction and conversion, and others with condemna-spun theory or human arguments that brings conviction to the human heart, but rather the *word of God* as wielded by the consecrated Christian in the power of the Holy Spirit. Let us truly arm ourselves with His Word, that we may wage a winning battle to the glory of God.

Test For the Sunday School Teacher

1. What is my work as teacher?
2. To whom am I responsible for this work?
3. Does it have a rightful place in my life?
4. Am I growing in efficiency through the study of the books in the training course for the Sunday school workers?
5. Do I heartily cooperate in all the plans of my superintendent?
6. Do I notify the superintendent a day in advance when compelled to be absent?
7. Do I keep correct records?
8. Do I communicate with absentees each week?
9. Do I send birthday cards and letters?
10. Do I give at least an hour's study to my lesson each week?
11. Am I so familiar with my lesson that I can leave my teacher's textbook at home on Sunday morning?
12. Do I visit in the homes and keep the parents informed about the work?
13. Do I set a fine example of Christian living and faithful performance of all obligations of my church?
14. Do I spend much time in prayer for my work and for the pupils entrusted to my care?
15. Do I plan and pray for the conversion of my pupils?
16. Do I radiate the Spirit of Jesus Christ?

"May God help me to know that I may teach; and help me to live that what I teach shall count."

—*Selected*

LITTLE THINGS

"I am done with great things and big things, great institutions and big success, and I am for those tiny invisible, molecular moral forces that work from individual to individual, creeping through the crannies of the world like so many soft rootlets, or like the capillary oozing of water, yet which, if you give them time will rend the hardest monuments of man's pride."—William James

HOME MISSIONS

A. J. Neuenschwander, Secretary

WORK AMONG CHILDREN

Swift Current, Saskatchewan

With thanks to God, the giver of all good and perfect gifts, we look back to the work done among the children during the summer vacation period. From a human view point we need to consider the work this year as carried out under more difficulties than in former years, because of the crop failure last fall. However, that does not limit God and, in spite of it, we came through well with our finances.

Thirty-one individuals were willing to go and work among the children. Approximately 315 children were taught God's word in our summer Bible school. Since the work in this district is carried on by the Swift Current Bible School, almost all the teachers came out of this school. We are grateful for others who also were willing to lend a hand. Since we are indebted to the Lord for all His grace we need to say, "Praise the Lord for all His goodness." At all times, we need to be diligent in effort and in prayer, so that the work may progress still more.

Children's and Young People's Camps

Another phase of our work among the young people in our churches, is the work in the children's and young people's camps. We find a suitable place, where it is convenient to be secluded with the different age groups for a week, to study God's Word. Such a place is sought along a stream where the children can bathe as part of their recreation. As soon as such a place is secured, written invitations are sent to all the surrounding church groups. Everyone who comes to these camps or retreats is to bring his own bedding and is asigned space in one of the tents. A small payment is made which insures three meals per day.

In the forenoon and afternoon sessions the different Bible and religious subjects are taught. In the evenings evangelistic messages are delivered, and the group furnishes choir and quartet and also instrumental music appropriate for the occasion. Miss Aganetha Fast, missionary from China, was with us one afternoon and shared many interesting things about the work in China.

One hundred twenty-seven were registered for this retreat. Many others, such as parents or friends, visited the camp in the afternoons, evening sessions, or on Sunday. We are grateful for all interest and support given for this work in gifts or prayer. May the Lord reward and repay such persons for their help.

—*W. L. Rempel (Translated by A. J. Neuenschwander, Secretary)*

Sponsored by
the Young People's
Union of the
General Conference
EDITOR
R. Weinbrenner
North Newton,
Kansas

Mennonite Youth

"A United Mennonite Youth in Christ"

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Young People in Relation to Conference-wide Efforts for Christ and the Church

By *Helen Hiebert Mueller* *

Since its organization, the Young People's Union of the General Conference has had as its purpose the realization of "A United Mennonite Youth in Christ." First, to be Christ-centered; then, to be united. Stimulating the interest and enlisting the efforts of young people to work toward this unity is a responsibility which rests jointly with local, district, and union leaders. These leaders must all work together, realizing that each organization is an essential part of the others.

In order that we may get a clearer idea of the functions of the local group, the district organization, and the Young People's Union, we want to see what has been done, what is being done, and what might be done. *I. What has been done?* What has been done in the Western District? Since its beginning, in 1893, the Western District C. E. Convention has shown an interest in missions. In the early convention records, mention is made of offerings received for home and foreign missions. Recently there are recorded more specific projects.

The General Conference Young People's Union is relatively young and has only begun its activity. In the way of past projects there is little to report. However, in both the district and the Young People's Union the thought that has been paramount is that of loyalty to Christ and the Church. *II. What is being done now?* At our district C. E. Convention in July we adopted as projects for the year, (1) the support of C. P. S. camps; (2) the support of Ernst Harder; (3) a mission project in South America, to be designated by the M. C. C; (4) a war relief project, to be designated by the M. C. C; (5) home and foreign mission projects, to be selected, and contributions to be made as each society is able; (6) the support of district and union young people's work. Of equal importance with these resolutions which call for financial help, are those which have to do with the mental and spiritual development of young people. Our local societies were encouraged to form study groups using the "core course" arranged by the M.C.C. for our boys in C. P. S. camps. It was also suggested that each society should find some way of keeping up contact with the boys in camp.

The common ground on which all district young people's organizations meet is that of projects. In every district several goals are set up to guide young people in their living and in their giving. The use of the prayer calendar and young people's standards are special projects of several districts. At least half of the six districts in the General Conference have as one of their projects the support of C. P. S. camps. In every district one or several retreats are held each year. Most district organizations are now contributing something toward General Conference Y. P. work. Several are helping to support Ernst Harder while he is in school in the states.

The projects which are sponsored by the Young People's Union are: (1) the use of the standards; (2) the promotion of the Follow-Up System—something which the individual districts have not put to universal use; (3) distribution of prayer calendars; (4) apportionment for the general Y. P. U. fund—one dollar per year per society in each district; (5) support of Ernst Harder; (6) contributions for home and foreign missions; and (7) war relief and C. P. S. This fairly well covers anything the various districts have undertaken to do. *III. What could be done?* It is an old saying, and true, that a chain is no stronger than its weakest link. So, too, perhaps, we may have to judge our youth organizations—local, district, and conference groups.

What, then, can we do to strengthen and build up our young people's work?

What can the local group do? First of all, it must furnish worthwhile programs. Since programs seem to be the backbone of C. E. societies, they should be more than mere entertainment. Discussion meetings, study groups, and panel discussions are worthwhile; visiting speakers, young people from other near-by groups add interest and inspiration to meetings which are in danger of becoming drab. In addition, each society should take up convention projects. There is specifically one thing which should be the work of local organizations: that is keeping up contact with boys in camp. Letters sent regularly, cash for incidental expenses, home town papers, church bulletins, books, periodicals, *The Mennonite*, *The Tidings*—remembering the boys in such ways will let them feel that our interest in them and in their welfare is genuine. Activity of a local organization in this sphere may go even farther. When a Mennonite father says to his son—and this is an actual occurrence—"No, you can't go to a C. P. S. camp; I'd have to support you there. You go to a military camp where you get paid."—then it is time for the young people to rise to the occasion. Then they should say, *"We'll* see that you're taken care of. We may not be able to pay you army wages, but we'll see you through if you'll only live up to your convictions." And think of the *thrill* young folks would get out of doing a thing like that!

The district and Y. P. U. might jointly do some things. The coordinating of administrative routine is essential. In this the Union and all districts will need to work together. Centralization, a sympilfying of methods, the elimination of "red tape" will help us toward the unity and coordination which we so sorely need.

Another important matter is that of getting acquainted with young people of other districts. Here we are, working for the same cause, holding to the same high ideals, following common interests—and we don't *know* each other. Why not have a young people's directory which gives information about leading young people from every district? Why not correspond with those in other districts who are doing over there what we are trying to do here? An exchange of retreat leaders is an excellent thing which has been tried. Might it not be well to have an exchange of retreaters also?

The choosing and training of leaders for conference work is something in which young people are involved. Youth may volunteer its service, but talented, promising young people should also be recruited by ministers, Sunday School and Y. P. workers. When certain young people show special aptitude and enthusiasm for a particular type of work, their talents and abilities should be fostered, and they should be given every opportunity to serve in their field of interest.

Of the many lessons youth must learn, an important one is cooperation with young people and with older people. Our goal is the same; methods sometime differ. We must be willing to learn from those who are older and more experienced than we. The Union constitution describes that organization as "an auxiliary of the General Conference." This implies subservience, and the willingness to be of help to the General Conference when we are needed. Young people's work is the training ground for church and conference work, and we young people must not permit it to become an end in itself.

At the Western District C. E. Convention in 1904, Rev. C. E. Krehbiel made the following statement (this is a free translation from the German record): "Impulsive youth desires to conquer the world. This enthusiasm of youth must not be stifled, but it must be directed into the proper channels. This is the work of the young people's organization." And it is a task to which we must today give our talent, our strength, and our devotion.

Finally, let us remember that at the center of any Christian enterprise is our *willingness* to be used of God, our willingness to put to use the power He has given us. A great evangelist to students throughout the world, has said, "O Christian, if you have the *will* as you have the power, you can win the world for Christ." God has given us the power. Will we use it?

*** Helen Hiebert Mueller, Enid, Oklahoma, is the efficient Secretary-Treasurer of the Christian Endeavor Conference of the Western District.**

SUNDAY SCHOOL LESSON

A. S. BECHTEL

January 24, 1943

JESUS THE GREAT PHYSICIAN

John 5:2-17 Read chap. 5

Healing for the Body

A successful physician does all he can; he uses his best knowledge and understanding to effect cures. In reality, however, he only makes conditions as favorable as possible for nature to do its work. He uses his skill in applying nature's remedies. The most skillful physician can not effect a cure in every case. Jesus, the Great Physician, never lost a case and was able to make all who believed in Him altogether whole. He was deeply moved by human illness, suffering, helplessness, and sin. None came to Him for help in vain. At times He sought the ailing and helpless ones. Sometimes He saw a poor sufferer who would gladly welcome a cure but who felt that there was no cure possible.

Jesus sees one of these in our lesson, by the pool of Bethesda in Jerusalem. Bethesda means "The House of Mercy." In this pool appeared much of the mercy of God to the sick and diseased (vs. 4). In our world of misery we need many Bethesdas. Many afflicted lay in the five porches by the pool. How many are afflicted and helpless in the world today who are unable to help themselves! We are all spiritually impotent, blind, halt, and withered. Only the Great Physician can heal us. The people believed that an angel stirred the waters, but the *ailing ones were left to themselves to get in.* Jesus *offers Himself* to us, but *we must accept Him* if we would receive the healing offered to us.

Jesus sees one whose affliction is especially pitiable. The man's condition was hopeless from our human standpoint. This is a true picture of man's spiritual helplessness. Jesus saw the man, understood his condition, and directed a tender question to him (vs. 6), this to express His own pity for him and to arouse faith and expectancy and secure his consent. The man's answer revealed his heart's longing. He had no one who cared enough to help him into the waters. He had been disappointed so often that he had begun to despair. So frequently the poor and helpless have no friends who are willing to help them. So few really care for the souls of the spiritually poor.

Jesus commanded him to do what he had not been able to do for these many years. Faith was needed to obey. Jesus' words were a command to the disease to leave the man; He also gave him power to do what he was bidden to do. He must rise up and walk and take his bed with him, showing that the cure was complete. His cure was immediate. He felt the power of Christ's word healing him. So Christ heals the believing sinner. The proof of our spiritual cure is our rising and walking in newness of life. We can not doubt that in many cases today God answers the prayer of faith for bodily healing. Repentant drunkards, drug addicts, servants of sin find instant deliverance through the power of Christ.

Healing of the Soul

Healing for the soul is of far greater value than bodily healing. Our souls will live on throughout eternity. It was more needful for the impotent man of our lesson to heed Christ's words of verse 14, than it was for him to be healed physically. Jesus saw it necessary to give this caution, for it is common for people to promise much when they are sick and then after fully recovering, to forget all in a short time. Jesus the Great Physician could and still can heal the soul as well the body. He is here in the person of the Holy Spirit and is still at work in the hearts and lives of people. We all need healing for the soul. Christ brings balm to the mind as well as to the soul. He delights in helping those who love and serve Him.

In how far are physical ills the result of sin?

To what extent may we rely upon prayer for the cure of bodily ailments? What do you think would be the result if God should stop working among humanity for a single day (vs. 17)?

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference.

Business Office, Mennonite Publication Office, Newton, Kan.
Editor ...... Reynold Weinbrenner, North Newton, Kansas
Subscription in advance, $1.50 .... Foreign, $2.00

Address all contributions and communications for this paper, and exchanges, to THE MENNONITE, North Newton, Kansas.

Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS.

CORRESPONDENCE

EDEN MENNONITE CHURCH

Moundridge, Kansas

At the Sunday school business meeting on December 13 all the officers as well as the twenty-four teachers of the Junior department were elected. The adult classes elected their own teachers the following Sunday. At least two hundred children took part in the program given Christmas eve. An offering for missions netted $1,810.00. Rev. Walter Georing, our pastor, emphasized in his sermon on Christmas Day that the Wise Men sought the Christ Child and worshiped Him. Are we constantly seeking Him and giving our hearts to Him? The most precious gift was the Christ Child, and the most important gift that we can give is our hearts. The combined choruses gave the Christmas cantata, "Holy Night of Memories," on the evening of Christmas Day. Jacob J. Goering led the singing.

Our Christian Endeavor Society had charge of the worship services on the morning of December 26. Due to bad weather the attendance was small. There were no services on December 27 because of a *real* blizzard.

The year of 1942 was closed with services. We observed communion on New Year's Day. Certainly, to fellowship together around the Lord's table and to commemorate His suffering is a fitting way to start the new year.

Our C. E. society had a fellowship banquet in the basement as a close for the old year and a beginning for the new year. Dr. Bittinger of McPherson was the principal speaker. Those present reported an inspirational and up-lifting evening. The first Sunday morning message of the year was brought by Roland Georing, a ministerial student at the Hartford Seminary.

Christmas vacation brought home a number of students, teachers, a few C.P.S. boys, and others. We were glad to have them with us, and we owe them our support and prayers in the future.

Our Ladies Mission and Aid Society remembered all boys in camp with a box of nuts and candies. Funeral services for Mrs. P. J. Strausz were held on January 5. *—Harold H. Goering, Corr.*

FIRST MENNONITE CHURCH

Colfax, Washington

In looking over the past year we have many pleasant memories to "digest."

The Pacific District Conference, held here in June, was the outstanding event with so many fine inspirational contacts. The Frank Mannings from Africa gave very challenging reports. Such reports make us feel very humble about the very small part that we play in the missionary effort. The Chris

Ummels, who are missionaries to migrants in California, represented the home mission work. Their reports were also very stirring. "The harvest is plentiful and the laborers few." The final afternoon of the conference with a vocal concert by Leland Goodell, surely, left us "lifted" by his wonderful rendition of "The Lord is My Shephard," "The Lord's Prayer," and several other numbers.

On Thanksgiving Day Rev. King preached on "The Christian and Thanksgiving." The offering on this day amounted to $907.00. In addition to this offering $125.00 was taken in by the Women's Missionary Society. This last amount is to help the Bethesda Leper Home in India to add to their dairy herd and is to help the Grace Children's Home at Henderson, Nebraska, to buy furniture for their new home. About sixty-five persons enjoyed a bountiful dinner in the basement.

Because we felt an urge to meet, the missionary society did not take a vacation during July and August. Quite a little sewing has been done for the Grace Children's Home. A Christmas box of dresses and stockings was sent to the Indian mission at Oraibi.

The C.E. societies meet at 1:30 on Sunday afternoons in order to conserve rubber and gas. Fern Waltner is president of the Senior society, Gladys Aeschliman of the Juniors, with Mrs. King superintendent of the Juniors. The Juniors are studying South America and its missions as their project. The second Sunday of each month is wholly devoted to that study, and is sponsored by our Methodist co-worshippers, as that is "Methodist Sunday."

To take the place of the mid-week prayer meeting, Brother King has outlined a study in the book of Romans. Each Sunday he assigns us a chapter to study. In this way it is more united. A prayer circle to be held in individual homes between 7:30 and 8 o'clock each evening is also a part of the program. Prayer is the greatest power by which we can fight this tremendous struggle. Are we making America worthy of God's blessing? *—Mrs. Alvin M. Rubin, Corr.*

FIRST MENNONITE CHURCH

Summerfield, Illinois

Our pastor, Rev. E. Basinger, is convalescing from a very serious operation. He entered the Barnes Hospital at St. Louis, Missouri, on November 20. Through the grace of our Lord and Master he was permitted to come home on December 20. He is getting along nicely and is preparing to take charge of his church on January 10. During his absence Rev. Wilbert Cannon, a ministerial student at McKendree College, had charge of the services.

We have installed a modern furnace in our meetinghouse.

Brother Donald Baer was chosen as deacon to fill the vacancy caused by the death of Brother Dan Hirstein, and Brother Gus Ruth was chosen to fill the vacancy as assistant superintendant of the Sunday School. *—Mrs. P. H. Berger*

BRUDERTAL MENNONITE CHURCH

Hillsboro, Kansas

Shortly before Christmas thirteen Mennonite churches in and around Hillsboro collected a truckload of food which was sent to the C.P.S. camp at Colorado Springs. After Christmas another load was collected for the Fort Collins camp. The Vogt Grocery truck made the deliveries.

In order to save gasoline and tires, the Brudertal Church has had some of the regular Sunday evening meetings on Sunday afternoons. The members bring lunch, which they enjoy together in the church basement.

A group of young men left for C.P.S. camps on December 26. Randolf Penner, a member of our church, was in the group We had a farewell for him at his home on December 25.

IMMANUEL MENNONITE CHURCH

Los Angeles, California

We have experienced a year of rich blessings. Souls have been saved and others have been drawn closer to the Lord. Members were added by letters of transfer and by baptism.

On the evening of November 1 the Woman's Missionary Sewing Society conducted their annual missionary program. The guest speaker was Mrs. H. M. Coen, a recently returned missionary from Africa who works under the Sudan Interior Mission. She had a very inspiring message. Our society shipped 170 pounds of clothing to the M.C.C. for war relief.

During November Rev. Frank E. Davies of the Bell Friends Church conducted an interesting series of evangelistic meetings.

To date, eight of our young men are serving their country, and others will leave in the near future. The eight are: Irvin Richert, Franklin Wiig, Virgil Hall, Elmer Rand, Dan Kroeker, Herbert Kroeker, Fred Klopfenstein, and Melvern Pankratz.

The church choir rendered the Christmas cantata, "The Christmas Oratorio." Our regular quarterly communion service will take place the first Sunday of the New Year. On January 10 a church dinner was served in the basement, and the annual business meeting was held after it.

We are in a world of strife, but we are not of this world. Therefore, we hope that the peace of God may fill your hearts throughout the new year.

—Mrs. F. H. Regehr

BUTTERFIELD MENNONITE CHURCH

Butterfield, Minnesota

Greetings with Psalm 103. During the past year our God held his protecting arms over us, and we trust Him for the coming year. A change has been made in our Sunday school. The first Sunday of this year a Junior Sunday school started meeting in the basement. Mrs. B. J. Rempel is the superintendent. The young people have a separate class which meets in the balcony. The adult class remains in the auditorium proper, all in one large class. Our pastor is the teacher.

Our aged couple, Uncle Daniel Hubins, passed their sixty-fourth wedding anniversary on New Year's Day. They rejoice in the Lord who has kept them so wonderfully through all these years.

The winter has been cold, and at present we have much snow. The weather during the past spring and summer was very favorable. We had enough moisture and sunshine. Crops were very good. We thank God for all our material blessings, but above all thanks be to God for his unspeakable gift, Jesus our Lord and Saviour.

—*Mrs. Ted Linscheid, Church Secretary*

IN MEMORIAM

LUDWIG A. BEER, son of Jacob Beer and Anna Lehman Beer was born in Canton Bern, Switzerland on November 17, 1860, and he passed away at the Bethesda Home for the Aged, Goessel, Kansas, on November 10, 1942.

In the spring of 1883 he came to this country. Two times he returned to his native land for a visit.

In young manhood he united with the Mennonite Church at Bluffton, Ohio. Since his occupation took him from place to place he did not take his membership out of this church, even though he had very little opportunity of attending services there. Many years ago he requested the privilege of participation in the Holy Communion of the First Mennonite Church of Christian, Moundridge, Kansas, which was granted as a privilege for life.

For many years he served as colporteur of the Mennonite Book Concern, and he was therefore known in most of the churches of the General Conference of the Mennonite Church of North America, especially so, in those of the Middle West. Thousands of religious books and Bibles were sold in the homes, where they exerted and will continue to exert a good influence. This good work he carried on till age and health conditions prevented its continuance.

In February, 1939, he entered the Bethesda Home for the Aged, Goessel, Kansas, and here he found a permanent home for his last days. Under the good care in the home he enjoyed fairly good health and made himself useful where he could. Some weeks ago he began to fail with heart trouble, and at times he suffered considerable distress, but would soon rally again. During the last three days of his life the suffering was more intense, but he found comfort and strength in the Lord, and was assured of security in Him.

Two sisters who live in Switzerland and one brother, Jacob J. Beer of Columbus Grove, Ohio, survive him.

Upon his request his remains were laid to rest on the cemetery of the First Mennonite Church of Christian, Moundridge, Kansas. Funeral services were held on November 13 at the Bethesda Home for the Aged and at the First Mennonite Church of Christian with Rev. P. P. Wedel in charge.

JONATHAN P. L. GRABER was born near Freeman, South Dakota, on December 11, 1888, the son of Peter Graber and Elizabeth Graber, nee Gering. He attended Freeman Junior College for several terms. On June 28, 1908, he was baptized by Rev. Joseph Kaufman, and received into the Salem-Zion Mennonite Church. On April 25, 1915, he was united in marriage with Fannie Kaufman. To them three daughters were born, Grace, Della, and Faye.

In 1932, he submitted to a serious operation. At the time, the attending surgeon diagnosed the ailment as cancer. However, it has since been definitely ascertained that it was not cancer, but an equally fatal disease known as Lympho-Blastoma. Shortly after this operation, upon the advice of his brother, Dr. B. P. Graber, he went to Chicago where he received radium treatments by eminent physicians. For some time it seemed that the deceased might again regain good health, but the deadly disease continued its destructive work. A little more than a year ago, recurring pains became so severe that he was compelled to seek once more the help of doctors. His brother-in-law, Dr. E. J. Kaufman, took him to Rochester where he received a very thorough examination which definitely revealed that he was suffering from Lympho-Blastoma, a rare disease. More radium treatments were advised, and the deceased submitted to such treatments for some time, but apparently without results. On November 5, he was forced to go to bed. All that human skill and kindness could do was done for him, but death could not be denied this time. He died on November 20, in the circle of his faithful wife and daughters, to whom he said "Meet me up there."

The deceased, in his lifetime, was a great admirer of nature, and he was never more content than when surrounded by the great wonders of the universe, not constructed by human hands, but by the Creator himself. In his home can be found many stuffed birds and animals, his own handiwork. He was a hard worker, a good husband, and a loving father.

He is survived by his wife and three daughters, and a son-in-law, also his aged mother, two brothers and four sisters.

Joel Amstutz, March 16, 1879, to December 17, 1942, was born in Allen County, Ohio. He was the son of Abraham and Anna Amstutz. He was married to Caroline Diller, who with five children suvives him. The children are: Kathryn and

Paul of Bluffton, Odula and Leland at home, and Mrs. Esther Penza of Cleveland.

CLEOPHAS NEUENSCHAWNDER, aged eighty-five, member of the Grace Mennonite Church, Pandora, Ohio, died December 17, 1942, following an illness of diabetes. He is survived by his wife and five sons. The sons are: Calvin of Lima, Hiram of Cincinnati, Harry of Oxford, and Frank and Levi of Pandora. Two surviving brothers are: Jeff of Woodburn, Indiana, and Dan of Bluffton. Three sisters who survive him are: Anna Gillion of Bluffton, Indiana; Elizabeth Flora, Gates, Oklahoma, and Adena Burkholder of Bluffton, Ohio.

DAN J. HIRSTEIN, son of John and the late Mrs. Katherine Baer Hirstein, was born December 13, 1893, and died on December 22, 1942. While he was young his parents moved to a farm about three and one-half miles southeast of Trenton, Illinois. In 1919 he married Frieda Berger, his now bereaved widow. Their children Ethel, Edith, and Gerald, were injured in the accident which caused the death of their father. He was a farmer. In early youth he became a member of the Mennonite Church, Summerfield, Illinois. He served as deacon for a number of years and was assistant Sunday school superintendent. He is survived by his aged father; two brothers, Sam who resides on a farm southeast of Trenton and Edward of Galconda, Illinois, and one sister, Mrs. G. W. Ruth of Summerfield.

JACOB E. REMPEL was born in Marion County, Kansas, March 31, 1885, and passed away on December 18, 1942. In 1911 he was married to Maria R. Duerksen, who passed away in 1918 leaving him with five small children. In October 1919 he was married to Liese Balzer. They enjoyed wedded life for twenty-three years and were blessed with two sons and a daughter, Erna, who preceded him in death. Mourning him are his wife and his children: Frieda Unrau, Hilda Holman, Mariann Dyck, Waldo, Lula Dyck, Lloyd, and Paul. He was a member of the Brudertal Church, Hillsboro, Kansas. He served on the church council.

Have You Not Read?

God's Holy Word the Bible true,
Was meant for all: for me, for you;
And Christ to everyone would say,
"Have you not read my Word today?"

We read so much of this and that—
A lot of meaningless chit-chat,
And of't in evil ways we're led
Because God's Word we have not read.

How can we grieve our Savior so,
To spurn the truth that we should know;
And starve our souls, when living bread
Is found in Him—Have you not read?

—*Rev, and Mrs. Olin Krehbiel*

« « JOTTINGS » »

—**First Mennonite Church, Wadsworth, Ohio:** Miss Wilhelmina Kuyf, returned missionary from China, spoke during the morning worship services December 13 on her experiences as an "enemy alien interne" in China from December 8, 1941, to June 5, 1942, and of her return trip home on an Italian ship and the Swedish ship **The Gripsholm.**

—**First Mennonite Church, Berne, Indiana:** Yesterday, New Year's Day, we had our annual business meeting in the church, at which time it was voted to secure the **Mennonite Hymnary** for use in our church services and Sunday school. The number to be purchased was left to the Board of Deacons to decide, and steps will be made to get the **Hymnary** at the earliest possible date.—Martha Gillon, Corr.

—**Immanual Mennonite Church, Delft, Minnesota:** Fifty years ago an important event took place in the lives of Abram B. Friesen and Helena Fast. They celebrated their fiftieth wedding anniversary on January 3, 1943, with seventy-two children and grandchildren, with the exception of two, present. The house of God was filled with friends and relatives to wish them well.—Mrs. Theo. W. Nickel, Corr.

—**Hoffnungsau Mennonite Church, Inman, Kansas:** Due to the blizzard we could not hold our annual church business meeting on December 29. Mrs. Jacob Dirks passed into the great beyond on December 8 at the Bethel Deaconess Hospital. One daughter, Sister Sara, survives. Several sisters of the "Naehverein" did some mending for the C.P.S. boys of Colorado Springs. The clothes to be mended were brought by Brother and Sister Menno Martens when they came home for their Christmas vacation. Twenty of our young men are now in the service of our government.

—**Brother L. J. Horsch** in sending in the report for the fourth quarter writes, "I always utilize the bank in this work. I am not a skilled bookkeeper. This is a laborious task for me. I am convinced, decidedly so, that the General Conference needs a central treasury located at Newton with a paid treasurer who can keep all the books for each board and committee, making payments only upon orders from the respective board or committee. That is a detail that can be worked out later. The principal item is to centralize our widespread, spider-web-like system we now have. In fact, I feel that the individual who is employed as treasurer could also act as a statistician and even a secretary.

—**Brother L. H. Linscheid,** pastor of the Bethany Church, Freeman, South Dakota, writes, "We had our annual church business meeting on December 28. It was decided to drop our church bulletin. . . in view of the fact that we are launching on a heavy financial program for 1943. Efforts will be made to reduce and cancel, if possible, the parsonage indebtedness. We will try to get **The Menno-**

nite or **Bundesbote** into all the homes this year. Our quota for the C.P.S. camps is to be achieved also. A full time janitor is to be hired, whereas, heretofore families took turns. The election resulted as follows: deacon, John W. Tschetter, trustee, Jacob T. Gross; secretary, Joseph A. Wallman; educational committee, Mrs. Richard Waltner. The pastor was re-elected for a three-year term."

—**Brother J. J. Plenert** wrote on December 30, "We have had rain since Sunday evening, and it has rained continually and is doing a good job right now. We are happy that it has not been snow in that amount. It has not been so cold with all the rain for which we are grateful. One day when it rained and froze, the street became like glass."

—All subscriptions to **The Mennonite** or requests for renewal of subscription should be sent to **The Mennonite Publication Office,** Newton, Kansas, for prompt service.

—Bulletin, **First Mennonite Church, Upland, California:** "Rev. George Bender, pastor of the forgotten men, has spoken in thousands of churches, and will speak here at this church this evening, telling the great story of his conversion."

—**Salem Mennonite Church, Dalton, Ohio:** George M. Breneman left for the C.P.S. camp at Sideling Hill, Pa. At the annual meeting Sister Edward Miller was elected correspondent to **The Mennonite.** Sixty-five people were seated around the tables for the C.E. Christmas banquet. The benevolent offering of this congregation for 1942 was $1,731.65. In addition a total of $1,110.80 was contributed for the parsonage and $2,505.76 more came in as church receipts.

—Bulletin, **Zion Mennonite Church, Donnellson, Iowa:** "The sermons for January will be expositions of a few of the most-loved psalms. (Psalms: 6, 27, 46, 84, 91.) You will gain more from the expositions if you become thoroughly familiar with the psalm before coming to the service." "The service of worship Christmas morning was very well attended in spite of inclement weather, gasoline rationing, and a program on the previous evening. We wish to commend the faithfulness with which this custom, which is so largely forgotten in the world at large, is kept alive in this church. Surely, the birth of the Christ child should be honored with more than a big dinner." A group of young pepole sang carols for the shut-ins at Christmas. Brother and Sister Jacob G. Krehbiel celebrated their golden wedding anniversary quietly at home on January 1.

—The bulletin of the **Grace Mennonite Church, Lansdale, Pa.,** for December 18 had a very striking illustration on the cover page. In the center of the picture lies a beautiful, large Bible. Projecting from underneath it is a copy of **The Mennonite.** Peeking from under both of these is a copy of **The Missionary News and Notes.** To the right lies a volume containing our articles of faith. On it lies a church history. To the left of the big Bible lies a **Christian Sunday School Quarterly,** the church bulletin, and a "Through the Bible Study" pamphlet. Underneath it all are the words "Have You Not Read" from Mark 12:10. What a contrast this is to homes where the visitor's eye first falls upon certain well-known picture magazines and pages and pages of "funnies." See the poem, **"Have You Not Read?"** on another page.

—**Brother P. H. Richert** is the author of **A Brief Catechism—On** Difficult Sripture Passages and Involved Questions On The Use Of The Sword. Much of the booklet is in dialogue form. Brother Richert says in the introduction, "This pamphlet is dedicated to the dear draftees of our church, who often look for some help in answering questions that come to them regarding the exact meaning of certain scripture passages bearing on the use of the sword."

—**Brother P. H. Unruh** who has been suffering from heart illness is in somewhat better health again. In addition to serving as Elder of the Alexanderwohl Church, he serves as Treasurer of the Emergency Relief Board.

—**David Toews,** who had much to do with the immigration of thousands of Russian Mennonites to Canada, is reported to be seriously ill in a Saskatoon hospital. Formerly he was principal of the Mennonite Academy at Rosthern.

—**The First Mennonite Church of Newton, Kansas,** has given "a call to Dr. A. Warkentin to serve as full-time associate elder, beginning with August, 1943. Dr. Warkentin is visiting Mennonite churches in northern states and has not yet made known his decision in regard to the call."

—**The First Mennonite Church, Reedley, California,** uses lay members as well as its pastor to lead in the week of prayer meetings. The white Christmas gifts of this church amounted to $310.09. This amount contains gifts for: Brother and Sister Arthur Friesen, Canton, Oklahoma; Brother and Sister J. R. Duerksen, India; Andrew, an orphan in India; China Relief; Friendship Cottage; Ernest and Rudolph Lichti, Harry Harder, and David Boldt, members at

NOW IS THE TIME

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We also have box assortments of Christmas wrapping paper, regular $1.00 boxes, now 2 for $1.00. Or you may order 1 box of greetings and 1 box of wrapping paper, both for $1.00.

MENNONITE BOOK CONCERN
Berne, Indiana

Camino and North Fork; Brother and Sister P. W. Penner, India; India relief, and Brother Rudolphe Petter.

—Bulletin, **Bethesda Mennonite Church, Henderson, Nebraska:** Under the heading "Our Boys In Service," thirty-five are listed as being in C.P.S. camps. Of these thirty-three are church members and two are not. (Remember that the baptismal age in this church is at a considerably higher age level than in many other churches.) Of seventeen boys in non-combatant or regular service, eight are church memebrs and nine are not. (This church has a much better loyalty to the peace teachings of Christ than many of our churches.—Editor) The Young Women's Mission Society is continuing its study of India. Eighty-three persons were received into the fellowship this past year through baptism. There was a net increase of seventy-four members. The total membership on January 1, 1943, was 822. The total offerings in 1942 were $14,708.49. In 1941 they had been $8,159.92. "It is of interest to note that A. P. Ratzlaff reports that he sold 82 Bibles and 6 New Testaments during the year. A total of 430 Hymnaries, including the 375 for the church were also orderd and sold by him. Mr. Ratzlaff makes it a practice to order all his books and material from our own **Mennonite Book Concern." (Berne, Indiana)**

—The Annual Report of the **Alberta Community Church, Portland, Oregon,** is very interestingly and neatly done. The church now has a membership of sixty-one. On December 16, 1943, it will observe its fifteenth anniversary. Some points of emphasis in the past year have been: 1. Family altars. 2. Relief work as carried on by the M.C.C. 3. Responsibilities as a church. The church is seeking to become more and more self-supporting. Graphs on the back cover show that while Sunday school attendance fell off a little from 1941, the Sunday school offerings reached an all-time high. Church attendance shows a continued increase. This little mission church provides a copy of either **The Mennonite** or the **Bundesbote** for each family.

—**First Mennonite Church, Beatrice, Nebraska:** Used Sunday school picture cards are being sent to our mission station in Arizona. The ladies mission societies intend to sew aprons and hem towels and tea towels for the C.P.S. camps. Used feed sacks are being utilized. The church now issues a four-page bulletin.

—**Zion Mennonite Church, Souderton, Pa.** will celebrate its fiftieth anniversary on February 8. Rev. A. M. Fretz was the first pastor. He is still living, and two of the original twenty-seven charter members are still living. The anniversary will be observed with a week of meetings conducted by Brother J. E. Hartzler.

—**The Third Quarterly Conference of the Eastern District** will be held in the Zion Church, Souderton, on January 18.

Eastern District makes this request to all pastors and correspondents of the district: "In order to have the Eastern District church news appear together under one head, please send your material to me as soon as possible. Probably you have only a line or two, but by including these few lines from the different churches we will have interesting reports." (Brother Nyce has sent in some good reports. Will you help him with news items.—Editor)

—**The Newton (Kansas) Community Chorus** presented "The Messiah" by Handel on January 3. Walter H. Hohmann was director, and Violet Miller was the accompanist.

—**Deep Run Mennonite Church, Deep Run, Pa.** The church council meets quarterly. It is made up of the trustees, the deacons, the Sunday school superintendent, the president of the C.E., and the pastor. The missionary society sent 350 pounds of clothes to the M.C.C. office.

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Volume LVIII NORTH NEWTON, KANSAS, JANUARY 19, 1943 NUMBER 3

itered at the post office at North Newton. Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized Jan. 22, 1919

THE SUPPLEMENT

In this paper you will find the fourth supplement for this year. It gives a report of money received by six treasurers of our General Conference during the fourth quarter of 1942. Furthermore it indicates the total amount received from any church during the year, and it states the average per member giving of each church for the year. It also gives the report of the Executive Committee of Mission Societies for the last quarter. Because of a lack of space some of the reports are completed in the main part of the paper.

The last three supplements, including this one, differ in size from the first one which was roughly 6x9 inches. The change was made because of postal regulations. However, the present size is very convenient for filing.

The supplement was born at the General Conference session of 1941. The Board of Publication recommended to the conference: "Since the reports of offerings take up so much space in our church papers, we recommend that, beginning with January, 1942, these be published quarterly in supplement form in the English language and sent out with each of the papers." The conference adopted this recommendation.

The supplement is easy to use. In about two minutes grandmother or Johnnie, who is in the fourth grade, can find out just how much money their church sent in to the six treasurers mentioned. First, they find the district to which their church belongs. Second, they think of the name of the church and then find it in the alphabetical listing. Next they move their finger from left to right across the sums to the total for the quarter and finally to the figure which tells how much money their church sent in per member during that quarter. In the fourth supplement, of course, they find the per member giving for the year and the church total for the year.

May the supplement be an encouragement to each reader. If a church has sent in only a small amount, yet has done its *very best* for Christ, then it has no reason to feel ashamed. Remember what Jesus said about the widow's mite.

May those with outstanding records be mindful of the fact that they could only give as they did because God made it possible for them. This report does not indicate the ability to give. However, it does give a clearer picture of the stewardship of our churches than has been available heretofore. —rw.

SMALL FOXES

By Ted Schmidt

Once again by the grace of God we have stepped over the threshold into a new year. Once again we must formulate our plans for the coming months. . . . The following are a few of the resolutions that might have been made:

1. Get up ten minutes earlier on Sunday morning in order not to be five minutes late to church.
2. Leave my chewing gum outside the church rather than under the bench or in my mouth.
3. Treat my quarterly as a help rather than as a nuisance.
4. Use my tongue during the discussion period of the Sunday school rather than during the sermon.
5. Sleep in my bed on Saturday night rather than in the church pew on Sunday morning.
6. Put on my wraps after the closing prayer rather than during the last song, when there is so little elbow-room.
7. At the close of the Sunday school period, observe the American rule of "Keep to the right" on the stairways rather than the English custom "To your left."
8. Help that *Hymnary* to do its part in enriching the morning service rather than let it and myself sit idly by.
9. Follow the sermon rather than the clock.
10. Have a few windows opened to let in some of the fresh air that God has given us so plentifully in the out-of-doors.

The foregoing suggest a few of the smaller things that make up our church life, but how they mar the efficiency and effectiveness of the great things when there are too many of them. For is not the small incorporated in the great? How many of the small foxes (Song of Solomon 2:15) that mar our church life will we be able to keep away from us this coming year?

The E.R.B. and the M.C.C.

At the last annual meeting of the Emergency Relief Board of the Mennonite General Conference, the chairman of this board was delegated to write a brief statement of the relationship between the Emergency Relief Board, E.R.B., and the Mennonite Central Committee, M.C.C. Since *The Mennonite* and other papers often refer to both of these committees, and since both committees have any similar activities, it was felt that our supporters might find such a statement helpful.

The Emergency Relief Board is a General Conference committee whose purpose is to recieve and expend funds for emergency relief wherever such help is needed. Among our own churches it aims to give relief only on the recommendation of local ministers or deacons or other responsible officials of our churches. The committee will, however, receive applications from any one, but it aims to investigate each case, so as to spend the funds entrusted to it wisely, and give aid only to such people as really deserve help. Indiscriminate giving often does more harm than good; besides, it may use funds which may be needed much more urgently by someone else. It is also assumed that our congregations will take care of their own local cases in so far as this is possible, reserving the funds of the Emergency Relief Board for special cases where available help is insufficient or where other help cannot be secured.

The Mennonite Central Committee is composed of representatives of a number of different branches of the Mennonite and Amish churches. This committee was formed in 1920 when our brethren in Russia needed our aid. Much work was done in feeding the hungry there, as well as in bringing many to the United States and Canada.

When the Spanish war, and later, the second World War created a refugee problem, and hunger stalked over Europe, the M.C.C. took up the challenge of service and again is aiding the needy. Besides serving in Poland, France, England and India, the M.C.C. is also helping the Mennonites in Paraguay. In all this work a large number of Mennonites and Amish bodies are cooperating whole-heartedly. The Emergency Relief Board is represented on the Mennonite Central Committee by the chairman, I. W. Bauman, and the treasurer, P. H. Unruh. The latter also serves on the executive committee. Most of our relief work in foreign lands is done by the Emergency Relief Board through the M.C.C., because this cooperative method is more economical and efficient than what any individual board's efforts could be. The two boards are, however, independent, and cooperation is on a voluntary basis. In brief, the Emergency Relief Board serves General Conference churches independently but cooperates with the M.C.C. in foreign relief.

Besides relief work, the M.C.C. also has charge of camps for conscientious objectors in this war. The Emergency Relief Board contributes to these camps only in cast of emergency relief like in any other cases. The camps are supported by contributions which are given by individuals and churches specifically for that purpose. The Emergency Relief Board will, however, receive and expend funds which are designated by the donor for relief of the men in such camps.

Support of the emergency relief program of the church has been fine, and our prayer is that this work may continue and receive our consecrated support in the future. As the war goes on, more and more people will need our aid. As Christians, we can serve them "in the name of Christ," the spirit in which these committees work and serve.

—*I. W. Bauman, Chairman*

Result of Resolution

At the fall session of the Western District Conference, held October 21-22, 1942, the following resolution was passed:

> "Resolved, that we appreciate the privileges we are enjoying under our government, the considerations it is giving us in our peace convictions, and that we instruct the conference secretary to convey this to the President of the United States."

The Secretary of the Western District Conference sent the resolution to the President of the United States and received the following letter:

The White House
November 6, 1942

Herbert E. Miller, Secretary
Western District Conference,
General Conference Mennonite Church of North America,
Deer Creek, Oklahoma.

My dear Mr. Miller,

The President has asked me to thank you for your courtesy in letting him have the resolution embodied in your letter of October thirtieth. He wants you and the members of your Conference to know that he is most appreciative of the thoughtfulness which prompted the adoption of this resolution by the members of your Conference.

Very sincerely yours
M. H. McIntyre
Secretary to the President

Brother Ted Schmidt, author of "Small Foxes" on page 1, has for many years been superintendent of the Sunday school of the Bethesda Mennonite Church, Henderson, Nebraska. The 1942 **Year Book** gives the enrollment of this Sunday school as 919. Brother Schmidt has two brothers who serve as ministers in Oklahoma. They are August of Meno, and Rudolf of Ft. Cobb.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

"THE REAPER"

This is Brother Arthur Li (Kuang-ming). This man, we feel, is very much our own. In him we have an example of what God's grace has done in our mission. When the missionaries first saw him, he was a little, orphaned boy with boils all over his head. He was given the opportunity of going to school and receiving a Christian education. Now he is one of our most able church leaders. His wife, who is one of our school girls, is no less so. They have a gracious family of four sons and two daughters. The oldest son taught vacation Bible school this summer.

Brother Li takes his responsibility as a sacred trust. When the war struck the city of Taming and the constant air raids terrified his little flock of children very much, he was very much concerned as to whether his duty lay with his family or with the church. Prayerfully he sought to know God's will in this matter. "How can I know when a scripture promise is the mind's wishful thinking or whether it is God's definite leading for me?" He asked rather wistfully one day.

He took his family farther inland. However, while enemy planes roared overhead nearly every day, he came to the city to conduct the Wednesday night prayer meeting and the Sunday service. He covered this distance of fifteen miles with his bicycle. Returning home the same day, he rode thirty miles each day that he went to the city. Even when enemy planes roared overhead he continued with the lesson of the day. The song "In the hour of prayer, Jesus plead for me" became very precious to him.

With sickle in hand, he stands here ready as a "reaper." The above picture is symbolical of this earnest laborer. "The harvest is plenteous, but few are the laborers, pray ye therefore the Lord of the harvest to send forth laborers into His vineyard." To this challenge we hear Brother Li respond, "Here am I, send me. " Pray ye therefore for the Laborers of our needy General Conference field in China. They are now under a great burden of responsibility.

WILHELMINA KUYF VISITS

Missionary Wilhelmina Kuyf is scheluled to visit the Kansas churches during February. Before this time, beginning with January 17, she is to visit churches in Illinois, Iowa, and Missouri. She comes fresh from China and will be worth hearing.

The following itinerary is incomplete, but the rest of the churches in Kansas will be visited on the way to Oklahoma.

ITINERARY FOR KANSAS

Feb. 3 Halstead, D. C. Wedel
Feb. 4 Burrton, J. J. Regier
Feb. 5 Buhler
Feb. 7 Hebron, Alvin V. D. Smissen (morning)
Feb. 7 Bethel, H. T. Neufeld, Inman, (evening)
Feb. 8 Inman, J. E. Kaufman
Feb. 9 Hoffnungsau, A. J. Dyck, Inman
Feb. 10 Eden, W. E. Goering, Moundridge
Feb. 11 Hoffnungsfeld, Simon Stucky, Moundridge
Feb. 12 Emmanuel, W. C. Voth, Newton
Feb. 14 Christian, P. P. Wedel, Moundridge, (morning)
Feb 14 West Zion, W. F. Unruh, (evening)
Feb. 15 Garden, A. J. Dirks, Halstead
Feb. 16 Tabor, P. H. Richert, Newton, Route 2
Feb. 17 Newton, J. E. Entz, Newton
Feb. 18 Bethel College, L. Hostetler, N. Newton
Feb. 19 Gnadenberg, J. J. Voth, North Newton
Feb. 21 Swiss, T. Roth, Whitewater (morning)
Feb. 21 Emmaus, J. C. Kaufman, Whitewater (evening)
Feb. 22 Elbing, H. J. Dyck
Feb. 23 Hillsboro, H. T. Unruh
Feb. 24 Brudertal, A. E. Funk, Hillsboro
Feb. 25 Johannestal, J. M. Regier, Hillsboro
Feb. 26 Friedenstal, W. Regier, Tampa
Feb. 27 Lehigh, B. H. Janzen
Mar. 1 Alexanderwohl, P. H. Unruh, (morning)
Mar. 1 Goessel, P. P. Buller, (evening)

Mennonite Fellowships in Cities

*By Karl Baehr**

We of the Chicago Mennonite Student Fellowship *know* that the fellowship idea for young Mennonites in cities is grand, for we have experienced the most stimulating and rewarding fellowship imaginable for the past three and a half years. It has made us better Christians and better Mennonites.

We were happy to learn recently that two more such fellowships have been established, one in New York and one in South Bend and Mishawaha, Indiana. We present here some facts about our Chicago Fellowship with the hope that such groups will come into being in other cities.

Our fellowship is loosely organized. We have a chairman and a secretary-treasurer. We set our time and place of meeting at each fellowship gathering. Our programs are also arranged from meeting to meeting. Cards are sent to approximately fifty members (there is, of course, a turnover in membership and attendance). At each meeting we have a devotional period, followed by a short business meeting (to decide the place, time, subject for the next meeting, etc.). Then we turn to the program of the evening. At the end of the meeting simple refreshments are served, and an offering is taken. This money has been sent in for relief and the C.P.S. program.

In brief we have held the following types of meetings:

1. *Outside speakers.*—We have tried to make use of our Mennonite leaders who come to the city. We have had two meetings with Dr. M. C. Lehman on relief work in Europe; Dr. Ed G. Kaufman led a discussion of the problems and the great possibilities of a Mennonite seminary; we have had a session with Dr. Ernest E. Miller of Goshen, and Dr. L. L. Ramseyer of Bluffton, on the relation of our Mennonite colleges to the war and the C.P.S. program; Dr. Henry Fast gave an illustrated (movie) lecture on the Mennonites of South America; Rev. A. J. Neuenschwander gave us an understanding of the work of the Home Mission Board of the General Conference; Rev. Donovan Smucker, then midwest secretary of the Fellowship of Reconciliation, talked on the pacifist witness of the historic peace churches. As one with a Mennonite and Brethren background, Kermit Eby, executive secretary of the Chicago Teachers Union, stimulated our thinking on the values and the limitations of Mennonitism.

2. *Speakers from our own group.*—Dr. J. Winfield Fretz, when he was a member of our Fellowship, discussed Mennonites in Chicago and Mennonite mutual aid. Mrs. Anna Neufeld spoke vividly on Mennonitism in Russia, including a description of the revolution. I have presented a study of secularization among the Mennonites.

3. *Discussion meetings.*—The following are some of the topics we have discussed: Mennonite History (using Dr. C. Henry Smith's book), the Principle of Non-Resistance, Mennonites and Rural Life, Youth Problems among the Mennonites, the C.P.S. program. In each of these meetings individuals have given prepared talks to serve as starters for the discussion.

4. *Entertainment.*—During the summer months we have picnicked in various Chicago parks and visited points of interest. On one such occasion Dr. Paul Voth conducted a tour through the Garfield Park Conservatory, which contains the largest collection of tropical ferns and plants in the United States. We have also had musical programs with members of our own group performing: Mr. Herbert Baehr and Mr. John Thut. We have also had one party evening, spent in playing wholesome and stimulating games.

Our program for the coming meetings will be as follows: The next meeting will center around a study of Mennonitism in Chicago. We shall call in the leaders of our Chicago Mennonite missions and together tackle the problem of Mennonites in Chicago. We should like to make a study of what has happened, and what is happening to Mennonites who come to Chicago. We know that few join our Mennonite missions.

Succeeding programs will be discussion meetings revolving around the six booklets prepared for the C.P.S. Core Course. We want to keep up with the educational work of the C.P.S. program.

One of our group after the last meeting said, "It is this Mennonite Fellowship that makes our stay in Chicago tolerable." We can certainly say that we have found God and the spirit of Christ in this group. Could this be one answer to the perplexing problem of young Mennonites in cities becoming lost to Mennonitism?

—***Karl Baehr**, Chairman of the Chicago Mennonite Fellowship, is the son of Brother and Sister J. P. Baehr, Newton, Kansas. His wife is the former Anne Ruth Ediger, daughter of Brother and Sister J. B. Ediger, who are our missionairies to the Cheyenne Indians of Oklahoma. Brother Baehr is a graduate of Chicago Theological Seminary. He is now studying for his Ph. D. degree at Chicago University, while also serving a church at the same time. His major field of study is the secularization of the Mennonites. In this study he centers upon the breakdown of Mennonite non-conformity and the adoption of worldliness. Brother Baehr won the State Peace Oratorical Contest while a student at Bethel College. Upon graduation he was elected to the Order of the Golden A.

MENNONITES and RURAL LIFE

By J. Winfield Fretz

HISTORY OR HERITAGE

Why History?

In recent years there has come to be a great deal of emphasis laid on the study of Mennonite history. It is a very encouraging sign and should by all means be continued. No religious body can have a great future unless it knows and understands something of the past. Christians will want to know how their faith was preserved for them and who preserved it. They will want to know the story of how their particular church and other churches came to be. They will want to know about important dates, significant events, and pioneering forefathers. They will not be satisfied until they see more clearly the events, the factors, forces, and faces of the past from which the present has come. This is illustrated in some of the earliest writings of the Old Testament and in some of the latest in the New. See for instances such chapters as the twenty-fourth of Joshua and the eleventh of Hebrews in which the writers of those chapters entreat us to the long look back into history. In each case it was to help men understand the present better.

History Not Enough

But the study and understanding of history is not enough; we must also know and understand our Christian heritage. In fact, if a choice is to be made, the latter is to be chosen. The heritage is the essence or the heart of the past. It is the deeper inner meaning of the past. One might say it is the soul of the past, whereas history might be likened unto the body. My concern is that when our various church groups undertake to restudy and rediscover church history they do not stop there. Dates, names, places, and events are bare and meaningless unless they are accompanied by a knowledge of the inner faith.

A Goodly Heritage

We may heartily say with the Psalmist 16:6 "Yea, I have a goodly heritage." Our heritage is indeed a rich and a blessed one; we must not live off the reputation of our forefathers who created it. Our task is to understand it, appreciate it, and cultivate it so that our children and all mankind may come to share in it. The sense of belonging to a fellowship of martyrs, a brotherhood that has seen thousands of its members suffer and die that the truth might be witnessed to in every generation is indeed a precious privilege.

But the one important thing is that we know what our fathers and brothers in the faith died for, that we feel with them so great a concern for the Christian life and the gospel truth that we could and would do the same if called upon to do so. The Mennonite Church has a challenging message today: An evangelical message; a command to live a high and holy life, the refusal to conform to a sinful world, the way of love and sacrifice in time of war as always. This is our history, our heritage, and our herald for tomorrow.

A New Challenge to Bethel College

On January 7 Bethel College received a gift in the amount of a little over twenty-four thousand dollars as a bequest of the late Elizabeth M. Watkins, of Lawrence, Kansas. Gifts in such amounts do not come every day to a small college such as ours and words cannot express our gratitude to Mrs. Watkins and to those who had anything to do with making this gift a reality. May Bethel College prove worthy of this consideration and perpetuate the good work and name of Mrs. Watkins by using this gift in the highest interest of future generations.

Being in the midst of our campaign to raise funds for current budget and debt liquidation, this gift is a great encouragement to the constituency of Bethel College even though it cannot be used for debt reduction, but is set aside for the purpose of the much needed library building, if and when such building can be constructed. This expression of confidence, therefore, comes as a new challenge and will serve as a stimulus to everyone concerned to do his utmost not to let the institution suffer financially during these critical times and in gratitude make his own contribution for the current budget and debt liquidation all the greater so that Bethel College might become debt free before too long.

WHO AM I?

By Amanda Friesen

Who am I?
I am the mother tongue
I am useful in my place.
Sometimes
I am the Devil's tool.
He uses me
To stir up strife in churches,
To promote discord,
To provoke family arguments,
His laugh is heard
When I quote scripture
To evangelize.
He knows
Your neighbors and mine
Will never be saved
As long
As you permit me
To bar from their ears
The message
Of salvation.

—*Doland, South Dakota (Book rights reserved.)*

1943 - THIS YEAR - 1943

"Call Unto Me"

IS PRAYER THE KEY to power? Does the individual's prayer life constitute the barometer of his spiritual fervor? We need not seek long to find the answer to this question for it is found within ourselves. We are our own criterion. How well we know that prayer is the secret of power. It is a characteristic of the thoughtful heart to travel back into the past in order to relive the moments of its spiritual joy when the flow of divine power entered in times of earnest prayer. From such jaunts the heart returns to present paths with the determination to launch out into a deeper prayer life that the future may be better than the past. It also knows that its gardens withered at times when the rainless seasons came—rainless because it had ceased to pray.

If prayer unlocks the divine reservoirs of power to the individual spirit-life, then prayer is also the avenue of power in the life of the church at large.

Once Christ put His finger upon the sins of the churches of Asia, then still so young in years. The one He rebuked for having lost her first love to Him, another for her false teachings, a third for her imperfect works, and still another for her lack of zeal. Should He come again to speak His judgment to the Church now grown to more than nineteen hundred years of age, what would He say? Would He, perhaps, place His finger on its lack of power to witness unto Him and say to us: "Ye have not because ye ask not?"

We marvel at the power of the first church at Jerusalem to whom "the Lord added day by day those that were saved." Of course, it was the Lord that added, but it was the Church that was the conduit for His power. Of this church it is said, "they continued stedfastly . . . in prayers," . . . "and the multitude of them that believed were of one heart and soul." If this could be said of the Church of Christ today, there would be more light and less darkness; there would be more power, dynamic power to overcome the Evil One within ourselves and the nations.

It is not for us to criticize the state of the church, not would that profit her. Let us rather cast our eyes about within our own small temple house. Are its walls still standing firm and strong, or are there ruins waiting a rebuilding? Is the incense of prayer raising as sweet savor to the throne of God or has even the glow among the ashes burned too low? Is His dwelling a place of His abode where still His glory dwelleth? Oh, that again, like once in old Jerusalem, His Church scattered through all the earth and the temple house of our own soul would shake with the power of the presence of God, because we called unto Him!

God's will is done through prayer. His great redemptive plan for all the earth has need of us. Not that He is unable to carry His plans out otherwise, but in love He has chosen us to be laborers with Him. Even Christ wove the pattern of the cross into redemption's loom by prayer. The Father's will was imputed to Him by prayer, and by prayer came His power to fulfill it.

Would that to each of us would come the vision of potent prayer which has its roots imbedded in the soil of human need. From which it rises to bloom in fragrance near the heart of God. May the wounds inflicted on the body, mind, and soul of earth's millions in the present struggle move the Church of Christ, each individual, to seek the throne of grace in intercession's prayer. May the voice of the Almighty come to us through every day of this new year, saying unto us:

"Call unto me, and I will answer thee,
And show thee the great and mighty things,
Which thou knowest not."

—*Joanna S. Andres*

DAILY DEVOTIONAL MESSAGES

By Wilbert A. Regier, Los Angeles, California

(Marks of the Spirit Filled Life)

JANUARY 26—*"And they were all filled with the Holy Ghost."* Acts 2:4.

In the Book of Acts we find two truths especially emphasized. *First,* that the Holy Spirit has come into the world as a *person* to be the *abiding one* within the life of every Child of God. *Second,* that as a result of His indwelling, we as Children of God are now to *witness* "of" and "for" Christ in the *power of the Holy Spirit.* Our concern as Christians then is not whether we really possess the Holy Spirit, for that fact is plainly established by the Word, but whether the *Holy Spirit possesses us!* Now there are distinct fruits which witness to the reality of this fact, which we shall consider in succeeding days, but today let us ask ourselves: *"am I controlled by 'self' or by the 'Holy Spirit'?"*

JANUARY 27—*"And the same day there were added unto them about three thousand souls."* Acts 2:41b.

Spirit filled witnessing is bound to bring results, for when we honour the Holy Spirit, He will in turn carry out His special work in relation to the sinner. *"He will reprove the world of sin, and of righteousness, and of judgment."* We will never do a thing for God, as long as we only look at ourselves. The minute, however, that we are willing to *look away from self,* and *look unto Jesus Christ,* that minute the Holy Spirit will begin doing in us that for which He came: *"he shall glorify me (Christ)."* And the Saviour's promise stands, *"And I, if I be lifted up from the earth, will draw all men unto me."*

JANUARY 28—*"And they continued stedfastly in the apostles doctrine."* Acts 2:42a.

The Holy Spirit, when given the right of way in the life, produces a lasting work—half-heartedness is not the fruit of the Holy Spirit, but stedfastness is! The Holy Spirit further produces, not *nibblers* on the Word but feeders on the Word. The Spirit controlled Christian is one who is hungry for the truths of God's Word, and thus does not limit his feedings to Sundays alone, *but daily feasts upon the bread of life.* And feasting leads to *fellowship,* and fellowship leads to *communion,* and communion leads to *prayer.* N ote Acts 2:42.

JANUARY 29—*"And all that believed were together, and had all things common: and sold their possessions and goods, and parted them to all men as every man had need."* Acts 2:44-45.

Not only did they recognize their oneness in Christ Jesus, but they further recognized the fact later taught by Paul, I Cor. 12:25-26, *"That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it."* Such selflessness and carefulness for others will always be seen when the Holy Spirit is truly in control. Then the *material* must bow to the *spiritual.* The Holy Spirit's motto ever is, *"others"!*

JANUARY 30—*"And they continuing daily with one accord in the temple."* Acts 2:46a.

"They continued daily in the temple. . . they ate with gladness and singleness of heart . . .they praised God." The more the Christian yields to the Holy Spirit, the deeper will become his sense of worship. And the more time he gives to really worshipping Him, the more he will discover the Lord Jesus as the *giver of all that He has.* I often wonder how our Saviour must feel when we ascribe to ourselves that which He entrusted unto us. The Holy Spirit, when yielded to, opens our eyes to the glories of Christ, and when our eyes behold Him—our heart and lips give way to adoration, praise and prayer.

JANUARY 31—*"Praising God, and having favour with all the people,"* Acts 2:47a.

The world is the first to detect unreality in the lives of Christians. These early Christians, however, were a respected company of people, because the world at large was compelled to admit that they were manifesting supernatural fruit. So often Christians today come into disfavour as a result of their continually seeking to defend their doctrine and forgetting their God given duty. They grew in favor with the people as they *served* the people. But to serve people does not mean to compromise doctrine. Let us, therefore, truly put Christ first in all our devotion and service, and Christ will be magnified, and being magnified, will draw the people unto Himself.

"What Do Ye More Than Others?"

This question of Jesus bears careful thought in a day when nearly everyone is making sacrifices. Nearly everyone is driving less and going slower, conserving foods, and saving fuel. Many do it because they have to do it.

But as Christians, "What do ye more than others?" As Mennonites we may answer, "We do war relief and maintain C.P.S. camps. Others have sporadic interest in relief work—we carry on a continuous relief program. Others are helping to destroy life—we are helping to save it. Others are "loaning" money to the government. This we can and should match by buying Civilian Bonds. But more than that, we "give" our money to C.P.S. without expecting either principal or interest in return. This is our "second mile" or our "second cloak." God forbid that we should do less than others. We must do "more" and do it for Jesus sake. —*Erland Waltner*

SUNDAY SCHOOL LESSON

A S. BECHTEL

January 31, 1943

Jesus the Bread of Life

John 6:8-14. 30-35 Read chapter 6

Two Great Miracles, vss. 1-21

A large multitude of people followed Jesus to the far side of the sea of Galilee, because they had seen the miracles of healing (vs. 2). Jesus was moved with compassion for them. He always sees our needs and yearns to help us. The great miracle of the feeding of the five thousand was performed close to the Passover time (vs. 4). This is the only miracle recorded in all four Gospels. This miracle is a landmark in the life of Christ. It marks the time of his greatest popularity with the people. They were ready then to acclaim and praise one who could help them physically. It is so today.

Jesus inquired of Philip as to how they could buy bread enough to feed the large number present (vs. 5). He wished to try Philip's faith (vs. 6). Philip's answer shows that he looked for the needed supply only in the ordinary way. His faith did not go beyond that. We too are tempted to trust Christ no further than we can see. Andrew informed Jesus as to the entire stock of food on hand (vs. 9). The lad probably was following the company of Jesus and his disciples. Andrew believed it worthwhile to mention this to Jesus and was willing that the people should have this, as far as it would reach. He did not consider Christ's power to increase the food.

The barley loaves were small, round, flat cakes, coarse, and the food of the poorest people. The fish were probably dried or pickled. Jesus is orderly in all that He does. So here there was no confusion. Jesus gave thanks to God for food at all times. We should never fail to do this. He gave of the small supply to the disciples and they to the people and it increased in a mysterious way. Probably no one present saw it increase. It was not spectacular. The small amount given to Jesus sufficed to satisfy the large multitude, as it came from His hand. Jesus teaches us that we shall not waste God's blessings of food. The remaining fragments were to be carefully gathered together and used later. This miracle convinced the people that Jesus was the prophet whose coming was foretold in Deut. 18:18.

The people were ready to make Him their king by force (vs. 15). He went up into a mountain alone to pray. The disciples had entered a small ship to cross the Sea of Galilee. Jesus came to them toward morning, walking on the water. This was a miracle just as truly as the feeding of the multitude.

Jesus Speaking to the Multitude, vss. 22-35.

The people again sought Jesus on the next day and finally found Him in Capernaum. Possibly many among them were anxious to be fed again. Jesus says so quite plainly (vs. 26). Many, many people of today seek Jesus, hoping to receive temporal blessings from Him. . . He tells them to work for the food which endureth unto everlasting life (vs. 27). He declares that the great work which is needed on their part is to believe on Himself, the one whom God has sent (vs. 29). This declaration holds true today just as really as in Jesus' day. He here virtually declared Himself to be the Messiah.

In spite of the miracle of which they had partaken on the previous day, they asked Jesus for a further sign in proof of his claim (vs. 30). They point to the manna, given, as they assume, by Moses (vs. 31). This manna which sustained the entire Jewish people for many years, was a greater miracle, they felt, than feeding five thousand for just one meal. The Messiah, they reasoned, should do more than Moses did. Jesus declared that the manna was the gift of God, not of Moses. He implied too that the manna was not the true bread from heaven. He declared Himself as the true bread, the bread of God, which came down from heaven (vs. 33). He came to give life—not the physical life for a life-time only—but to give spiritual life for eternity. Such giving of life is not attended by any spectacular sign. Christ, the true bread, both gives and sustains the spiritual life of all who will partake of Him. Continued partaking of Him means the constant satisfaction of the deepest longings of the soul. This means spiritual growth, soul strength, protection for mind and heart. This means contentment and peace of heart.

FIVE BOOKLETS AVAILABLE

Booklets 1, 2, 3, 5, and 6 of the **Mennonites and Their Heritage** series are now available. These may be had for twenty cents a copy, postpaid; or in quantities of ten or more, for fifteen cents per copy, postpaid. Those in the Western District Conference may secure their copies from Reynold Weinbrenner, North Newton, Kansas, Secretary, Western District Peace Committee.

BUDGET OF BOARDS FOR 1943

Brother Phillip A. Wedel, Secretary of the General Conference, submits the following budget:

Board of Education	$2,900.00
Peace Committee	$165,000.00
Foreign Missions Board	$80,000.00
Home Missions Board	$22,247.50
Emergency Relief Board	$25,000.00

Sponsored by
the Young People's
Union of the
General Conference
EDITOR
R. Weinbrenner
North Newton,
Kansas

Mennonite Youth

"A United Mennonite Youth in Christ"

Y. P. U. OFFICERS
Ted E. Claassen
President
Newton, Kansas
Arthur Wenger
Vice President
Shafter, Calif.
Dorothy Dietz
Secretary-Treasurer
Quakertown, Pa.

Civilian Public Service in a Mental Hospital

Harry W. Hertzler

C.P.S to many has meant only a sense of frustration because of the postponement of deeply cherished ambitions or selfishly made plans for their lives. To others, their call to C. P. S. has been something merely to be endured "for the duration." However, I believe the number of these has greatly decreased, and many of these have joined the third group, who look upon their call as a means of real service. Some who have even gone so far as to volunteer for C.P.S. may well challenge the attitudes of most of us.

Nineteen volunteers for state hospital work left Grottoes camp on August 19 to take up their new duties at the Western State Hospital in Staunton, Va. Within a few days, all but a few of us were placed as attendants on the hospital wards in charge of the patients, while a few have outside maintenance jobs. We were able to adjust ourselves very quickly to this new work, and soon became accustomed to the hospital routine.

To understand the nature of our work it is necessary to know a little about the patients. Here we find an endless variety of minds in different stages of depreciation. Voices call to some from the air, noises and bright colors annoy many, trivial incidents send some into uproarous laughter, many seem unable to retain their thoughts, but send them forth continually in all sorts of vile and abusive language, and others just sit mute all day. Inherited mental weakness, worry, accidents, disease, and plain wearing out of the brain are responsible for their condition. Undoubtedly, sinful living is the cause of the condition of a very large number of those with whom we work.

We can think of the patients as being divided into three main classes, according to the severity of their affliction and their ability to adjust themselves to normal living. First are those who with proper care and treatment can be returned to their homes as useful members. Included among these are acoholics, mild syphilitics, and many with only mild or temporary derangement. While here many of them are employed doing much of the necessary work and even taking positions of responsibility. The second group, being unable to adjust themselves to home conditions nevertheless can work under supervision in the orchard, dairy, kitchen, grounds, and on the wards as valuable assistants in keeping the administration of the hospital running smoothly. One, if let go, might forget where he was going and wander absent-mindedly away, another might follow the imaginary voices calling him, another make himself a general nuisance by petty thievery, and general irresponsibility, and still another endanger others by sudden fits of anger. The third class of patients is the deteriorating class, those who are gradually on the decline and must be cared for as they slip downward. Most of these know enough to feed themselves, go to bed, get up, and take orders, many have lost their habits of personal care, and many are bedfast.

For one who is interested in human nature the work holds many interesting experiences. To see the things that a disordered mind will do to a man, to hear the stories and imagined grievances of the patients, and to study their reactions to different kinds of treatment, and to match wits against them provides an education in human nature. Patience is often tried, and a generous store of this virture will not come amiss in taking care of these patients. Kindness toward them has its results. One patient, who ordinarily would come and stand by me when I called him, one morning would not pay any attention to me and fought me off when I attempted to gain his attention. In order to do with him what I wanted it was necessary to pin his arms to his sides. I could not understand what was the trouble until somebody volunteered the information that he had been struck by another patient just a few minutes previous, which made him afraid.

I am sure that few of us expected to find our work made easier or our hours of labor shorter on detached service. Our work day is fourteen hours long with only time enough off to eat our meals. Every three or four days we have off from about 1:30 in the afternoon until 6:00 a. m. With a small group here we cannot expect to enjoy the advantages of group gatherings such as Sunday morning and evening services, mid-week prayer meetings, various evening study classes, outdoor work and recreation, and the quietness and peace of the woods and mountains such as we enjoyed at our former camp. Consequently, our own private devotions become more important as a means of individual spiritual health, and inner quietness and peace must offset the confusion and unrest around us. Occasional visits to Mennonite communities in the two counties of Augusta and Rockingham provide much needed relaxation and spiritual refreshment. Evenings often allow the association of a number of us together in song.

And now we may well ask the question, "What of our Christian testimony in this institution?" It is important to us as C.O.'s that we realize fully that our profession of nonresistance is only one part of a fully rounded out Christian life, and that a positive and forceful peace testimony is dependent upon a real Christian experience. Here we meet daily the superintendent, doctors, nurses, patients—each a part of a community of nearly 3000 people, all in a very small area, besides many people in the adjacent city of 15,000. Daily contacts are numerous, opportunities for conversation many, and questions often asked concerning our expectation of being taken by the draft. A painter, new to the hospital, coming on the ward to paint beds, asked me, "When are they going to draft you?" This naturally called for an explanation on my part and an opportunity to leave a testimony with him. Many like him are here for only a few weeks or a few months and then go home. Many times our conversation brings to light differences. The bowed head at meal-time, courtesy and politeness with fellow employees, kindness to patients, and a constant living testimony all give silent witness to those around us.

"Warn the unruly, comfort the feebleminded, support the weak, be patient toward all men." This in a few words, sums up our work with its many opportunities for service to others. These are among the "sick and the afflicted and the oppressed everywhere" that we so often, perhaps thoughtlessly and mechanically, pray for the Lord to bless. Are we not the means of his blessing to others? Our prayer is that we may use every opportunity to be a real blessing and service to others in our work here.

C. P. S. Camp No. 44
Western State Hospital
Staunton, Virginia

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

Published every Tuesday, **except the weeks of July Fourth and Christmas**, by the Board of Publication of the General Conference.

Business Office, Mennonite Publication Office, Newton, Kan.
Editor ...... Reynold Weinbrenner, North Newton, Kansas
Subscription in advance, $1.50 .... Foreign, $2.00

Address all contributions and communications for this paper, and exchanges, to THE MENNONITE, North Newton, Kansas.

Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS.

SENIOR DEPARTMENT

THAT INNER VOICE: Ps. 32:1-5; Kings 19:9-13
No. 2 of Series on Peace.

I. Worship Service: Songs: "I am Thine, O Lord" No. 475; "I would be true" No. 207. 2. Reading of leading topic, prayer, and leader's remarks. 3. Offering for Missions. 4. Consecration service.

II. Leader's Introduction:

Throughout the history of mankind God has spoken to man through his conscience, the still, small voice within him which he cannot escape, and whose urgency and persistency is one of the most potent forces in his life. When Adam and Eve had sinned in the garden of Eden, when Cain had killed his brother, when David listened to the prophet Nathan that inner voice accused them of sin. Today as the world is at war this inner voice is making itself heard within many calling them to repentance for their sins, sins of commission and sins of omission which have brought on this war.

Our hope for better days ahead lies in heeding this voice, turning about face, not in madly going in the way which leads to destruction of spiritual and material values. If greed, and lust for power, if self-seeking, and indifference, lack of intelligent sympathy with the needs of other people, failure to proclaim and live the gospel of love and peace and generous compassion has brought present conditions upon us, then let us repent and mend our ways. Let us not selfishly take the fattening jobs in the defense industries indifferent to what such a course on our part may do to those against whom such activity is directed. If we have been indifferent about living the gospel of love, let us do so now, giving of time and means for a relief program including both friend and so-called foe. Let us heed the still small voice, if God would speak in us and then through us, may we become good transmitters.

III. Suggested Topics for Short Talks:

1. Voice of conscience speaks. Lk. 15:17-20.
2. God speaks to Elijah. I Kings 19:12.
3. Active consciences. John 8:6b-11.
4. Exhorting to conscientious living. I Tim. 4:1

IV. For Discussion:

1. In how far will our conscience demand that we share our convictions on peace with others?
2. How and when does God require of us to be peace-makers?

V. Facts for Study

There was a time during the Crusades when men and even children were urged to go to wrest the Holy Land from the heathen with the impelling war cry: "God wills it." Today in not altogether dissimilar manner, our youth and our older men are urged to fight for "The Four Freedoms." In an unparalleled drive even the women are recruited for production for winning this war. Many, very many, of our Mennonites are lending a hand to keep the war machine rolling. Is all this consistent with following Christ, or is there a still, small, warning voice?

In bygone years many Mennonites have heeded the command, "Thou shalt not kill," and have refused services in the armed forces which demanded killing. Today many realize that a follower of the Jesus "who went about doing good" must also express such a life in ways of service and good will in wartime and have found a means for doing so through the Civilian Public Service Camps. The work of relief and helpfulness to peoples of all nations also offers an avenue.

Is this all that following our Master requires of us? Will there be an added responsibility possibly included in becoming "peace-makers"? Will we be required to go as Nathan went to expose sin, the sins that lead to war and the sin of war even in the high places? If we are convinced that war is sin, and that our nation is loading upon itself guilt and destruction of warring against other nations, will it be the next step in Christian growth in grace and Christ—likeness **to warn as best we can, and to proclaim another way?** Will such action bring suffering to us, and yet be effective in producing results?

There was a time when Jesus forbade his disciples to tell others that he was the Messiah—but there came a time when he himself in the face of impending death proclaimed his sonship.

INTERMEDIATE DEPARTMENT

HOSPITALITY

The main thing in Christian hospitality is kindness, and the main thing in kindness is love. We know most of what we have learned about love from studying the life and teachings and example of Jesus. When he was on earth he showed people how to use love in everyday life. Our forefathers in the Mennonite Church believed the true Christian should try in every way to follow as closely as possible the way Jesus lived and taught. This resulted in trying to love all men and being kind to them. When we show kindness to people who visit us in our homes we call it showing hospitality. Sometimes we have strangers call in our home, sometimes people call whom we don't like very much. If we show such people hospitality we may win their friendship and respect and lead them to want to follow Jesus. Perhaps we in this way "let the beauty of Jesus be seen in us" as we sing in a little chorus.

Topics to discuss and questions to think about:

What is Christian hospitality?

Is there a difference between Christian and non-Christian hospitality?

How can we show greater hospitality than we have been showing?

Would you be willing to show as much hospitality to strangers? To Chinese and Japanese? To Mexicans? To Negroes? To rich people? To poor people? As to your friends?

How can we help our church show greater hospitality to visitors?

What does the Bible say about this subject? See: Romans 12:13; I Tim. 3:2; Titus 1:8; I Peter 4:9.

Suggested Scripture Reading: Genesis 18:1-8, a model of hospitality.

Suggested Poem: "The House by the Side of the Road," by Sam Walter Foss.

Suggested Hymns: (The Mennonite Hymnary).

Fairest Lord Jesus, page 97.
O Master Let Me Walk With Thee, page 223.
I Think When I Read That Sweet Story, p. 427.

—Mrs. J. W. Fretz

JUNIOR DEPARTMENT

WHY THE BIBLE NEVER BECOMES OUT OF DATE

Isa. 40:8. I Pet. 1:22-25

The Bible is still the world's best seller. Many thousands of books come from the printing presses of the world each year, but only a few of them have large sales and come out in many editions.

The Bible is the most popular book, millions of copies are sold. The Bible is now printed in over 1,100 languages and dialects.

Why is there sulh a demand for this book? It satisfies every need. Excerpts from a poem explain this.

The Sufficing Bible

When I am tired, the Bible is my bed,
Or in the dark, the Bible is my light,
When I am hungry, it is vital bread
Or fearful, it is armor for the fight.
When I am sick, 'tis healing medicine,
Or lonely, thronging friends I find therein.
If I would work, the Bible is my tool,
Or play, it is a harp of happy sound;
If I am ignorant, it is my school;
If I am sinking, it is solid ground,
If I am cold, the Bible is my fire;
And it is wings, if boldly I aspire.

—Amos R. Wells

"What to Read"

When things look blue, read Isaiah 40.
When tempted to do wrong, read Psalm 139.
When discouraged think over Psalm 23.
When you have responsibility, read Joshua 1.
When friends forsake you, read I Corinthians 13.
When friends forsake you, read John 14.
When you travel carry Psalm 121 with you.
When you have sinned, read I John 1, Luke 11:1-13, Ephesians 31.
If you have been bereaved, read I Corinthians 15.

The Question Bee

(1) How does the Bible explain to us the plan of salvation? (2) Who is the real author of the Bible? (3) Why is the Bible different from any other book? (4) Into how many languages and dialects is the Bible now translated? (5) What is the quiet hour? (6) Why are regular family devotions necessary?

The Prayer List

(a) Pray definitely for soul conversion among our Juniors. (b) Let our light shine that others may see Christ in us. (c) Faithful to the reading of the Bible. (d) That each Junior set aside a certain time each day to read the Bible.

« « JOTTINGS » »

—**Wayland Mennonite Church, Wayland, Iowa:** During the summer months we were very fortunate to have with us the I. W. Bauman family from Bluffton, Ohio. Their service was a great spiritual blessing. Since their return to Bluffton College we have been served by Rev. Claude Hobson, a congregational minister from the neighboring town of Olds. He brings the message at 9:45 each Sunday. He also does some pastoral work which we appreciate highly. He was to serve us until we could secure a permanent pastor. We are very happy to report that **Rev. E. S. Mullet, Nappanee, has accepted our call and expects to be with us June 1.** A victorious 1943 to all readers of **The Mennonite.** —Corr.

—**The Walton Mennonite Church, Walton, Kansas,** has decided to adopt the 100 per cent church paper subscription plan. Ronald von Riesen, the pastor, recently helped some of his members butcher. He reports that he enjoyed it. Perhaps, he came home with a "liverwurst."

—**Brother Franz Albrecht,** pastor emeritus of the First Mennonite Church, Beatrice, Nebraska, celebrated his sixty-seventh birthday on January 10. His daughter, Dora, who works in the Mennonite Publication Office, Newton, Kansas, reported that he had been able to go outside a little on that day but that generally he is very much confined to the house.

—**Bluffton College:** Ernst Harder from Philadelphia, Paraguay, was elected president of the International Relations Club to succeed Donald Hester. Ernst is a sophomore this year. The first semester will end January 23; the second one begins on January 25. Herbert Oyer, senior and ministerial student spoke at the first chapel of the New Year. Brother Oyer is from Bluffton. An M. C. C. sewing room has been started on the campus. Members of the Peace Action Club have cleaned a vacant room in the basement of the Science Hall. After cleaning the windows and scrubbing the floors and wooodwork they moved some furniture into the room. The project is being carried out in cooperation with the Mennonite Missionary Society. Sister J. S. Schultz is serving as chairman. It is planned to have room open for sewing on Saturday afternoons.

—Bulletin, **Bethel Mennonite Church, Mountain Lake, Minnesota:** "Parents, what are your children reading? Does their Sunday reading diet consist mainly of the 'funny papers'? Encourage them to visit our church library and check out some books to read on Sunday afternoon and evening."

—**The C. P. S. quota** for December 1, 1942, to February 28, 1943, is $1.50, or fifty cents per member per month.

—The **Minutes** of the **Fifty-First Session** of the **Western District Conference** are off the press and are being mailed out (January 15) to the ministers.

—**Brother Phil. A. Wedel,** Secretary of the General Conference, wrote on January 5 from Aberdeen, Idaho: "Henry Dalke passed away shortly before Christmas at the age of a little over seventy-five. At present we again have a funeral before us. The mother of **Missionary Paul Wenger** passed away on January 2. Her son Paul is en route to Aberdeen from Roaring Springs, where he is pastor of a church. Her name is Sister Michael Wenger nee Rosina Welty. She leaves her aged husband who celebrated his eighty-ninth birthday last November. All the other children live here at Aberdeen."

—**Brother J. M. Lichti** of Sanger, California, is quite ill and is a patient in the hospital at this time. So says the Upland bulletin for January 10.

—Bulletin, **Upland Mennonite Church, Upland, California:** "Next Sunday morning after the morning service there will be a pot-luck fellowship dinner in the basement. The council will have charge of arrangements somewhat as folows: Devotionals by Rev. Salzman; the deacons will have charge of the coffee; the trustees will set the table; representatives from the Missionary Society and S.O. Circle wil serve the coffee; the president, vice-president, treasurer, S. S. superintendent, and C. E. superintendent will wash the dishes." The annual business meeting followed.

—Bulletin, **First Mennonite Church, Reedley, California:** Since September 15, 1942, seven persons have contributed $101.40 to the Book Fund of the church library. Frances Ewy is fully classifying and rearranging the books. More good books for children are to be purchased. The catechism class is scheduled to meet at 6 o'clock, Sunday evening.

—**Parents and other visitors** who find it possible to stay on the Bethel College campus over night are urged to contact the Public Relations Department. We have a list of homes with spare bed rooms where guests are always welcome free of charge. —W. E. R.

—The choir of the **Hoffnungsfeld Mennonite Church, Moundridge, Kansas,** gave the cantata "Yuletide Memories" on the evening of January 10. Melvin Stucky directed. Reynold Weinbrenner brought the message in the morning. This church has no pastor at the present time. A new basement has been put under the meeting house, and other remodeling has been done. This church, being the mother church of the Eden church, is the oldest church in the community.

—**The Bethel College Mennonite Church, North Newton, Kansas,** has given a call to Brother Lester Hostetler to give his full-time service to it for a period of three years, beginning March 1, 1943. Brother Hostetler, who is now serving on the faculty of Bethel College, has accepted the call.

—**A young man in a C.P.S. camp** reported some time ago that he had been in the camp fifteen months and that he still awaited the first letter from his pastor.

—**Augusta Schmidt,** missionary home on furlough from India, plans to attend the Biblical Seminary, New York City, the second semester.

—**Bethel College Bulletin:** "An Academy at Bethel College?" This is the headng of a note which reads, "With the prospects of a serious decline in college enrollment the suggestion has been made to reopen the Academy. The college administration would be glad to hear from those who would welcome such a move." The bulletin also reports, "A number of faculty members assisted in an old-fashioned butchering day on the college farm on December 31." "Brother P. J. Wedel is very busy writing the history of Bethel College, a volume which he hopes to have ready by fall of 1943 when the college will celebrate the fifty-fifth anniversary of the laying of the corner stone." "Helen A. Penner is in charge of a welfare work program in Wichita under the auspices of the Relief Committee of the Western District Conference. Assisted by other students she makes a trip to the city once wekk."

CORRESPONDENCE

SECOND MENNONITE CHURCH

Paso Robles, California

Greetings to all in the name of our Lord and Saviour, Jesus Christ. "Hither-to hath the Lord helped us." This is our testimony as we face the New Year.

We were very glad that Dr. and Mrs. P. A. Penner found it possible to make us a visit after the Retreat this summer and assist in the ordination of another of our young men, Lubin Jantzen, on August 23. Dr. Penner showed the pictures of the work in India that safe evening, which enabled us to see another of our members, Aron Jantzen, at work on the field. Mrs. Penner spoke to a specially called meeting of the Missionary Society, and together they visited in as many of the homes as possible during their brief stay.

In the evening of September 18 we were all invited to the wedding of Phyllis Ruth Claassen to Louis Bergman, both members of our congregation. After the reception at the home of the bride's parents, Mr. and Mrs. B. A. Claassen, the young couple left for a brief trip which took them into the high Sierras. They are now living on and operating the Bergman's Dover Canyon Ranch here in Willow Creek, and taking an active part in the work of the church. Mrs. Bergman is also the California representative to the Pacific District Young People's Committee and is chairman of that committee.

At the suggestion of the second vice-president of our California Executive our Christian Endeavorers are getting out a little newspaper entitled "Oak Leaves from Back Home" to be sent to members on the mission field, away at school and in the service. The first number was sent out shortly before Christmas to a list of twenty-one.

There are now ten of our young men in the service, but so far only three have left the home shores. Alvin Bergman is "somewhere in Alaska" and undoubtedly knows what real cold weather is. Word recently came to members of the family that Walter Fieguth arrived safely at his appionted destination across the Pacific and Edgar Fast, in the Signal Corps of the Navy has been heard from from several points in the same general direction.

The E. H. Schroeder family are happy at this time in having two of their children home on visits. Oscar who is a mess sergeant at Camp Robinson, Ark., is enjoying a brief furlough, and his sister, Marie who is under appointment to the Sudan Interior Mission, is awaiting the opening of the doors to her chosen field of service in Nigeria. This is the same field in which her cousin, Dr. Richard Jantzen, is already serving. Marie spoke to us of her call and of the way the Lord is leading and providing, in the morning service on December 27 and also spoke briefly to the Ladies' Missionary Society on January 4.

This year our Christmas program was held in the afternoon of that day, so as to enable those living at a distance to be present at both the morning service and the children's program with one trip. The children had been practising their songs since some time in November and those present enjoyed both music and recitations. The following Sunday afternoon the young people gave a program consisting of Christmas songs and readings. An impromptu quartet and duet added to the interest of the meeting.

Rev. and Mrs. Harold Coen, missionaries on furlough from Nigeria, came over from Wasco on their way to Los Angeles, to tell us of their work among the Moslems in that country. They hope to return to their work when their furlough is over some time next summer.

Our young people are continuing their work in the Jail and Hospital at San Luis Obispo, our county seat, though the groups are necessarily somewhat smaller these days.

—*Correspondent*

GRACE MENNONITE CHURCH

Enid, Oklahoma

God in His great mercy has again permitted us to cross the threshold into a new year. To Him we offer our praise for the blessings which we as a church have enjoyed during the year 1942.

Our average Sunday school and church attendance has been good during the past year. Three new members were added to the church. Several boys from our church families have entered into service for their country. They are Victor Unruh, Wallace Janzen, and Elmer Unruh. Undoubtedly others will be called in the near future. Thus far we have been able to meet our quota for the C.P.S. camps.

On the last of October, Mrs. H. N. Harder, wife of our pastor, returned to her home after having spent eight months in a Clinton Hospital. We are happy to report that her condition is improved. She is now taking a complete rest which is essential to her full recovery. The condition of Mrs. Eva Koehn, who has been in ill health for quite some time, remains about the same. Brother Fred Koehn is recuperating from a major operation which he underwent in November. In December, Brother Dave Jantz had the misfortune of injuring his vertabrae while at work. Though in a cast, he is able to attend the services.

Rev. J. J. Regier, pastor of the First Mennonite church in Burrton, Kansas, conducted evangelistic services for us from November 16-23 inclusive. Mrs. Regier assisted him with the musical part of the services. We were richly blessed by their ministry to us.

All departments of the church cooperated with the Womens' Mission Society in contributing clothing and funds toward the purchasing of new clothing for European relief. This project came to a climax with a Christmas Candlelight Service, sponsored by the Mission Society, on the evening of December 9. The spirit of Christmas and of Giving was brought out impressively throughout the evening. At the close of the service, all the clothing was brought together and packed, after which a dedicatory prayer was offered by the pastor, Rev. Harder. The 107 pounds of clothing were shipped to Akron, Pennsylvania, from where they were sent to European relief centers.

Our Christmas program was rendered on the eve of December 24. A very enjoyable and impressive Watchnight Service was observed New Years' Eve. The service began with a program led by Brother A. Theodore Mueller, who acted as chairman for the evening. As guest speaker we were privileged to have Rev. John Boosinger, a student pastor from Phillips University. Briefly and emphatically he stressed two points. First, he said that the world today is in a storm, thus it is of vital importance that we remain calm and hold fast to that faith and anchor which we have in God. Second, he emphasized the necessity of consecrating our lives to God, admonishing us for the coming year to be as "clay in the potter's hand." A period of social fellowship in the church basement followed, after which we had another program in which everyone participated, and finally closing with a candle-lighting consecration service.

Said the Psalmist, "I will go in the strength of the Lord God." This is the secret of our usefulness for the year that lies ahead. May God help us not to fail Him or men in this critical hour of world need. —*Marion Ewert, Corr.*

WEST ZION MENNONITE CHURCH

Moundridge, Kansas

Greetings to all readers of *The Mennonite.* In his annual report to the congregation Rev. W. F. Unruh pointed out that the central activity of any church should be that of evangelism. During the last week of October our minister and several lay men cooperated with other churches in the community in a week of lay evangelism. This was previously reported in these pages, This was followed by a week of evangelistic services with Rev. D. C. Wedel of Halstead bringing messages of inspiration and challenge to those who love the Lord. The Sunday School is also doing a great deal along the line of evangelism. The minister is at present instructing a large catechism class. In a survey it was learned that there are twenty-six children in Moundridge, who attend no Sunday School. Junior Endeavor teams have been visiting in these homes, inviting the children to Endeavor meetings. It is hoped that they will eventually be led into the Sunday School and the Church,

The Sunday preceding Thanksgiving was observed as a harvest festival. The morning service was devoted to missions with Mrs. P. A. Penner bringing a missionary message and Rev. A. E. Krieder the sermon. In the evening Rev. P. C. Hiebert brought a message on relief, dealing with conditions in Europe, that really touched the heart. As a fitting climax to this day of blessing Dr. Herbert Schmidt showed pictures taken on his trip to the Mennonite Colony in Paraguay. The substantial offerings received proved that these messages touched the purse strings as well as the heart.

The annual business meeting was to have been held December 27, but a Kansas blizzard very effectively postponed it until January 10. A fellowship dinner was enjoyed before the business meeting.

The young people of the church enjoyed a watch night social at the pastor's home on New Year's Eve. The New Year was ushered in with a worship service. What a splendid way in which to begin the New Year!

—*Mrs. August Ewy, Corr.*

REPORT OF PACIFIC DISTRICT CONFERENCE

For September 15 to January 1, 1943

Emmanuel Menn., Pratum, Ore., $136.46; Menno Menn., Lind, Wash., $324.62; M. Ch., Home Mission Board, Philadelphia, Pa., $165; A.C.E.S. of Immanuel Menn., Los Angeles, Calif., $5.77; Bethel Menn., Winton, Calif., $10; Menn. Ch., Newport, Wash., $85.52; Grace Menn., Dallas, Ore., $33.88; Alberta

Community, Portland, Ore., $70; Grace Menn., Albany, Ore., $30; Second Menn., Paso Robles, Calif., $98.23; First Menn., Reedley, Calif., $90.54; First Menn., Deer Park, Wash., $12.33; First Menn., Upland, Calif., $25.39; First Menn., Aberdeen, Idaho, $141.02; First Menn., Colfax, Wash., $101.00. (The foregoing includes C.E. and Sunday school contributions sent in.)

—John C. Jantz, Odessa, Wash., Treas., Pacific District Conference.

REPORT OF THE HOME MISSION BOARD FOR OCTOBER, NOVEMBER, DECEMBER, 1942

Hutterthal Menn. Ch., Freeman S. D., $373.01; Hutterdorf Menn. Ch., Freeman, S. D., $227.85; S. S. Convention, Middle Dist., $12.00; Women's Org. of Gen. Conf. through Mrs. Frieda Regier Entz, $407.62; Emma Bachman, Woodlake, Calif., $15.00; H. S. Bachman, Woodlake, Calif., $2.50; Mr. and Mrs. Albert Schwartz, Monroe, Wash., $15.00; Hillside Mutual Water Co., Woodlake, Calif., $1,656; Nickols Contract, No., 2309, Tacoma, Wash., $22.31; A Friend, $50.00; Mission Convention, Meno, Okla., $24.82; R. A. Graber, Kingman, Kan., $8.23; A friend, $20.00; Interest Gen. Conf. Trust Fund, $50.00; Salem-Zion and Salem Menn. Ch., $175.00; Peter Penner, Reedley, Calif., $25.00; Elmer Huxman, Arnold, Kan., $25.00. **Total: $3,109.34. On Notes:** Zoar Menn. Ch., Goltry, Okla., $456; Pacific Dist. Conf., $601.67. **Total on notes: $1,057.67.**

REPORT OF THE EMERGENCY RELIEF BOARD FOR OCTOBER, NOVEMBER, DECEMBER, 1942

David Habegger, Berne, Ind., $200.00; Lydia Amstutz, Lima, Ohio, $25.00; E. D. Orphanage Soc., Phil., Pa., $150.00; Susie Ruediger, Great Bend, Kan., $5.00; Mrs. H. B. Friesen, Dallas, Tex., $3.00; Jacob Jantzen, Cordell, Okla., $5.00; Mrs. Elise K. Frey, Newton, Kan., $15.00; P. J. Franz, Colby, Kan., $20.00; I. W. Bauman, Bluffton, Ohio, $3.20; B. R. Regier, Newton, Kan., $100.00; P. R. Kaufman, Cleveland, Kan., $5.00; C. H. Epp, Whitewater, Kan., $50.00; Cornelius Jantzen, Plymouth, Nebr., $25.00; Rudolf Hiebert, Lehigh, Kan., $1.00; Helena Schmidt, Parker, Ariz., $40.00; Orie O. Miller, Akron, Pa. (Interest), $27.50; Mr. and Mrs. B. H. Pankratz, Inola, Okla., $30.00; N. N., Newton, Kan., $100.00; Anna Franz, Goessel, Kan., $4.60; Louise Regier, Newton, Kan., $100.00; W. P. Rempel, Pasadena, Calif., $15.00; Helen M. Beidler, Allentown, Pa., $20.00; H. J. Gaeddert, Oakley, Kan., $25.00; Mrs. P. J. Krause, Newton, Kan., $5.00; Mr. and Mrs. Jacob Kunkel and Minnie, Alsen, S. D., $12.00; Mr. and Mrs. Jacob Stucky, Monroe, Wash., $12.00; Dora M. Soldner, Wheaton, Ill., $25.00; Mrs. Helena Balzer, Dallas, Ore., $25.00; G. J. Voth, Inola, Okla., $130.00; John P. Isaac, Reedley, Calif., $270.00; Minnie Kunkel, Alsen, S. D., $10.00; W. P. Rempel, Pasadena, Calif., $35.00; N. N., Newton, Kan., $25.00; Jacob Jantzen, Cordell, Okla., $5.00; Mrs. J. T. Wedel, Moundridge, Kan., $200.00; H. K. Janzen, Bessie, Okla., $25.00; Miss Marie Fast, Paso Robles, Calif., $10.00; M. Steadman, Atascadero, Calif., $10.00; Marie K. Fast, Portland, Ore., $42.00; Mr. and Mrs. Adolf Vogt, Ames, Iowa, $10.00; Rudolf Ennz, Aberdeen, Idaho, $5.00; Henry A. Becker, Aberdeen, Idaho, $5.00; Peter Isaac, Aberdeen, Idaho, $5.00; Helena Schmidt, Parker, Ariz., $20.00; N. N., Reedley, Calif., $50.00; Mrs. Archie E. Kroeker, Madrid, Neb., $10.00; Donors — L. J. Horsch, Ontario, Calif., $33.63; Willie R. Voth, Inola, Okla., $75.00; Mr. and Mrs. S. P. Schmidt, Goltry, Okla., $20.00; J. R. Claassen, Beatrice, Neb., $25.00; L. J. Horsch, Ontario, Calif., $20.00; Mr. and Mrs. J. D. Stucky, Snohomish, Wash., $10.00; Jacob D. Stucky, Monroe, Wash., $5.00; W. P. Rempel, Pasadena, Calif., $15.00; Rev. and Mrs. A. Habegger, Busby, Mont., $15.00; H. S. Bachman, Woodlake, Calif., $2.50; Mrs. John Roth, Salem, Ore., $5.00; David Habegger, Berne, Ind., $200.00; N. N., Marion, S. D., $17.50; N.N., Warroad, Minn., $15.00; W. P. Rempel, Pasadena, Calif., $35.00; Students, Freeman College, Freeman, S. D., $23.50.

Willing Workers S. S. Class, Pandora, Ohio, $25.00; Bethesda Home, Goessel, Kan., $7.00; Mission Societies—Frieda Regier Entz, $194.38; Hutterthal Menn. Ch., Freeman, S. D., $125.00; Hoffnungsfeld Menn. Ch., Grand Prairie, Canada, $27.00.

Total receipts: $12,495.47. **Total remittances:** $4,258.68.

—Peter H. Unruh, Treasurer, Goessel, Kansas

RECEIPTS HOME MISSION TREASURY WESTERN DISTRICT CONFERENCE

July, 1942

New Hopedale Ch., Meno, Alpha J. Unruh, $34.18; Hanston Mennonite Ch., Ed. D. Miller, $10.90; Women's Missionary Ass'n, Hebron Sew. Soc., $100.00; Hebron Ch., C. L. Wall, $21.58; Mennoville Ch., Mrs. O. C. Wehmuller, $18.75; Goessel Ch., I. B. Fast, $34.00; Emmaus Menn. Ch., Walter A. Claassen, $43.75; First Menn., Ch., Beatrice, Fred Claassen, $30.00; Herald Menn. Ch., J. A. Harms, $14.73; Burns Menn. Group, Fred Gehring, $9.01; General Conf. Home Mission Board, J .J. Plenert, $25.00; Lehigh Menn. Ch., C. R. Duerksen, $8.51; Buhler Menn. Ch., H. B. Buller, $11.70; Walton Menn. Group, P. H. Siemens, $8.50; Greenfield Menn. Ch., Frank Koehn, $13.64; Mission Friend, North Newton, Kan., $17.99. **Total, $402.24.**

August, 1942

First Menn. Ch., Newton, G. E. Ensz, $92.48; Sichar Menn. Ch., H. S. Ratzlaff, $8.15; Ransom Menn. Ch., Elmer Huxman, $200.00; Buhler Menn. Ch., H. B. Buller, $10.24; Garden Township Ch., Paul E. Vogt, $38.50; Saron Menn. Ch., J. J. Buller, $9.70; New Friedenburg Ch., Vona, Colo., D. J. Tanner, $8.29; Emmanual Menn. Ch., Fred C. Wedel, $18.58; Hopefield Ch., Julius Stucky, $4.58; Medford Menn. Ch., Pete Neufeld, $42.50; West Zion Menn. Ch., D. R. Winsinger, $42.30; Bethany Menn. Ch., Kingman, E. O. Albrecht, $16.22; Friedenstal Menn. Ch., Arnold Jantz, $21.61; Gen'l Conf. Home Mission Board, J. J. Plenert, $25.00;

Deer Creek Menn. Ch., $18.00; Wichita West Side, $6.51. **Total $562.66**

September, 1942

Bergtal Ch., Pawnee Rock, H. C. Schultz, $30.61; Garden Township Ch., S. S., Albert Nachtigal, $6.01; Buhler Menn. Ch., H. B. Buller, $14.18; First Menn. Ch. of Christian, J. E. Goering, $73.50; Greenfield Menn. Ch., Frank Koehn, $66.50; Hoffnungsau Ch., A. B. Reimer, $44.55; Kidron Menn. Ch., F. W. Koehn, $10.00; Mission Friend, Hopefield Ch., Moundridge, $20.00; Hebron Ch. by C. S. Wall (Deposited), $28.49; First Menn. Ch., Beatrice, H. Reimer, $62.69; Meadows Menn. Ch., Eldo Franz, $241.00; Meadows Menn. Ch., Eldo Franz, $85.29; Bergtal Menn. Ch., Pawnee Rock, H. Schultz, $37.55; Gen'l Conf. Home Mission Board, J. J. Plenert, $25.00; Women's Miss. Soc., Bethel College Ch., Soc., $10.00; Burns Menn. Group, Fred J. C. Gehring, $5.48; Bethel College Ch., Helen Penner, $25.31. **Total, $786.16.**

October, 1942

Lehigh Menn. Church, C. R. Duerksen, $12.55; Mennoville Ch., El Reno, Mrs. O. C. Wehmueller, $13.75; New Hopedale Ch., Alpha J. Unruh, $48.50; First Menn. Ch., Pretty Prairie, J. W. Krehbiel, $132.34; Meadow Menn. Ch., per Alvin L. Goossen, $100.00; West Side, Wichita, Mrs. J. B. Muller, $10.00; West New Hopedale Ch., C. J. Thomas, $10.66; Inman Menn. Ch., D. P. Wiens, $10.29; Buhler Menn. Ch., H. B. Buller, $11.02; Emanual Menn. Ch., Fred C. Wedel, $14.91; Brudertal Ch., S. S., P. F. Funk, $51.34; Treas. of Western Dist. Conf., $122.07; Treas. of Western Dist. Conf., $54.00; Grace Menn. Ch., Enid, W. K. Ewert, $45.85; Hopefield Ch., Julius Stucky, $5.75; Hopefield S. S., Ed. R. Goering, $20.00; Wichita West Side, Mrs. J. B. Muller, $10.00. **Total, $673.03.**

November, 1942

Burrton Menn. Ch., J. V. Regier, $13.98; First Menn. Ch., S. S., Fred Claassen, $50.00; Burns Menn. Group, Fred Gehring, $7.41; First Menn. Ch., Leon Bartel, $98.43; Ch. Service Fund, Bethel College, Refund, $50.00; Emergency Relief Committee, P. H. Unruh, $25.00; West Zion Menn. Ch., D. R. Winsinger, $37.65; Lorraine Avenue Ch., R. G. Warkentin, $10.51; Menn. Ch., Hanston, E. D. Miller, $18.34; Buhler Menn. Ch., H. B. Buller, $15.70; Burns Menn. Group, Fred Gehring, $5.46; Meadows Menn. Ch., Eldo Franz, $37.61; Hebron Menn. Ch., C. S. Wall, $27.96; Kidron Menn. Ch., F. W. Koehn, $5.00; Fredonia Menn. Ch., Ernest Wiebe, $20.00; Bethel College Ch., Helen Penner, $40.16; Eden Church, Inola, G. J. Voth, $15.70; Zion Church, Elbing, H. R. Regier, $40.50; Inman Menn. Ch., D. P. Wiens, $26.51; Ransom Menn. Ch., Elmer Huxman, $100.00. **Total, $645.92.**

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MENNONITE BOOK CONCERN
Berne, Indiana

December, 1942

Alexanderwohl Ch., H. J. Reimer, $73.63; Lehigh Menn. Ch. C. E., E. R. Duerksen, $1.83; Bergtal Ch., Pawnee Rock, H. C. Schultz, $23.03; Emanual Ch., Fred C. Wedel, $14.09; Johannestal Ch., Ed Unruh, $46.57; Herald Ch., J. A. Harms, $12.31; First Menn. Ch., Hillsboro, Leon Bartel, $71.97; Buhler Menn. Ch., H. B. Buller, $60.12; Emergency Relief Com., P. H. Unruh, $25.00; Goessel Menn. Ch., I. B. Fast, $23.20; Hoffnungsau Ch., A. B. Reimer, $164.16; Tabo rCh., H. B. Schmidt, $35.07; Second Menn. Ch., Beatrice, J. P. Jantzen, $28.53; New Friedensburg Ch., Vona, Colo., D. J. Tanner, $6.62; Friedenstal Ch., Arnold Jantz, $20.00; West Zion Ch., D. Winsinger, $54.65; Pleasant Valley Ch., $21.15; Grace Ch., Enid, W. K. Ewert, $29.09; Emmaus Ch., Walter Claassen, $145.80; First Menn., Ch., Newton, G. Ensz, $12.68; Tabor Ch., H. B. Schmidt, $16.93; New Hopedale Ch. S. S., R. M. Koehn, $24.65; Bethel College Ch., Helen Penner, $7.50; Saron Menn. Ch., J. J. Buller, $30.00; First Menn. Ch. S. S., Beatrice, Fred Claassen, $50.72. **Total, $999.30.**

—Sam J. Goering, Treasurer, North Newton, Kansas

SUPPLEMENT TO

The Mennonite

VOLUME LVIII NORTH NEWTON, KANSAS, JANUARY 19, 1943 NUMBER 3

REPORT OF MONEY RECEIVED IN THE FOURTH QUARTER, 1942

(The Yearly Total and the Per Member Average are Also Given)

REPORT OF MONEY RECEIVED FROM THE CHURCHES OF THE WESTERN DISTRICT CONFERENCE DURING OCTOBER, NOVEMBER, AND DECEMBER, 1942

Name of Church and Address	Peace	Relief	Publication	Education	For. Mis.	Home Mis.	Total	Membership	Per Mem. for Year	Total for Year
Alexanderwohl Mennonite, Goessel, Kansas	1045.05	13.55	32.30		2404.54		3495.44	894	6.96	6222.39
Arlington Mennonite, Arlington, Kansas						5.56	5.56	84	.33	28.06
Bergtal Mennonite, Corn, Oklahoma	7.53				38.05	20.00	65.58	140	3.09	432.08
Bergtal Mennonite, Pawnee Rock, Kansas	312.14	49.61			35.05	78.81	475.61	198	8.74	1731.42
Bethany Mennonite, Kingman, Kansas	92.39				74.64		167.03	189	3.96	748.40
Bethel Mennonite, Inman, Kansas	520.00	140.51			387.89	162.00	1210.40	276	9.83	2713.68
Bethel College Menn., North Newton, Kan	350.00	353.74			210.07	51.91	965.72	367	7.26	2662.76
Bethel Mennonite, Hydro, Oklahoma	43.50	20.00			8.08		71.58	66	3.66	241.47
Bethel Mennonite, Perryton, Texas	91.00						91.00	33	3.27	108.00
Brudertal Mennonite, Hillsboro, Kansas	374.43	72.00			473.40		892.83	202	12.43	2510.95
Buhler Mennonite, Buhler, Kansas	470.55	41.20		27.45	210.70	119.55	869.45	316	6.26	1971.17
Burrton Mennonite, Burrton, Kansas	50.17				63.46		113.63	132	2.93	386.22
Deer Creek Mennonite, Deer Creek, Oklahoma	199.85	65.67			140.57	19.00	425.09	109	10.69	1165.75
Ebenezer Mennonite, Gotebo, Oklahoma	10.00						10.00	85	.85	72.50
Ebenfeld Mennonite, Montezuma, Kansas					10.00		10.00	28	.58	16.15
Eden Mennonite, Inola, Oklahoma	45.00	165.13		5.00	177.55	26.38	419.06	136	5.67	770.66
Eden Mennonite, Moundridge, Kansas	1100.75					233.50	1334.25	739	12.54	9265.10
Einsiedel Mennonite, Hanston, Kansas	24.06			2.25			26.31	78	2.24	174.38
Emmanuel Mennonite, Galva, Kansas	25.10	58.98	13.68		64.27		162.03	120	5.65	677.73
Emmaus Mennonite, Whitewater, Kansas		204.73			900.22	158.85	1263.80	324	14.96	4846.64
First Christian Mennonite, Moundridge, Kan	548.11	155.00			245.11	74.50	1022.72	353	8.83	3117.15
First Garden Mennonite, Halstead, Kansas	203.00	75.00			99.62	26.75	404.37	198	13.32	2636.96
First Mennonite, Beatrice, Nebraska	462.40	43.00			544.51	50.00	1099.91	361	8.84	3192.52
First Mennonite, Geary, Oklahoma								132		
First Mennonite, Halstead, Kansas	202.90	51.63			101.15	66.64	422.32	300	4.48	1343.30
First Mennonite, Hutchinson, Kansas	15.50				5.24	5.24	25.98	122	3.14	383.37
First Mennonite, Newton, Kansas	1092.66	130.08	13.40	13.40	735.58	94.70	2079.82	607	7.13	4327.29
First Mennonite, Ransom, Kansas	142.25						142.25	114	2.60	296.35
Friedensfeld Mennonite, Turpin, Oklahoma	105.00	27.38			94.31	152.10	378.79	73	6.54	477.29
Friedenstal Mennonite, Tampa, Kansas	49.73				34.36		84.09	116	2.55	295.77
Gnadenberg Mennonite, Whitewater, Kansas	343.45	29.90			45.49	22.77	441.61	168	5.58	938.25
Goessel Mennonite, Goessel, Kansas	299.10	55.00			685.49	11.25	1050.84	287	7.13	2046.69
Grace Mennonite, Enid, Oklahoma	61.08			6.50	20.12		87.70	37	8.03	297.15
Gruenfeld Mennonite Ft. Cobb, Oklahoma	23.40	79.30					102.70	65	3.64	236.56
Hebron Mennonite, Buhler, Kansas	294.87	148.37	17.68	10.61	120.76	72.02	664.31	257	8.13	2090.13
Herold Mennonite, Bessie, Oklahoma	88.50	90.57			23.65		202.72	164	5.57	913.79
Hillsboro Mennonite, Hillsboro, Kansas	49.69	75.00	19.73		347.16		491.58	330	3.77	1244.33
Hoffnungsau Menn., Cuauthemoc, Chih., Mex.								25		
Hoffnungsau Mennonite, Inman, Kansas	1072.44		18.06		667.45	164.15	1922.10	394	8.03	3162.65
Hoffnungfeld Mennonite, Moundridge, Kansas	94.75	66.30	20.00	10.00	50.00		241.05	116	6.82	791.09
Inman Mennonite, Inman, Kansas	248.84	265.47			130.31	26.52	671.14	189	4.78	902.92
Johannestal Mennonite, Hillsboro, Kansas	350.04	184.75	6.85	6.92	87.71	43.85	680.12	192	9.82	1884.93
Kidron Mennonite, Taloga, Oklahoma								32		
Lehigh Mennonite, Lehigh, Kansas	109.60	73.66	4.57	5.27	90.74	12.55	296.39	215	3.14	675.69
Lorranine Ave. Mennonite, Wichita, Kansas					11.00		11.00	136	1.46	199.16
Meadow Mennonite, Colby, Kansas	90.13	33.84			221.61		345.58	20	33.17	663.39
Medford Mennonite, Medford, Oklahoma		34.84					34.84	122	4.83	589.60
Mennoville Mennonite, Enid, Oklahoma								15	.98	14.75
New Friedensberg Mennonite, Vona, Colo.				7.40	8.12		15.52	30	.52	15.52
New Hopedale Mennonite, Meno, Okla	674.35				93.36	111.31	879.02	333	6.19	2060.68
Pleasant Valley Mennonite. Kismet, Kansas	48.80	24.40			26.90		100.10	49	3.73	182.91
Pretty Prairie Menn., Pretty Prairie, Kan.	35.00	113.00			805.00	250.00	1203.00	545	7.49	4080.47
Saron Mennonite, Orienta, Oklahoma	47.50	13.28	8.02		105.27	34.60	208.67	90	6.64	597.62
Second Mennonite, Beatrice, Nebraska	202.69	48.60			245.00	77.45	573.74	177	6.95	1229.60
Sichar Mennonite, Cordell, Oklahoma	18.87				13.79		32.66	93	.88	81.48
Swiss Mennonite, Whitewater, Kansas					120.30		120.30	98	3.41	334.60
Tabor Mennonite, Newton, Kansas	360.00	73.58			675.59	64.90	1174.07	390	5.42	2115.07
West Zion Mennonite, Moundridge, Kansas	355.23	321.39	10.00		534.53	141.10	1362.25	300	7.29	2185.95
Zion Mennonite, Elbing, Kansas	338.64	10.20	8.00		86.13		442.97	100	22.83	2283.44
Zion Mennonite, Kingman, Kansas								60	.16	9.35
Zoar Mennonite, Goltry, Oklahoma	85.00	25.00					110.00	286	.78	223.75
Total, All Churches	12848.04	3433.66	172.29	94.80	12273.85	2377.96	31200.60	12207	6.95	84875.03

REPORT OF MONEY RECEIVED FROM THE CHURCHES OF THE EASTERN DISTRICT CONFERENCE DURING OCTOBER, NOVEMBER, AND DECEMBER, 1942

Name of Church and Address	Peace	Relief	Publication	Education	For. Mis.	Home Mis.	Total	Membership	Per Mem. for Year	Total for Year
Bethany Mennonite, Quakertown, Pa.	5.00						5.00	151	1.99	300.75
Bethel Mennonite, Perkasie, Pennsylvania	12.50				15.00		27.50	30	1.32	39.50
Bowmansville Mennonite, Pine Grove, Pa.	93.00	20.00			55.15		168.15	55	5.38	296.15
Calvary Mennonite, Mechanics Grove, Pa.	12.00	14.38					26.38	64	1.92	122.96
Deep Run Mennonite, Deep Run, Pa.	31.20	29.00			36.18		96.38	188	2.58	484.21
East Swamp Mennonite, East Swamp, Pa.	60.00	22.65			45.84	25.00	153.49	159	2.75	437.60
Eden Mennonite, Schwenksville, Pa.					60.00		60.00	243	.66	161.37
Emmanuel Mennonite, Denver, Pennsylvania	25.00						25.00	26	2.88	75.00
First Mennonite, Allentown, Pa.	43.11	38.05			83.95	41.97	207.08	184	3.28	603.13
First Mennonite, Philadelphia, Pa.	210.50		2.92	2.92	68.48	29.24	314.06	331	2.45	811.59
Flatland Mennonite, Flatland, Pa.	3.00	3.00			15.03	6.48	27.51	67	1.71	114.68
Germantown Mennonite, Germantown, Pa.								38	.05	2.00
Grace Mennonite, Lansdale, Pennsylvania	50.06	36.00			85.09	48.46	219.61	221	3.25	717.33
Hereford Mennonite, Bally, Pennsylvania	75.00	5.00			120.90		200.90	254	2.19	556.70
Memorial Mennonite, Altoona, Pennsylvania					8.82		8.82	89	.25	21.98
Napier Mennonite, Napier, Pennsylvania								63		
Richfield Mennonite, Richfield, Pa.	63.30	20.00				10.00	93.30	170	2.59	440.12
Roaring Spring Menn., Roaring Spring, Pa.		20.00					20.00	46	.43	20.00
Saucon Mennonite, Saucon, Pennsylvania					3.54		3.54	20	.33	6.54
Second Mennonite, Philadelphia, Pa.		19.82					19.82	174	.55	96.45
Smith Corner Menn., Smith Corner, Pa.	75.11					10.00	85.11	66	2.04	134.44
Springfield Mennonite, Springfield, Pa.	35.00	25.00			20.00		80.00	25	3.90	97.50
Upper Milford Mennonite, Zionsville, Pa.					90.00		90.00	177	1.17	206.54
West Swamp Mennonite, West Swamp, Pa.		50.00	42.86	21.43	214.33	132.96	461.58	226	5.54	1252.04
Zion Mennonite, Souderton, Pennsylvania	323.00	35.00			783.44		1141.44	484	7.43	3594.12
Total, All Churches	**1116.78**	**337.90**	**45.78**	**24.35**	**1705 75**	**304.11**	**3534.67**	**3551**	**2.98**	**10592.70**

REPORT OF MONEY RECEIVED FROM THE CHURCHES OF THE PACIFIC DISTRICT CONFERENCE DURING THE MONTHS OF OCTOBER, NOVEMBER, AND DECEMBER, 1942

Alberta Community, Portland, Oregon	10.00	45.00					55.50	42	6.33	265.67
Bethel Mennonite, Winton, California	2.50					20.00	22.50	32	1.52	48.50
Emmanuel Mennonite, Pratum, Oregon	111.90				387.65		499.55	250	3.17	792.72
First Mennonite, Aberdeen, Idaho	309.91	50.87			572.50	191.03	1124.31	366	9.19	3364.43
First Mennonite, Colfax, Washington	198.00	232.70	15.00	20.00	251.50	101.01	818.21	116	8.19	1298.21
First Mennonite, Deer Park, Washington					25.00		25.00	20	3.33	66.51
First Mennonite, Monroe, Washington	44.00				105.31	52.51	201.82	117	6.83	799.29
First Mennonite, Paso Robles, California		60.80			58.76	48.47	168.03	69	5.93	409.40
First Mennonite, Reedley, California	572.00	261.21	27.77	39.97	28.79	27.77	957.51	501	5.83	2921.19
First Mennonite, Shafter, California								103	1.49	153.10
First Mennonite, Upland, California	157.00	79.35	13.64		85.33	51.88	387.20	355	4.67	1657.90
Grace Mennonite, Albany, Oregon					30.00		30.00	72	1.18	84.70
Grace Mennonite, Dallas Oregon					50.58	29.52	80.10	149	2.66	396.58
Immanuel Mennonite, Los Angeles, Calif.	125.00				78.85	78.85	282.70	215	9.65	2075.48
Menno Mennonite, Lind, Washington	685.65	1222.16	10.00	10.00	601.22	319.54	2848.57	138	4.14	5815.60
Newport Mennonite, Newport, Washington	80.15	44.66			54.18		178.99	52	6.30	327.77
San Marcus Mennonite, Paso Robles, Calif.	27.63	83.28			147.49	85.88	344.28	126	9.22	1161.70
Total, All Churches	**2323.74**	**2080.53**	**66.41**	**69.97**	**2477.16**	**1006.46**	**8024.27**	**2723**	**7.95**	**21638.75**

REPORT OF MONEY RECEIVED FROM THE CHURCHES OF THE MIDDLE DISTRICT CONFERENCE DURING THE MONTHS OF OCTOBER, NOVEMBER, AND DECEMBER, 1942

Apostolic Mennonite, Trenton, Ohio								224	.36	80.00
Bethel Mennonite, Fortuna, Missouri	77.41		9.28	7.77	25.81	13.13	133.40	130	6.21	806.89
Bible Mission, Chicago, Illinois	10.00	10.00			59.56		79.56	70	2.70	188.73
Ebenezer Mennonite, Bluffton, Ohio					350.00	305.00	655.00	550	2.90	1598.00
Eicher Emmanuel Mennonite, Noble, Iowa	100.00	26.40	21.90		68.07		216.37	220	2.17	476.61
First Mennonite, Berne, Indiana	275.50	604.12		63.05	4537.56	117.76	6597.99	1272	6.16	16744.42
First Mennonite, Bluffton, Ohio	590.55				160.00	135.00	885.55	465	5.15	2396.70
First Mennonite, Chicago, Illinois						40.78	40.78	106	1.57	166.55
First Mennonite, Lima, Ohio					50.96		50.96	33	6.25	206.21
First Mennonite, Nappanec, Indiana	92.25	38.17			250.00	50.00	430.42	184	5.06	930.78
First Mennonite, Summerfield, Illinois					40.00	20.00	60.00	155	2.54	394.07
First Mennonite, Sugar Creek, Ohio		115.00				35.00	150.00	239	2.22	530.00
First Mennonite, Wadsworth, Ohio								223	.09	20.00
Grace Mennonite, Pandora, Ohio	482.35	10.00			316.66	287.39	1096.40	397	4.65	1845.11
Pulaski Mennonite, Pulaski, Iowa	64.04				73.50	13.84	151.38	185	2.41	445.99
Salem Mennonite, Dalton, Ohio		72.00			240.00	120.00	432.00	208	6.07	1262.20
St. John Mennonite, Pandora, Ohio	37.53				269.03	150.00	456.56	284	4.55	1290.57
Wayland Mennonite, Wayland, Iowa	28.56						28.56	325	.22	70.97
Zion Mennonite, Donnellson, Iowa	22.75					100.00	122.75	226	1.99	450.10
Total, All Churches	**1780.94**	**875.31**	**31.18**	**70.82**	**6441.15**	**2387.90**	**11587.68**	**5496**	**5.44**	**29903.90**

REPORT OF MONEY RECEIVED FROM THE CHURCHES OF THE NORTHERN DISTRICT CONFERENCE DURING THE MONTHS OF OCTOBER, NOVEMBER, AND DECEMBER, 1942

Name of Church and Address	Peace	Relief	Publication	Education	For. Mis.	Home Mis.	Total	Membership	Per Mem. for Year	Total for Year
Immanuel Mennonite, Delft, Minnesota	123.00	88.23			233.39	62.37	506.99	85	13.88	1179.62
Bergfelder Mennonite, Mountain Lake, Minn.	150.00	48.40			175.05	107.00	480.45	220	7.17	1578.13
Bethany Mennonite, Freeman, South Dakota	101.64	19.07			150.00	93.00	363.71	217	3.58	776.21
Bethel Mennonite Langdon, South Dakota	11.89				68.57		80.46	58	2.29	132.97
Bethel Mennonite, Lustre, Montana					126.00	126.00	252.00	59	9.00	530.80
Bethel Mennonite, Dolton, South Dakota	150.00	86.27			24.07		260.34	100	5.16	516.45
Bethel Mennonite, Mountain Lake, Minn.	1225.00	265.50			512.31	305.00	2307.81	561	9.74	5464.04
Bethel Mennonite, Wolf Point, Montana	40.00				338.11	333.74	711.85	61	19.88	1212.90
Bethesda Mennonite, Henderson, Nebraska	1382.38	582.77			771.27	719.60	3456.02	715	11.66	8336.93
Bethesda Mennonite, Marion, South Dakota	295.00	150.81			449.85	156.34	1052.00	207	9.43	1951.25
Bethlehem Mennonite, Bloomfield, Mont.	11.25	285.05			82.23	41.12	419.65	219	8.96	1962.98
Emmanuel Mennonite, Doland, South Dakota	197.60	25.00					122.60	95	3.67	348.43
First Mennonite, Butterfield, Minnesota	55.50	104.97				24.69	185.16	95	4.45	423.13
First Mennonite, Madrid, Nebraska	49.25	219.32			97.62		366.19	54	8.58	463.09
First Mennonite, Mountain Lake, Minn.	412.85	100.00			586.13	265.37	1364.35	380	9.70	3685.82
Friedensberg Mennonite, Avon, South Dakota					130.00	30.00	160.00	123	4.15	510.97
Mennonite, Butterfield, Minnesota	119.65				49.58	49.57	218.80	98	4.15	407.11
Salem Mennonite, Wisner, Nebraska	35.00	78.46			74.74	47.33	235.53	20	20.13	402.53
New Home Mennonite, Westbrook, Minnesota								46	.54	25.00
Salem Mennonite, Freeman, South Dakota	830.00	325.37		25.00	265.00	250.00	1695.37	505	8.32	4203.37
Salem Mennonite, Munich, North Dakota	116.80	56.38			192.33		365.51	147	6.40	940.42
Salem-Zion Mennonite, Freeman, S. D.	627.52	249.88			238.95	74.46	1190.81	406	9.08	3686.67
Swiss Mennonite, Alsen, North Dakota	12.00				108.85	37.96	158.81	156	2.58	402.25
Woodland Mennonite, Warroad, Minnesota	110.00	71.40					181.40	40	8.55	342.19
Zion Mennonite, Arena, North Dakota	60.00				180.00	20.00	260.00	29	16.15	468.49
Total, All Churches	**6016.33**	**2756.88**		**25.00**	**4854.05**	**2743.55**	**16395.81**	**4696**	**8.51**	**39951.75**
TOTAL, ALL DIST., FOURTH QUARTER	**24085.73**	**9484.66**	**315.66**	**284.94**	**27751.96**	**8819.98**	***70743.03**	**28673**	**2.47**	
TOTAL, ALL DISTRICTS FOR YEAR	**62748.53**	**30312.59**	**875.09**	**906.00**	**70314.77**	**22145.13**		**28673**	**6.53**	**187302.11**

REPORT OF THE PEACE COMMITTEE FOR OCTOBER, NOVEMBER, DECEMBER, 1942

Church at Walton, Kan., $13.85; Menn. Church, Bridgewater, S. D., $80.00; West-Side Mission, Wichita, Kan., $10.00; Huttertal Menn., Freeman, S. D., $75.00; Fairfield Bethel Menn., Huron, S. D., $11.46; Huttertal Gemeinde, Hitchcock, S. D., $39.94; Hutterdorf, Freeman, S. D., $169.00; Friedensberg Gemeinde Menn., Munich, S. D., $127.34; New Huttertal Menn., Bridgewater, S. D., $292.50; Huttertal Menn., Carpenter, S. D., $18.21; Emergency Relief Board, $21.25; Ben Smith, Pawnee Rock, Kan., $50.00; Mr. and Mrs. Chester Siebert, Larned, Kan., $5.00; P. J. Deckert, Pawnee Rock, Kan., $35.00; Mr. and Mrs. Leo Smith, Larned, Kan., $5.00; D. E. Buller, Waka, Tex., $50.00; Ex. Com. of Mission Societies, $70.00; "A Widow," Newton, Kan., $75.00; Mrs. M. E. Curry, Kearney, Neb., $3.30; Ida Sigafoos, Beatrice, Neb., $20.00; Alexanderwhol, Tabor, and Goessel C. E.'s, $59.37; P. A. Pankratz, Hillsboro, Kan., $30.00; Alfred Habegger's, Busby, Mont., $20.00; Mr. and Mrs. Albert Schwartz, Monroe, Wash., $10.00; Irwin Snyder of United Brethren, Richfield, Pa., $25.00; George F. Regier, Alsen, N. D., $10.00; John A. Hiebert, Ontario, Calif., $2.00; G. G. Rempel, Henderson, Neb., $10.00; P. J. Deckert, Pawnee Rock, Kan., $20.00; Ernest Ewy, Hanston, Kan., $15.00; Lawrence Koehn, Pawnee Rock, Kan., $5.00; H. C. Schultz, Pawnee Rock, Kan., $10.00; Elrick Smith, Pawnee Rock, Kan., $20.00; Rev. A. R. Keiser, Everett, Ohio, $25.00; M. Woelke, Los Angeles, Calif., $2.00; Rev. George Dick, Lima, Ohio, $6.00; F. W. Koehn, Taloga, Okla., $22.00; Rev. Arthur Friesen, Canton, Okla., $10.00; Louise Deckert, Pueblo, Colo., $10.00; Fred A. Rutchman, Furley, Kan., $10.00; Mrs. J. M. Harms, Whitewater, Kan., $10.00; Minna D. Regier, Furley, Kan., $5.00; Marie K. Fast, Portland, Ore., $35.00; John Howard Bauman, Bluffton, Ohio, $10.00. **Total from all sources: $25,637.35.**

—L. J. Horsch, Treas., Ontario, California

NOTE: The Board of Publication Report for the fourth quarter again consisted entirely of church contributions. However, one church could not be placed in the regular list because the editor received the wrong or insufficient information. In the report received by the editor this contribution was listed as Mennonite Church, Intake, Montana, $16.42. I am sorry that credit cannot be given for this in the regular manner.—Editor. **The total received was $332.08.**

—E. W. Baumgartner, Treas., Berne, Indiana.

REPORT OF THE FOREIGN MISSION BOARD FOR OCTOBER, NOVEMBER. DECEMBER, 1942

B. M. Ediger, Inman, Kan., $14.50; Mary C. Kerr, Harleyville, Pa., $25.00; Middle Dist. Conference, $24.65; Emma K. Bachmann, Woodlake, Calif., $20.00; H. S. Bachmann, Woodlake, Calif., $2.50; Mr. and Mrs. N. K. Berky, Bally, Pa., $150.00; Mrs. J. Thiessen, Dallas, Ore., $20.00; Refund, $50.00; Clara L. Kuehny, New York, N. Y., $10.00; Westside Mission, Wichita, Kan., $10.00; P. J. Wiens, Newton, Kan., $35.00; Refund, $75.00; C .W. Claassen, Newton, Kan., $25.00; P. A., Hillsboro, Kan., $50.00; Friends, Los Angeles, Calif., $400.00; D. A. Vogt, Salem, Ore., $100.00; Welty Legacy, Tacoma, Wash., $44.63; G. A. Harder, Whitewater, Kan., $100.00; Mr. and Mrs. D. R. Winsinger, Moundridge, Kan., $20.00; Hoffnungsfelder Gem., Grand Prairie, Alb., $12.40; Johan P. Peters, Altona, Man., $4.00; Blumenorter Gem., Gretna, Man., $40.00; Bernhard Baerg, Jr., Brooks, Alb., $35.00; Canadian Bank Exchange, $ .57; Ex. Com. of Miss. Soc., Frieda R. Entz, $539.65. **Total, $7368.11.**

Balance on Hand October 1, 1942		799.20
General	6344.13	
Special Support	394.50	
Pensions	40.32	
Sundries	589.16	7368.11
		8167.31
Paid out on Orders	5471.67	
Paid out Direct	91.97	5563.64
Balance on Hand November 1, 1942		$2603.67

Friend, Oakley, Kan., $50.00; Mr. and Mrs. O. Harder, Minneapolis, Minn., $20.00; Herman A. Wiebe, Whitewater, Kan., $40.00; Friesen, Aberdeen, Idaho, $50.00; Friends, Inman, Kan., $30.00; Agnes Neufeld, $35.00; Herman Jantzen, Plymouth, Neb., $5.00; Mr. and Mrs. Helmuth Penner, DeWitt, Neb., $30.00; Mr. and Mrs. Albert Schwartz, Monroe, Wash., $40.00; Mr. and Mrs. H. J. Pauls, Inman, Kan., $10.00; Mr. and Mrs. A. Boese, Vancouver, Wash., $15.00; Immanuel Ch., Los Angeles, Calif., $38.50; Mr. and Mrs. W. E. Nafziger, Salem, Ore., $30.00; Ladies Aid, Medora, Kan., $25.00; Friends, Henderson, Neb., $50.00; Okla. Convention, New Hopedale, Meno, Okla., $92.08; Mission Circles, Okla. Con., Meno, Okla., $24.82; Mrs. S. F. Goertz, Hillsboro, Kan., $5.00; Mr. and Mrs. E. Schroeder, Hillsboro, Kan., $2.00; Daniel Bergdolt, Meadows, Ill., $3.50; Hutterthal, Freeman, S. D., $310.66; Ben. B. Stucky and Family, Monroe, Wash., $50.00; Schoenfelder Gem. Pigeon Lake, Man., $10.00 Miss Elizabeth Peters, Altona, Man., $45.00; Menn. S. S., Leamington, Ont., $30.00; Schoenwieser Gem. Winnipeg, Man., $68.83; Eigenheim Church, Rosthern, Sask., $12.50; Mather Group, Whitewater, Ch., Crystal City, Man., $25.00; Lena Group, Whitewater, Ch., Crystal City, Man., $20.00; Bethesda Ch., Langham, Sask., $60.00; Menn. S. S., Carrot River, Sask., $10.00; Menn. Gem., Niagara-on-the-Lake, Ont., $177.50; Nordstern Gem., Drake, Sask., $175.00; Blumenorter Gem. Gretna, Man., $80.00; Zoar Ch., Langham, Sask., $63.00; Schoenfelder Gem. Pigeon Lake, Man., $35.00; Rosenort Ch., Laird, Sask., $29.75; Vereinigte Menn. Gem., Essex Co., Ont., $292.00; Menn. Gem., Waterloo, Ont., $123.50; H. D. Braun, Northvale, Sask., $1.00; Menn. Gem., Black Creek, V. I., British Col., $10.35; Menn. Gem., Whitewater, Man., $50.00; Vereinigte Menn. Gem., Port Rowan, Ont., $54.00; Menn. Group, Whitewater Gem., Man., $50.00; Menn. Group, Glidden & Kindersley, Sask., $15.00; Anonymous, $ .10; Three Mission Friends, Delft, Minn., $59.00; Anonymous, Cleveland, Kan., $3.00; Mrs. John Roth, Salem, Ore., $5.00; Mr. and Mrs. H. H. Ensz. St. Monica, Calif., $10.00; G. J. Voth, Inola, Okla., $30.00; Hutterdorf Ch., Freeman, S. D., $151.90; A Mission Friend, Ontario, Calif., $20.00; Anna Lohrentz, Burrton, Kan., $10.00; P. D. Dirks, Burrton, Kan., $50.00; Refunds, $72.41; Froese Legacy, $3277.13; Sundry, $ .70; Ex. Com. of Miss. Soc., Frieda R. Entz, $809.59. **Total, 13972.79.**

Balance on Hand November 1, 1942		2603.67
General	11983.68	
Special Support	664.50	
Sundries	1324.61	13972.79
		16576.46
Paid out on Orders	12566.07	
Paid out Direct	1438.69	14004.76
Balance on Hand December 119.42		$ 2571.70

C. D. Epp, York, Nebr., $30.00; Mr. and Mrs. August Boese, Vancouver, Wash., $15.00; E. D. Orphanage Soc., Philadelphia, Pa., $30.00; A church member, Lind, Wash., $115.00; Hutterthal, Freeman, S. D., $62.35; Sterling Eave. Ch., Ontario, Canada, $31.00; Leamington Ch., Ontario, Canada, $25.00; Dora M. Soldne,r Wheaton, Ill., $25.00; Mr. and Mrs. Herman Claassen, Paso Robles, Calif., $30.00; Emergency Relief, $510.00; Mr. and Mrs. Heinrich Janzen, Madere, Calif., $10.00; Delta Alpha Class, Mt. Pleasent, Iowa, $20.00; Salem Zion and Salem Ch., Freeman, S. D., $175.00; Jr. Messenger Reader, Buhler, Kan., $0.15; Mrs. H. B. Thiessen, Dallas, Ore., $7.00; Menn. Altruist S. S. Class, Bluffton, Ohio, $35.00; Harold Thiessen, Bluffton, Ohio, $25.00.

Immanuels Gem., Barnes Crossing, Sask., $30.16; Menn. Group, Pelee Island, Ont., $80.00; Nordheimer Gem., Winnipegosis, Man., $53.00; Helen Siemens, Altona, Man., $25.00; Menn. C. E., Altona, Man., $10.00; Bethel Mission Ch., Winnipeg, Man., $15.00; Menn. Group, Sonningdale, Sask., $25.00; Eigenheim Ch., Rosthern, Sask., $50.00; Group of Whitewater Ch., Rivers, Man., 32.50; Menn. Group, Munson, Alb., $6.25; Bergthaler Gem., of Man., $378.68; Menn Ch., Hiebert, Sask., $20.00; Menn. Gem., Springstein, Man., $25.00; Hoffnungsfeld Ch., Grande Prairie, Alb., $43.00; Anonymous, Grande Prairie, Alb., $20.00; Menn. Group, Jansen-Watson, Sask., $29.45.

A. P. Loewen, Winthrope, Sask., $18.20; Menn. Gem., Abbotsford, B. C., $18.50; Menn. S.S., Do., $10.00; Emmaus Ch., Swift Current and Wymark, Sask., $82.50; Friend, $22.00; South End S. S., Steinbach, Man.. $20.00; Wingham Group, Elm Creek, Man., $31.00; Menn. Group, Gliddes-Kindersley, Sask., $15.00; Menn. Group, McCreary, Man., $12.00; Hoffnungsfeld Gem., Petaigan, Sask., $21.50; Abram J. Wiebe, Plum Coulee, Man., $10.00; Sheldoner Group, Nordheimer Gem., Henley, Sask., $20.00; Menn. Ch., Mayfair, Sask., $23.93; Nordheimer Gem., Dundurn, Sask., $68.00; Mr. and Mrs. David W. Jantzen, Beatrice, Nebr., $5.00; The Franz Albrecht Family, Beatrice, Nebr., $15.00; Berne, Ind., A Friend, $25.00.

Eighth St. Menn. Ch., Goshen, Ind., $10.00; C. W. Claassen, Newton, Kan., $25.00; Elmer Huxman, Arnold, Kan., $50.00; Friend, Reedley, Calif., $50.00; Rebecca Hofer, Freeman, S. D., $145.00; E. G. Warkentin, Lehigh, Kan., $45.00; Menn. Prayer Circle, Altona, Man., $1.00; Mr. and Mrs. Frank V. Miller, Birney, Mont., $31.52; Elizabeth Richert, Newton, Kan., $10.00; John H. Regier, Elbing, Kan., $100.00;

J. J. Wall, Frazier, Mont., $40.00; D. E. Buller, Waka, Texas, $200.00; Andrew P. Graber, Pretty Prairie, Kan., $2.00; P. P. Schrag, Pretty Prairie, Kan., $1.00; High School, Trenton, Ohio, $5.00; P. J. Klassen, Hillsboro, Kan., $75.00; Peter A. Pankratz, Hillsboro, Kan., $100.00; Mr. and Mrs. B. R. Regier, Elbing, Kan., $100.00; Mr. and Mrs. O. C. Wehmuller, El Reno, Okla., $100.00; First, S. D., Paso Robles, Calif., $10.95; Pauls Part Legacy, $400.00; Interest, $314.80; Refunds, $38.73; Ex. Com. of Miss. Soc., Mrs. Frieda R. Entz, $3,324.60.

Total of all sources: $22,715.45. Balance on hand January 1, 1943, $2,273.41.

—J. E. Regier, Treasurer, Newton, Kansas

REPORT OF THE EX. COM. OF MISSION SOC.

OCTOBER

Foreign Miss. Gen'l Treas.: Miss. Sew. Soc., Pretty Prairie, Kan., $15.00; Carrot River and Petaigon Sew. Societies, Sask., $13.45; Coll. Alex. Ch. Societies, Goessel, Kan., $20.20; Coll. Women's Miss. Program, West. Dist. Conf., N. Newton, Kan., $104.50. **Total, $153.15.**

Home Miss. Gen'l. Treas.: Miss. Sew. Soc., Pretty Prairie, Kan., $15.00; Coll. Women's Miss. Program, West. Dist. Conf., N. Newton, Kan., $104.50; **Total $119.50.**

Retired Miss. Pension Fund: Sew. Soc., First Ch., Hillsboro, Kan., $7.72; Miss. Soc., Grace Ch., Landsdale, Pa., $5.00; Miss. Worker's Soc., Bergtal Ch., Pawnee Rock, Kan., $9.08; Hebron Sew. Soc., Buhler, Kan., $6.83; Miss. Soc., Monroe, Wash., $14.00; **Total $42.63.**

For India: Ebenezer Miss. Soc., Bluffton, Ohio, Biblewoman, $30.00; Bergfeld Miss. Soc., Mt. Lake, Minn., Biblewoman, $30.00; Mr. L. M. Ledig, Upland, Calif., Native Worker, $100.00; Sr. Sew. Soc., Hillsboro, Kan., Native Worker, $35.00; Miss. Friends Soc., Buhler, Kan., Rev. and Mrs. H. Ratzlaff, $5.00; Mr. and Mrs. Elbert Koontz, Dayton, Ohio, Rev. and Mrs. O. Waltner, $15.00; Mrs. W. Howard Epp, Reedley, Calif., Do. $5.00; Good Will Circle, First Ch., Hillsboro, Kan., Famine Relief, $25.00; Coll. Women's Miss. Program, West. Dist. Conf., N. Newton, Kan., Do., $104.50; Mrs. Arthur Payne, Colfax, Wash., Do., $5.00; Mr. and Mrs. Joseph Zimmerman, San Diego, Calif., Do. $2.00; **Total $356.50.**

For China: Miss. Soc., Donnellson, Iowa, Biblewoman, $5.00; Ebenezer Miss. Soc., Bluffton, Ohio, Biblewoman, $25.00; **Total $30.00.**

Christmas Fund: Miss. Soc., Grace Ch., Landsdale, Pa., $5.00; Miss Mary Hege, Newton, Kan., $25.00; Miss. Soc., First Ch., Newton, Kan., $15.00; Jr. Miss. Band, Bethany Ch., Freeman, S. D., $14.80; East Swamp Ladies Aid, Quakertown, Pa., $5.00; Miss. Soc., Upland, Calif., $39.00; "A Helper," Mt. Lake, Minn., $10.00; Mr. and Mrs. Albert Schwartz, Monroe, Wash., $30.00; Miss. Soc., Reedley, Calif., $16.00; Sr. Sew. Soc., First Ch., Hillsboro, Kan., $10.00; Ladies Aid Soc., First Ch., Allentown, Pa., $15.00; Ladies Aid, Medford, Okla., $10.00; Bethel Miss. Soc., Mt. Lake, Minn., $25.00; N. E. Alex. Sew. Soc., Hillsboro, Kan., $10.00; **Total $229.80.**

Expenses of Ex. Com. & Miss. News & Notes: Sr Miss. Soc., Ebenezer Ch., Gotebo, Okla., $1.90; Miss. Sew. Soc., Pretty Prairie, Kan., $5.00; Woodland Sew. Soc., Warrood, Minn., $1.70; Mrs. Wesley Van Nattau, Los Angeles, Calif., $0.25; Miss. Soc., Avon, S. D., $1.35; Miss. Soc., Reedley, Calif., $5.00; Hebron Sew. Soc., Buhler, Kan., $4.00; Friendship Circle, Wichita, Kan., $3.60; Mrs. Sam Richert, Newton, Kan., $ .25; Miss. Soc., Salem, Ore., $7.80; Mrs. Frank V. Miller, Birney, Mont., $1.00. **Total, $31.86.**

Miscellaneous: Miss. Sew. Soc., Pretty Prairie, Kan., Relief Work, $15.00; Miss. Circle, Lehigh, Kan., Do., $5.00; Mr. Leonard Buller, Los Angeles, Calif., Do., $6.50; The "Out and Out for Christ" Circle, Ebenezer Ch., Gotebo, Okla., Do., $7.24; Miss. Sew. Soc., Pretty Prairie, Kan., C.P.S. Camps, $35.00; Coll. Women's Miss. Program, West Dist. Conf., N. Newton, Kan., Do. $104.50; Sr. Miss. Soc., Ebenezer Ch., Gotebo, Okla., Do., $10.00; Mr. and Mrs. Albert Schwartz, Monroe, Wash., Washing Machine, S. A., $5.00; St. John's Miss. Soc., Pandora, Ohio, Do., $5.00; Miss. Sew. Soc., Pretty Prairie, Kan., Do., $15.00; Mr. and Mrs. O. C. Rupp, Moundridge, Kan., Do., $5.00; Bergfeld Miss. Soc., Work, Equador, S. A., $10.00; Friend, Mt. Lake, Minn., Migrant Work, $20.00; Miss. Soc., Grace Ch., Landsdale, Pa., East. Dist. Conf. Project, $16.80; East Swamp Jr. Soc., Quakertown, Pa., Jr. and Intermed. Work, $1.00; Miss. Soc., Wadsworth, Ohio, Lit. Com. Work, $1.50; Miss. Sew. Soc., Pretty Prairie, Kan., Repairs, Hoteville, Ariz., $25.00; The Mission Friends, Buhler, Kan., Do., $5.00; Miss. Worker's Soc., Bergtal Ch., Pawnee Rock, Kan., Ashland St., Mont., $5.00; Calvary Miss. Soc., Quarryville, Pa., J.B. Ediger St's., Okla., $5.00; Garden Tw'p. Sew. Soc., Moundridge, Kan., Birney St., Mont., $5.00; **Total, $307.54; Grand Total, $1,270.98.**

Gratefully acknowledged,
Mrs. Frieda Regier Entz, Treas., Newton, Kan.

NOVEMBER

Foreign Miss. Gen'l. Treas.: Miss. Sew. Soc., Berne, Ind., $50.00; Miss. Sew. Soc., Newport, Wash., $15.00; Ladies Aid Soc., Marion, S. D., $15.00; Tabea Miss. Soc., Sardis, B. C., $15.00; Ladies Aid Soc., Deep Run, Bedminster, Pa., $25.00; Salem Sew. Soc., Dalton, Ohio, $25.00; Miss. Soc., Bethesda Ch., Marion, S. D., $50.00. **Total, $195.00.**

Home Miss. Gen'l. Treas.: Miss. Sew. Soc., Berne, Ind., $50.00; Ladies Aid Soc., Marion, S. D., $15.00; Miss. Soc., Bethesda Ch., Marion, S. D., $20.00. **Total, $85.00.**

For India: Happy Home Circle, Hoffnungsau Ch., Buhler, Kan., Two Biblewomen, $55.00; "Truth Seekers" S. School Class, Medford, Okla., Biblewoman, $25.00; Jr. Miss. Band, Berne, Ind., Girl, $30.00; Miss. Soc., Aberdeen, Idaho, Orphan, $20.00; Jr. Miss. Circle, Newport, Wash., Orphan, $10.00; Miss. Soc., Avon, S. D., Native Worker, $22.00; Miss. Soc., First Ch., Bluffton, Ohio, Native Worker, $35.00; Miss. Sew. Soc., Berne, Ind., Famine Relief, $100.00; Miss. Soc., Newport, Wash., Do., $15.00; Miss. Soc., Bergtal Ch., Corn, Okla., Do., $38.00; Miss. Worker's Soc., Bergtal h., Pawnee Rock, Kan., Do., $20.00; Salem Sew. Soc., Dalton, Ohio, Do., $10.00; Sr. Miss. Soc., Ebenezer Ch., Gotebo, Okla., Do., $5.00; Bethel Ladies Aid, Hydro, Okla., Do., $15.00; Eden Sew. Soc., Inola, Okla., Do., $40.00; San Marcos Miss. Soc., Paso Robles, Calif., Champa Hospital, $7.50; Salem Sew. Soc., Dalton, Ohio, Do., $10.00; Mr. and Mrs. Peter Bergman, Frazer, Mont., Do., $15.00; Do., Basna Hospital, $25.00; Do., New Church, Basna St., $25.00; Do., India Station for Bibles, $14.09; Miss. Circle, Springfield Ch., Pleasant Valley, Pa., Rev. and Mrs. S. T. Moyer, Christmas, $5.00; Rev. and Mrs. B. W. Harder, Whitewater, Kan., Rev. and Mrs. P. W. Penner, Christmas, $25.00. **Total, $601.59.**

For China: Mrs. P. H. Dirksen, Newton, Kan., Poor woman, China, $3.00; Mr. and Mrs. Peter Berg-Man, Frazer, Mont., for Bibles, $10.00. **Total, $13.00.**

Miss. Pension Fund: Miss. Soc., Aberdeen, Idaho, $36.75; Hoffnungsfeld Ladies Aid, Carrot River, Sask., $5.00; Tabea Miss. Soc., Sardis, B. C., $5.00; Worthwhile Circle, Reedley, Calif., $20.00; St. John Miss. Soc., Pandora, Ohio, $7.10. **Total, $73.85.**

Relief Work: Miss. Soc., Arlington, Kan., $10.00; Bethel Ladies Aid, Hydro, Okla., $15.00; Miss. Soc., Alberta Com. Ch., Portland, Ore., $5.75; Miss. Soc., Bethesda Ch., Marion, S. D., $20.00; Ladies Aid, Alsen, N. D., $10.00; Bethlehem Sew. Soc., Bloomfield, Mont., $18.22; Miss. Sew. Soc., Hopefield Ch., Moundridge, Kan., $19.07. **Total, $9804.**

Christmas Fund: Miss. Sew. Soc., Berne, Ind., $45.00; Miss. Soc., Newport, Wash., $10.00; Ladies Aid Soc., Marion, S. D., $20.00; Miss. Soc., Arlington, Kan., $10.00; Miss. Soc., Avon, S. D., $8.00; Miss. Soc., Aberdeen, Idaho, $10.00; Jr. Miss. Band, Berne, Ind., $15.00; Miss. Soc., Bergtal Ch., Corn, Okla., $10.00; Miss. Sew. Circle, Meadow Ch., Mingo, Kan., $3.00; Happy Hour Circle, Hoffnungsau Ch., Buhler, Kan., $23.22; Miss. Soc., Butterfield, Minn., $25.00; Eicher Emmanuel Ladies Aid, Noble, Iowa, $15.00; Friend, Bluffton, Ohio, $5.00; Zion Sew. Soc., Elbing, Kan., $25.00; Good will Circle, Hillsboro, Kan., $20.00; Dorcas Miss. Soc., Wayland, Iowa, $25.00; Helping Hands Soc., Hillsboro, Kan., $5.00; Bethel Miss. Soc., Fortuna, Mo., $10.00; East Swamp Miss. Soc., Quakertown, Pa., $5.00; Bethany Miss. Soc., Kingman, Kan., $10.00; Miss. Study Circle, First Ch., Newton, Kan., $10.00; Miss. Circle, Menn. Ch., North of Butterfield, Minn., $10.00; Salem Sew. Soc., Dalton, Ohio, $15.00; Ladies Aid Soc., Eden Ch., Schwenksville, Pa., $5.00; Miss. Soc., Bethesda Ch., Marion, S. D., $5.00; St. John's Miss. Soc., Pandora, Ohio, $20.00; Salem Ladies Aid, Freeman, S. D., $10.00. **Total, $374.22.**

Expenses of Ex. Com. and "Miss. News and Notes" Ladies Aid Soc., Marion, S. D., $.30; Miss. Soc., Arlington, Kan., $.10; Miss. Soc., Aberdeen, Idaho, $2.50; Ladies Aid, Alsen, N. D., $2.50; Tabea Sew. Soc., Tampa, Kan., $4.80; Miss Maria Wiens, Newton, Kan., $1.00; Salem Zion Miss. Soc., Marion, S. D., $5.30; Herold Sew. Soc., Bessie, Okla., $.25; Mrs. Theodore Funk, Hillsboro, Kan., $1.00; Mrs. W. C. Voth, Newton, Kan., $ .50; Miss. Soc., Bethesda Ch., Marion, S. D., $3.00; Miss. Soc., Denver, Pa., $1.10; Mission Workers, West Zion Ch., Moundridge, Kan., $1.00; Miss. Soc., Frazier, Mont., $1.00; Miss. Soc., Butterfield, Minn., $2.10; Mrs. Wilmer S. Shelly, Topeka, Ind., $.25; Mrs. J. P. Braun, Swift Current, Sask., $1.00; Total $27.70.

Miscellaneous: Intermed. Miss. Band, Berne, Ind., Orphan, India, $30.00; Do. Rev. and Mrs. A. Habegger, Mont., Christmas, $5.00; Do. Rev. and Mrs. S. Lehman, Pa., Christmas, $5.00; Miss. Sew. Soc., Berne, Ind., Rev. and Mrs. A. Habegger, Mont., Christmas, $20.00; Do. Rev. and Mrs. S. Lehman, Pa. Christmas, $20.00; Do. Migrant Work, (Rev. C. Unruh, Calif.), $10.00; Bethel Miss. Soc., Fortuna, Mo., Dr. and Mrs. H. Bauman, Christmas, $10.00; Alx. Ch. Sew. Soc., Goessel, Kan., Rev. J. B. Ediger St's Okla., Bibles, $5.00; Bethany Miss. Soc., Kingman, Kan., Do., $5.00; Mr. and Mrs. Peter Bergman, Frazer, Mont., Do. $10.00; Eden Sew. Soc., Inola, Okla., Rev. J. B. Ediger St's, Okla , S. S. Supplies, $5.00; Eden Ladies Aid and Miss. Soc., Moundridge, Kan., Do. $5.00; Miss. Sew. Soc., Pretty Prairie, Kan., Do., $5.00; Swiss Sew. Circle, Whitewater, Kan., Rev. A. Friesen St's, Okla., Bibles, $5.00; N. E. Alex, Sew. Soc., Hillsboro, Kan., Do., S. S. Supplies, $5.00; San Marcos Miss. Soc., Paso Robles, Calif., Do where needed, $7.50; Do. Oraibi St., Ariz. where needed, $7.50; Mr. and Mrs. Peter Bergman, Frazer, Mont., Do., Bibles, $10.00; Do., Busby, St., Mont., Bibles, $10.00; Do., Busby St., Mont., Bibles, $10.00; Emmaus Sew. Soc., Whitewater, Kan., Lame Deer St., Mont., Work, $5.00; West Zion Sew. Soc., Moundridge, Kan., Birney St., Mont., Work, $5.00; Mission Workers, West Zion Ch., Moundridge, Kan., Do. $5.00; Do. Mr. and Mrs. Milton Whiteman, Birney St., Mont., Christmas, $5.00; San Marcos Miss. Soc., Paso Robles, Calif., Hoteville St., Ariz., Work, $7.50; Do., Ashland St., Mont., Work, $7.50; Do. Rev. and Mrs. Harold Johansen, Cottonwood, Calif., Gift, $7.50; Do. Rev. and Mrs. Laurence Powell, LeRose, Ky., Gift, $7.50; Do. Rev. and Mrs. P J. Becker, Niland, Calif., Gift, $7.50; Do., Miss Marie Schroeder, LeRose, Ky., Gift, $7.50; Do. Rev. and Mrs. H. M. Coen, Sudan, Africa, Gift, $7.50; Do. Grace Children's Home, Henderson, Neb., $7.50; Eden Sew. Soc., Inola, Okla., C.P.S. Camps, $25.00; Miss. Soc., Bethesda Ch., Marion, S. D., Do. $20.00; Miss. Soc., Avon, S. D., Washing Machine, Paraguay, S. A., $2.40; Total $307.40. **Grand Total $1,775.80.**

Gratefully acknowledged,
Mrs. Frieda Regier Entz, Treas.

DECEMBER

Foreign Miss. Gen. Treas.:

Sew. Circle, Lymburn, Alta., $20.00; Sew. Soc., Whitewater, Man., $47.00; Mrs. Marie Vogt, Ames, Iowa, $3.50; The Friendly Circle, Buhler, Kan., $2.08; Mother's S. School Class, First Ch., Newton, Kan., $5.00; Bethlehem Sew. Soc., Bloomfield, Mont., $100.00; St. John's Miss. Soc., Pandora, Ohio, $22.98; Bethania Sew. Soc., Lost River, Sask., $15.00; Oakleaf Miss. Soc., Mt. Lake, Minn., $100.00; Johannestal Miss. Soc., Hillsboro, Kan., $64.18; Miss. Soc., Trenton, Ohio, $25.00; Miss. Soc., Deer Creek, Okla., $15.00; Hoffnungsau Sew. Soc., Buhler, Kan., $50.00; Salem Sew. Soc., Dalton, Ohio, $25.00; Dorcas Miss. Soc., Grace Ch., Pandora, Ohio, $50.00; Zoar Sew. Soc., Langham, Sask., $33.00; Nordheim Sew. Soc., Winnipegosis, Man., $50.00; Ladies' Aid, Swift Current, Sask., $20.00; Ferndale Ladies' Aid, Mission City, B. C., $20.00; Hoffnungsfeld Ladies' Aid, Carrot River, Sask., $25.00; Bethesda Sew. Soc., Langham, Sask., $134.00; Tabea Sew. Circle, Petaigon, Sask., $20.00; Brudertal Sew. Soc., Hillsboro, Kan., $55.33; Hebron Sew. Soc., Buhler, Kan., $180.00; Miss. Soc. First Ch., Lima, Ohio, $8.00; Mary Martha Circle, Brudertal Ch., Hillsboro, Kan., $36.89. **Total, $1,126.96.**

Home Missions:

Mrs. Marie Vogt, Ames, Iowa, Home Miss. Gen. Treas. $3.50; Bethel Sew. Soc., Wolf Point, Mont., $119.00; Bethlehem Sew. Soc., Bloomfield, Mont., $45.00; St. John's Miss. Soc., Pandora, Ohio, $11.49; Bethania Sew. Soc., Lost River, Sask., $10.00; Johannestal Miss. Soc., Hillsboro, Kan., $64.18; Miss. Soc., Trenton, Ohio, $25.00; Miss. Soc., Deer Creek, Okla., $10.00; Salem Sew. Soc., Dalton, Ohio, $25.00; Miss. Soc., Monroe, Wash., $22.00; Mrs. Helena Gaeddert, Wichita, Kan., $15.00; Bergfeld Sr. Sew. Soc., Mt. Lake, Minn., $25.00; Miss. Soc., Butterfield, Minn., $20.00; Mary Martha Circle, Brudertal Ch., Hillsboro, Kan., $36.89; Sew. Societies, Buhler, Kan., Home Miss. West. Dist. Conf., $206.97; Hoffnungsau Sew. Soc., Buhler, Kan., $25.00; Hebron Sew. Soc., Buhler, Kan., $190.00. Total, $854.03.

Retired Miss. Pension Fund:

Miss. Circle, Meno, Okla., $20.00; Tabitha and Mary Martha Circle, 2nd Ch. Beatrice, Neb., $22.40; Miss. Soc., Turpin, Okla., $10.00; Women's S. School Class, Upland, Calif., $8.00; Laird—Rosenort Sew. Soc., Laird, Sask., $10.00; Hebron Sew. Soc., Buhler, Kan., $5.17; Miss. Soc., First Ch., Lima, Ohio, $3.14. Total, $78.71.

For India:

Sew. Soc., Altoona, Man., Biblewoman, $40.00; Bergfeld Sr. Sew. Soc., Mt. Lake, Minn., Biblewoman, $48.00; Miss. Soc., Napier Ch., Bedford, Pa., Biblewoman, $15.00; Hoffnungsau Sew. Soc., Buhler, Kan., Biblewoman, $50.00; Ladies' Aid, Medford, Okla., Biblewoman, $25.00; Miss. Soc., Turpin, Okla., Biblewoman, $35.00; Mission Worker's Soc., West Zion Ch., Moundridge, Kan., Dr. John, $160.00; St. John's Miss. Soc., Pandora, Ohio, Orphan, $20.00; Laird—Rosenort Sew. Soc., Laird, Sask., Orphan, $30.00; Bethany Ladies' Aid, Quakertown, Pa., Orphan, $30.00.

Famine Relief:

Mrs. Marie Vogt, Ames, Ia., $3.00; Bergtal Sew. Soc., Winkler, Man., $30.00; Miss. Circle, Meno, Okla., $25.00; "Willing Helpers" Miss. Band, Waldheim, Sask., $5.00; Jr. Aid, Madrid, Neb., $19.90; Bethlehem Sew. Soc., Bloomfield, Mont., $106.64; Miss Pauline Wiebe, Dodge City, Kan., $5.00; Mrs. H. Reimer, Swift Current, Sask., $5.00; Sew. Soc., Deer Park, Wn., $65.00; Miss. Soc., Upland, Calif., $25.00; Miss. Soc., Trenton, Ohio, $12.00; Miss. Soc., Avon, S. D., $25.0; Friendship Circle, Inman, Kan., $25.00; Miss. Soc., Inman, Kan., $40.00.

Dorcas Miss. Soc., Grace Ch., Pandora, Ohio, $20.00; Mr. and Mrs. Galen R. Koehn, Peoria, Ill., $25.00; Laird—Rosenort Sew. Soc., Laird, Sask., $15.00; Miss. Soc., Monroe, Wash., $20.00; A Bethel Sister, Newton, Kan., $10.00; Bergfeld Miss. Soc., Delft, Minn., $42.00; Mrs. Helena Gaeddert, Wichita, Kan., $35.00; Miss Soc., First Ch., Lima, Ohio, $10.00; Bergfeld Sr. Sew. Soc., Mt. Lake, Minn., $23.50.

Leper Work:

Bethlehem Sew. Soc., Bloomfield, Mont., $50.00; Miss. Soc., Trenton, Ohio, $25.00; Zoar Sew. Soc., Goltry, Okla., $25.00; Sew. Soc., Waterloo—Kitchener Ch., Waterloo, Ont., $41.00; Tabea Sew. Circle, Petaigon, Sask., $20.00; Hoffnungsau Sew. Soc., Buhler, Kan., $50.00; Onecho Miss. Soc., Colfax, Wn., $71.92.

Evangelistic Work:

"Willing Helpers" Miss. Band, Waldheim, Sask., $5.00; Bethlehem Sew. Soc., Bloomfield, Mont., $50.00; Miss. Soc., Monroe, Wn., $20.00; Bergfeld Sr. Sew. Soc., Mt. Lake, Minn., $20.00; Catechism Class, West Zion Ch., Moundridge, Kan., $5.50; Bethlehem Sew. Soc., Bloomfield, Mont., $100.00.

Miscellaneous:

Bethlehem Sew. Soc., Bloomfield, Mont., Hospital Work, $100.00; Do. India St's. where needed, $100.00; Do. Untainted Girl's Home, $50.00; Johannestal Miss. Soc., Hillsboro, Kan., Clothes, Janjgir St., $64.18; Miss. Soc., Turpin, Okla., India St's. where needed, $50.00; Sew. Soc., Fiske, Sask., Basna St., $40.00; Miss. Circle, Meno, Okla., Rev. and Mrs. Harold Ratzlaff, $10.00. **Total, $1,942.64.**

For China:

Oakleaf Miss. Soc., Mt. Lake, Minn., Biblewoman, $25.00; Miss. Soc., Summerfield, Ill., Biblewoman, $40.00.

Work, where needed:

Bergtal Sew. Soc., Winkler, Man., $25.00; Miss. Soc., Turpin, Okla., $50.00; Sew. Soc., Abbotsford, B. C., $15.00.

China Relief:

Sew. Soc., Altoona, Man., $20.00; Sew. Soc., Rosenfeld, Man., $10.00; Friendship Circle, Inman, Kan., $25.00; Laird—Rosenort Sew. Soc., Laird, Sask., $15.00. **Total, $225.00;**

Christmas Fund:

Mission Circle, Meno, Okla., $5.00; Bethel Sew. Soc., Wolf Point, Mont., $55.00; Eden Ladies Aid Miss. Soc., Moundridge, Kan., $25.00; Jr. Aid, Madrid, Neb., $19.90; Eden Sew. Soc., Inola, Okla., $10.00; Bethlehem Sew. Soc., Bloomfield, Mont., $155.00; St. John's Miss. Soc., Pandora, Ohio, $20.00; Sew. Soc., Goessel, Kan., $5.00; Mission Friend's Circle, Goessel, Kan., $5.03; Mary Martha Circle, Lehigh, Kan., $5.00; Onecho Miss. Soc., Colfax Wash., $5.00; Oakleaf Miss. Soc., Mt. Lake, Minn., $20.00.

Emmanuel Miss. Soc., Moundridge, Kan., $15.00; Hoffnungsau Sew. Soc., Buhler, Kan., $10.00; Sr. Miss. Soc., Halstead, Kan., $5.00; Friendship Circle, Inman, Kan., $35.00; Dorcas Miss. Soc., Grace Ch., Pandora, Ohio, $15.00. **Total, $409.93.**

MONTANA STATIONS

Lame Deer Station where needed:

Newhopedale Miss. Soc., Meno, Okla., $5.00; Dorcas Miss. Soc., Halstead, Kans., $5.00; Eden Sew. Soc., Inola, Okla., $5.00; Bethel College Ch. Miss.

Soc., North Newton, Kan., $10.00; Bethlehem Sew. Soc., Bloomfield, Mont., $10.00; Ladies Aid Soc., Geary, Okla., $5.00; Miss. Sew. Soc., First Ch., Newton, Kan., $5.00; Zoar Sew. Soc., Goltry, Kan., $10.00; Eden Ladies Aid and Miss. Soc., Moundridge, Kan., $5.00; Friendship Circle, Inman, Kan., $5.00; Miss. Soc., Inman, Kan., $5.00; Laird-Rosemart Sew. Soc., Laird, Sask., $10.00; Hebron Sew. Soc., Buhler, Kan., $10.00; Bergfeld Sr. Sew. Soc., Mt. Lake, Minn., $10.00; Saron Miss. Soc., Orienta, Okla., $5.00; Mary Martha Circle, Brudertal Ch., Hillsboro, Kan., $5.00; Chr. Menn. Sew. Soc., Moundridge, Kan., $10.00; Miss. Circle, Meno, Okla., Rev. and Mrs. R. Petter for Christmas, $5.00.

Ashland Station where needed:

Miss. Soc., Upland, Calif., $2.00; Miss. Soc., Los Angeles, Calif., $5.00; Mr. and Mrs. Albert Schwartz, Monroe, Wash., $5.00; Miss. Soc. First Ch., Paso Robles, Calif., $3.00; Ladies Aid, Newport, Wash., $12.00; King's Daughter's Soc., Aberdeen, Idaho, $5.00; Miss. Soc., Monroe, Wash., $5.00; Bethany Ladies Aid, Quakertown, Pa., $10.00; S.O. Circle, Upland, Calif., $2.00; Nursery and Beg. Dept. S. School, Wayland, Iowa, $3.25; Sew. Societies, Buhler, Kan., Mrs. Waldo Petter for Christmas, $10.00;

Busby Station:

Jr. C. E. Bethesda Ch., Henderson, Neb., Bibles and lit. for Indian children, $4.00; Bethlehem Sew. Soc., Bloomfield, Mont., where needed, $10.00; Zoar Sew. Soc., Goltry, Okla., $10.00;

Birney Station:

Bethlehem Sew. Soc., Bloomfield, Mont., where needed, $4.83; **Total $216.08.**

OKLAHOMA STATIONS

Rev. J. B. Ediger St's Bibles:

Bethlehem Sew. Soc., Bloomfield, Mont., $10.00; Gnadenberg Sew. Soc., Whitewater, Kan., $5.00; Dorcas Miss. Soc., Grace Ch., Pandora, Ohio, $8.99; Miss. Soc., Monroe, Wash., $10.00; Johannestal Miss. Soc., Hillsboro, Kan., "Helps" for native workers, $5.00; Miss. Circle, Meno, Okla., Rev. and Mrs. J. B. Ediger for Christmas, $5.00.

Rev. A. Friesen Station:

Brudertal Sew. Soc., Hillsboro, Kan., S. School supplies, $5.00; Chr. Menn. Sew. Soc., Moundridge, Kan., Do., $5.00; Sew. Soc., Hutchinson, Kan., Bibles, $5.00; Tabitha and Mary Martha Circle, Second Ch., Beatrice, Neb., Organ, $5.00; Miss. Circle, Meno, Okla., Rev. and Mrs., A. Friesen, for Christmas, $5.00. **Total $68.99.**

ARIZONA STATIONS

Oraibi Station:

Zoar Sew. Soc., Goltry, Okla., where needed, $10.00; Brudertal Sew. Soc., Hillsboro, Kan., Rev. and Mrs. J. P. Suderman, Christmas, $10.00; Do. Mrs. J. P. Suderman, Birthday, $5.00; Bethlehem Sew. Soc., Bloomfield, Mont., where needed, $10.00. **Total, $35.00.**

C.P.S. Camps:

Bethlehem Sew. Soc., Bloomfield, Mont., $26.30; Onecho Miss. Soc., Colfax, Wash., $5.00; Sew. Societies, Buhler, Kan., $206.97; Miss. Soc., Trenton, Ohio, $10.00; Zoar Sew. Soc., Goltry, Okla., $25.00; Miss. Soc., Turpin, Okla., $50.00; Friendship Circle, Inman, Kan., $10.00; Miss. Soc., Inman, Kan., $10.00; Brudertal Sew. Soc., Hillsboro, Kan., $55.33; Mothers' S. School Class, First Ch., Newton, Kan., $10.00; Hebron Sew. Soc., Buhler, Kan., $330.00; Mary Martha Circle, Brudertal Ch., Hillsboro, Kan. $36.89. **Total, $775.49.**

Relief Work:

Johannestal Miss. Soc., Hillsboro, Kan., $64.18; Miss. Soc., Los Angeles, Calif., $2.00; Miss. Soc., Deer Creek, Okla., $10.00; Miss Soc., Inman, Kan., $10.00; Hebron Sew. Soc., Buhler, Kan., $50.00; a Bethel Sister, Newton, Kan., $50.00; Friend, $100.00; Miss. Soc., Upland, Calif., $15.50; Zoar Sew. Soc., Goltry, Okla., $30.00; Miss. Circle, Meno, Okla., $50.00; Miss. Soc., Monroe, Wash., $90.00; Hoffnungsau Sew. Soc., Buhler, Kan., $30.00; Miss Soc., Alberta Com. Ch., Portland, Oregon., $30.00; Miss. Circle, Meno, Okla., $25.00. **Total, $556.68.**

Expenses of Ex. Com. and "Miss. News and Notes."

Sew. Soc., Gretna, Man., $2.00; Mrs. J. H. Schroeder, Canton, Kan., $ .25; Eigenheim Ladies Aid, Rosthern, Sask., $2.50; Young Women's Miss. Soc., Henderson, Neb., $ .10; Mrs. W. P. Showalter, Scott City, Kan., $ .25; Mrs. E. D. Miller, Newton, Kan., $ .25; Mrs. J. A. Peters, Deer Park, Wash., $ .25; Mrs. P. E. Franz, Canton, Kan., $ .25; Miss. Soc., Deer Creek, Olka., $3.30; Ladies Aid, Medford. Okla., $7.00; Ladies Aid Soc., First Ch., Allentown, Pa., $2.50; Salem Miss. Soc., Dalton, Ohio, $6.50. **Grand Total, $6,582.88.**

Miscellaneous:

Oakleaf Miss. Soc., Mt. Lake, Minn., Grace Children's Home, $10.00; Zoar Sew. Soc., Goltry, Okla., same., $15.00; Onecho Miss. Soc., Colfax, Wash., same, $58.22; Oakleaf Miss. Soc., Mt. Lake, Minn., Miss Elizabeth Foth, N. J., $15.00; Miss. Soc., Deer Creek, Okla., same, $5.00; Miss. Soc., Avon, S. D., same, $5.00; Oakleaf Miss. Soc., Mt. Lake, Minn., Mr. Erwin R. Wedel, Ala., $15.00; Miss. Soc., Deer Creek, Okla., same, $5.00; Miss. Soc.,. Avon, S. D., same, $5.00; Zoar Sew. Soc., Goltry, Okla., Sudan Int. Miss., Africa, $15.00; Same, American Bible Soc., N. J., $20.00; Same, Rev. F. L. Blackman, Ark., $5.00; Same, Migrant work, $10.00; Miss. Sew. Soc., Pretty Prairie, Kan., same, $25.00; Miss. Soc., Trenton, Ohio, same, $8.00; Miss. Circle, Meno, Okla., Rev. A. J. Unruh, Okla., $5.00; Same, Rev. and Mrs. P. Kuhlman, Okla., $5.00; Same, Rev. and Mrs. J. B. Frey, Ariz., $5.00; Same, Okla. Bible Academy, $5.00; Mother's S. School Class, First Ch., Newton, Kan., Miss Sara Buller, Newton, Kan., $10.00; Bethel Ladies Aid, Hydro, Okla., Testaments for soldiers, $3.00; A Bethel Sister, Newton, Kan., Washing Machine, S.A., $10.00; Miss. Soc. First Ch., Bluffton, Ohio, Lit. Com. work, $5.00; Miss. Soc., First Ch., Chicago, Ill., same, $1.50; Dorcas Soc., Wayland, Ia., same, $2.50 **Total, $268.22.**

Grand Total, $6,582.88.

This is the largest amount that we have ever received in one month! We are thankful that so many are still interested in the work of the Lord's Kingdom and so generously contribute toward it!

Gratefully acknowledged,

Mrs. Frieda Regier Entz, Treas.

Prof. Melvin Gingerich
North Newton
Kansas

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"Other foundation can no man lay than that is laid which is Jesus Christ."

Volume LVIII NORTH NEWTON, KANSAS, JANUARY 26, 1943 NUMBER 4

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized January 22, 1919.

The Changeless Christ

*By Mary Becker**

We are living in a world of change. This is evident to everyone. There seemingly is nothing that remains unchanged. We need only to consider a few factors in this changeable world in order to be fully aware of this fact.

Nature is changeable. Yes, beautiful as our world is, it is ever changing and changeable. Every year nature goes through a complete cycle of four different seasons—winter, spring, summer, and autumn. At one time of the year the trees are bare, and the ground is covered with snow; at another the trees are beautiful with thick, green foliage, and the ground is carpeted with a soft covering of green grass. And, not only does nature change regularly every year according to certain fixed laws of God's universe, but constant changes in earth's surface and composition also take place. The study of geology would reveal this fact to us. These and other illustrations of change in nature which might be cited prove the fact that nature is not changeless.

Science is changeable. The laws of science, of course, are fixed laws; but the knowledge of science changes. All we need to do to verify the changeableness of science is to look at the section on science in our public libraries. Books that were the latest in scientific research and findings twenty-five years or even a decade ago now are on the shelf covered with dust, for later discoveries have completely outmoded them.

The science of medicine and surgery is changeable. Textbooks in medicine are ever superseded by newer ones as new discoveries are made in the causes and treatment of disease. Even the human body changes, for scientists tell us that every seven years all of the cells of our body have been replaced by new ones. A constant transformation is going on.

Nations and political orders are changeable. "Kingdoms rise and wane" as we sing in the song "Onward, Christian Soldiers." The old nations of antiquity are no more. Those nations which once were the world empires—Egypt, Assyria, Babylonia, Persia, Greece, and Rome—have all passed from the scene.

The present nations of the world are in a state of change, and no change perhaps is so evident at present as this. We need only to compare the present map of the world with one of ten years ago, or even with one of two or three years ago, to be impressed with the changeableness of the political world. And, as we look at conditions at present, we cannot help but feel that mapmakers will have to continue changing the appearance of their drawings.

Yes, we are living in a time and a world of change. But even though there is change and insecurity and instability all around us, although

> *"Crowns and thrones may perish*
> *Kingdoms rise and wane,*
> *(But) the Church of Jesus*
> *Constant will remain;*
> *Gates of hell can never*
> *'Gainst that Church prevail;*
> *We have Christ's own promise,*
> *And that cannot fail."*

What is it that gives us who constitute the Church of Christ this confidence? It is our *changeless Christ.* One of the most comforting verses of Scripture is found in Hebrews 13:8: "Jesus Christ, the *same* yesterday, today, and forever." In this world of

CORRECTION

The **average gift per member** of the **Menno Mennonite Church, Lind, Washington,** for the year of 1942 was **$42.14** and not $4.14 as stated in the supplement to last week's **Mennonite.** This church with an average of $42.14 per member ranked first in per member giving in the General Conference in the year 1942.

—***Mary Becker**, mission candidate for India, is busy teaching Bible and English in the Goessel, Kansas, high school. Last year she attended Biblical Seminary in New York City. While a student at Bethel College, Sister Becker assisted the late Brother Thierstein in his work with **The Mennonite.** After his death she edited the paper, ceasing to do so when the present editor took up the work. Upon her graduation from Bethel, Sister Becker was elected to the Order of the Golden A. She is at home in Newton.

change and chaos we who have Christ need not share the pessimism and hopelessness of the world, for we have the one changeless One with us and in us. We can look into the future with confidence and joy, for we have "Christ in us, the hope of glory," "from eternity to eternity the same." And we can claim the promise which this changeless Christ has given to us: "Lo, I am with you alway, even unto the end of the world."

He is the same today as he was yesterday. The power of Jesus Christ in our community, our nation, the world, is just as great today as it was when he walked the shores of the Sea of Galilee nineteen centuries ago. His power is still the same as it was when he spoke peace to the angry waves. His heart is still moved with compassion as it was when he saw the multitudes who "were as sheep without a shepherd." His invitation is still resounding across the centuries to the weary and sinsick of our own day: "Come unto me all ye that labor and are heavy laden, and I will give you rest." And must we not say that his heart is still filled with indignation at the injustice, hypocrisy, and unrighteousness which prevail today as they did in his day and upon which he pronounced such bitter woes? His intercessory prayers are still uttered as they were nineteen hundred years ago: "Father, forgive them for they know not what they do." "Holy Father, keep through thine own name those whom thou hast given me." His hands are still extended in blessing with the words: "Peace I leave with you, my peace I give unto you." Yes, he is the same today as he was yesterday.

He will remain the same tomorrow. No matter what tomorrow may bring, we can enter every tomorrow with this assurance: *We have a changeless Christ.*

In what way is he changeless? Let us briefly consider the following: (1) He is changeless in his character, and (2) He is changeless in his purpose.

(1) *He is Changeless in His Character*

We have already touched upon this point when we considered Christ's being the same today as he was yesterday. Some of the attributes of his character are his love, his power, his majesty, and his justice.

His love is changeless. His coming into the world was prompted by love; it was an act of love. "For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life." This love is one of his attributes which will never change.

His power is changeless. Although we are inclined to feel that his power does not seem to be at work in the world in a manifest and evident way at present, still his is "the power and the glory for ever and ever," and some day "the son of Man will come in great power and glory."

His majesty is changeless. Even though he seems to be dethroned in the world today and even in many churches, yet some day he will be King of kings and Lord of lords. And in the mind and purpose of God this is as if it were already accomplished—"The kingdoms of this world *are* become the kingdoms of our Lord and of his Christ." Some day every knee will bow and every tongue shall confess that Jesus is Lord. Then, no matter who the rulers of this world's empires are, no matter how much power and authority any of them try to hold in their grasp, every one will have to recognize that there is a higher Power to which they must bend. Other would-be conquerers have had to acknowledge their weakness and his strength. Napoleon, after experiencing his final defeat, acknowledged his weakness and Christ's power when he bore witness to the fact that Alexander the Great and he and other worldly conquerors had risen to power and then were no more, while Christ, the lowly Nazarene, without any weapons of earthly warfare, was still going forth conquering.

His justice is changeless. We have a God of holiness and justice, and this attribute will some day be vindicated. God is a God of love, and he is also a God of justice and holiness. In His love he has prepared a way for us to come to him and have eternal life, but if we refuse to accept this provision we bring upon ourselves his justice. While we are living in the time of grace, we can accept him as our Saviour; if we refuse, we still have to meet him as our Judge. He is changeless in his justice.

(2) *He is Changeless in His Purpose*

What is his purpose? What was the purpose of Christ's coming into the world? He had only one purpose: "The Son of Man came to seek and to save that which was lose." "I am come that they might have life and that they might have it more abundantly."

That is Christ's changeless purpose. When he left this earth, he passed on this purpose to his followers when he said: "Go ye into all the world and make disciples of all nations." "Go . . ." "As the Father hast sent me so send I you."

These went out and lived out the purpose of God. However, as the centuries progressed, we often find this purpose of God obscured and almost obliterated as the Church became interested in other things besides the purpose given it by Christ. But again and again this purpose was reborn. Martin Luther revived it in the church of the Reformation. Under Wesley it again experienced a revival, and under many others.

Has the Church of today retained the purpose of Christ? Does its ministry go to the heart of the purpose of Christ, namely to win precious souls to him? It can be done only if we who constitute the Church of Christ make his changeless purpose our

(Continued on page 13)

FOREIGN MISSIONS

P. H. RICHERT, Secretary

Foreign Mission Board To Meet

The annual meeting of the Foreign Mission Board is to be held in Newton, Kansas, February 17-19.

A number of difficult problems await solution. However, the board is not discouraged, especially, in view of the prayerful and faithful support from the churches and mission friends in the past. We are confident that we can also depend upon this support for the solution of the present and coming problems. Over $100,000.00 was contributed to foreign missions in the past year. This is the first time in twelve years that this has happened. This fact indicates that the prayers must also have increased. We request with thanksgiving your continued prayers for the coming board meeting.

One of our main problems is that of finding the best, new, open doors for missions to take the place of those which are now closed in China. We are thinking of Africa and South America as possibilities. We have begun to make plans for Africa, and we have begun to make inquires about South America. But nothing definite has so far been decided.

Inquiries have come in in regard to Brother P. A. Penner's intinerary work. The doctor has ordered for him a time of complete rest. Just how much he will be able to do after this rest, and how soon, the doctor has not yet stated, but hopes that it may be some time next month, February. If so, he plans to visit the Middle District Conference.

—In the name of the Board, P. H. Richert, Sec.

"Let the Lower Lights be Burning"

This song we have sung for many years. I have felt a bit critical towards it; why "lower"—the light of Christ is "higher" not lower. Recently our brother Pastor S. Phillip, the evangelist, and I walked to distant villages on a Sunday morning to visit our Christians. After we had visited several groups in their dilapidated condition of life, he turned to me and said, "These our Christians are the low despised lights in rural India; yet they are the lights pointing India's people to Christ."

I said "yes," and kept quiet, because I know the weaknesses of our brethern. After a while my mouth involuntarily opened and I said, "Yes, let these lower lights be burning, and 'the dimly burning wick will He not quench' (Isa. 42:3)." Even though we have to go around the village today, or through the residential section of the elite of India's society in order to find our Christian brethren, yet there among the lowly, the fire of Christ is burning; and we are confident that it will spread into a great fire of spiritual enlightenment to all of India's people.—*J. Thiessen*

A STATEMENT OF FAITH

The following statement of faith, adopted by the General Conference of the Mennonite Church of North America in session at Souderton, Pennsylvania, August 17-22, 1941, as recorded in the minutes of said session on pages 37 and 161, was recommended by the college faculty and adopted by the College Board of Directors on November 19, 1942, as also the official statement of faith of Bethel College and is a part of the contracts signed by the faculty members.

"Accepting the full Bible and the Apostolic Creed: (1) We believe in one God, eternally existing and manifest as Father, Son, and Holy Spirit. (2) We believe in the Diety of Jesus Christ, 'the only begotten of the Father full of grace and truth,' born of the Virgin Mary, in His perfect humanity, His atoning death, His bodily resurrection from the dead, and His personal triumphant return. (3) We believe in the immortality of the soul, the resurrection of the dead, and the future state determined by divine judgment. (4) We believe in the divine inspiration and the infallibility of the Bible as the Word of God and the only trustworthy guide of faith and life. (5) We believe a Christian is one saved by grace whose life is transformed into the likeness of Christ by His atoning death and the power of His resurrection. (6) We believe that Christ lived and taught the way of life as recorded in the Scriptures which is God's plan for individuals and the race, and that it becomes disciples of Christ to live in this way, thus manifesting in their personal and social life and relationships the love and holiness of God. And we believe that this way of life also implies nonresistence to evil by carnal means, the fullest exercise of love, and the resolute abandonment of the use of violence, including warfare. We believe further that the Christian life will of necessity express itself in non-conformity to the world in life and conduct. (7) We believe in prayer as fellowship with God, a desire to be in His will, and in its divine power. (8) We believe that the Christian Church consists of believers, who have repented from their sins, have accepted Christ by faith and are born again, and sincerely endeavor by the grace of God to live the Christian life. (9) We believe in the brotherhood of the redeemed under the fatherhood of God in Christ."

"The Jews kept the seventh day holy. The real Christian keeps seven days holy. Every day and the work of every day are sanctified in Christianity."

HOME MISSIONS

A. J. Neuenschwander, Secretary

"Victorious Faith Brings Divine Healing"

The following soul-stirring experience came to Rev. John P. Bueckert, Gretna, Manitoba, R. R. 5, as he was doing some visitation work as Elder in the northern part of Manitoba that is inhabited by Mennonites.

Four days were spent with the Nordheimer Church at Winnipegosis and Fork River. Twelve candidates had been in catechism instruction for some time. Now ready for baptism, some seemed a little young, being only fifteen or sixteen years of age, but since there was a real live spirit of devotion in the group it seemed best to proceed with the program. Eleven of the souls were present at the church and were baptised. All these accompanied me and some others to the home of a sick girl, aged fifteen years. This girl had been in bed for nine months already, but because of her victorious faith she made such an impression on me as I had never experienced before. She gave testimony with great joy and liberty of what the Lord had done for her and what the Lord meant to her. In her testimony she made only a few remarks. Tears trickled down her cheeks, but her face radiated the glory of true salvation. She had no complaint to make about her condition, but on the contrary she declared herself as being quite satisfied if this was her lot, saying that in all her experience the Lord was so near and precious to her, saying, "I do not know what my Saviour's plan is for me, but the Lord wants me in this state, and I am comforted to know that this is the Lord's will for me."

During the period of instruction, the catechism pupils would always go past her place where Rev. Corn. Janzen would always hold another brief period with her in the circle. In those periods and now she had so many questions and statements to make. Her great delight was music and singing, As long as health permitted she always sang heartily with the others; she also played the mandolin.

On her baptismal day she was too weak to help in the singing; she could not even sit up for the act of baptism. The doctors had given her up and said the best they could do was to give her relief. (Some time later she wrote as follows to Rev. Bueckert)

"On the twenty-third of July, at 5:30 o'clock in the afternoon my mother and sister carried me out into the fresh air. I could not walk. My Bible lay open before me, and I read, Mark 9:14:-27, the healing of the demoniac. My back was so tired and I did not feel good at all. About 7:30 p.m. they carried me back to my bed again. The desire to live had almost fled from me. Still I prayed to my Saviour. Then I opened my Bible again, and behold, my eyes fell on Matt. 8:1-15.—the story where Jesus healed three persons. I was almost besides myself! Why could it be that my Bible would always open itself at such passages?

"At that moment a voice said to me, 'Stand up and go to your mother.' I could not believe it. Then I prayed to my Lord for more strength to believe. Naturally, I would like to be well, but the Lord wants to use me when I am sick. Then the thought came—if these are His thoughts for me and I have been sick long enough, then I would want to do as He willed it. Perhaps, he wanted to bring glory to His Name by a divine healing! But how can I remain true to my Saviour when I am well, this and other questions shot through my mind. Satan tried hard to make me doubt. But my Saviour is stronger than Satan, and He strengthened my faith. I stood up and took a few steps and returned to my bed. Again I had to pray for strength to believe. With the Lord's help I got up again, *walked and am well!*

"Oh, how wonderful are the thoughts and ways of our God for us! What wonderful things He has done for me."

Later on in the same letter she said, "I am convinced, if I would have had the opportunity of choice, I would not have chosen as wisely for myself as my Saviour provided for me. I am so glad He is my Saviour, and that He has always been so loving to me. Oh, how He loves and how good and true He always is."

One can hardly suppress tears of joy at such a glorious experience. Let us all praise God more and thank Him for His goodness.

Yours for victory in Christ,
—*A. J. Neuenschwander, Secretary*

IN THE MAIL

A beautiful Christmas card with the following written in: "In appreciation of the paper that comes weekly into our home to inspire, to inform, to cheer, and to lift out of the drab of every day. You have done great things to The Mennonite." —*Hillsboro, Kansas.*

Keeping in Touch

The Mennonite is a very welcome visitor to my house each week. I enjoy reading it so much and especially since I am so far away from all my people and all Mennonites, too. It helps me to keep more up to date with all the happenings in our church and conference." —Elisabeth Voran, 507 North 9th Ave., Phoenix, Arizona.

"The quarterly financial statement of *The Mennonite* came yesterday. Very interesting. . ." —*Hillsboro, Kansas*

MENNONITES and RURAL LIFE

By J. Winfield Fretz

SECRET SOCIETIES

During the latter part of the nineteenth and early twentieth centuries secret societies flourished in this country. This was especially true of lodges in the cities. The National Grange is the only genuine farmer's organization that comes under this heading, and it is a result of the wave of popularity that secret societies enjoyed during that particular era. In recent years many lodges have died, and secret societies generally have faded in popularity. Most rural Protestant churches have steadily opposed secret societies. Mennonites have never openly tolerated them in official sessions, but in the last decade or two individual churches have not disciplined members for joining lodges, granges, and other secret organizations.

Attractiveness of Lodges

The chief points of attraction to these societies were economic security, fraternal associations, and co-operative efforts. The lodges held regular meetings at stated intervals which provided opportunity for fellewship. There are those who were especially attracted by the ritual, ceremony, and pageantry characteristic of all secret organizations. Practically all lodges paid sickness and death benefits to their members and often aided them when distressed otherwise. This is especially true of the Masonic Order, the most powerful of all lodges even today. This was a point of great attraction to people generally, including Mennonites and other Christians. In the case of the Grange the chief attraction was that it provided an organization for farmers to discuss their problems and, in cases, organize buying and marketing agencies. The Grange never paid sickness or death benefits as a matter of policy.

Why Mennonites Object

The chief objection among Mennonites to these secret societies has been the secrecy of the organizations. They felt that it was unbiblical for Christians to belong to organizations where much of the activity of the organization was carried on in secret. They felt that the whole of a Christian's life should be free and open with nothing hid. Another reason for opposition is that membership in these organizations implied being "unequally yoked with unbelievers." In many instances this was, and still is, the case. Some people substitute the lodge for the church claiming that they can be just as good Christians in the one as the other. This view is of course unacceptable to the most devoted Christians. Secret societies are primarily concerned with the welfare of their own members and not with the salvation of a lost world.

A Lesson To Be Learned

What a pity that men in the church should turn away from her for fellowship and for help in time of trouble. Is this not the very area in which the church should most vitally function? What else does the term brotherhood mean? Did not Jesus tell us to "love one another as I have loved you"? Did not Paul tell the Galatians, and therefore us, that Christians were to "bear ye one another's burdens and so fulfill the law of Christ"? If our churches are really true brotherhoods they will lose few members to secret societies. For there is no other society whose members are so closely united and so warmly affectioned one toward another as is the society of Jesus. No other has its members so intimately cemented together as that society which is permeated by the warming influence of divine love. Secret societies may be opposed by laws, rules, and chuch discipline but a better way seems to be for the local congregation of Christians to discharge its responsibility so well that these socities are unnecessary.

C. P. S. Camps

A recent order from Colonel Kosch of the Camp Operations Division has extended the work hours of boys in camp to 5:00 p.m. on Saturday. Previously work hours ended at 12:00 noon.

On the front page of the January 7, 1943, **New York Times** there appeared a comprehensive accurate, and understanding story regarding the conscientious objector. In this article it was pointed out that handling of the C. O. in World War II has been on the whole satisfactory and "beyond expectation."

There are now twenty-three Mennonite C. P. S. camps, counting the five hospital units.

As of December 17, 1942, a total of 2,190 Mennonite boys were in C. P. S.

A release from the National Service Board for Religious Objectors dated October 31 indicates that over 120 different religious groups have one or more members who are in Civilian Public Service.

A number of C. P. S. men are serving in health and sanitation experiments in hospitals and laboratories. Considerable publicity has been given to them for their service as "guinea pigs."

A number of camps report that classes meet regularly for training in relief and reconstruction methods.

Leaders of the hospital units are as follows: Landis C. Martin, Western State Hospital, Staunton, Virginia; D. Paul Miller, Delaware State Hospital, Farnhurst, Delaware; Donald J. Liechty, Hawthornden State Hospital, Macedonia, Ohio; Loris Hagegger, New Jersey State Hospital, Marlboro, New Jersey; Kenneth Weaver, Norristown State Hospital, Norristown, Pa.

Reports from mental hospitals tell of needs for a variety of labor: attendants, stenographers, orderlies, laboratory and social service internes. Personnel needs at some hospitals are very acute; in some cases, the labor force is nearly 50 per cent below strength. Many hospitals offer some sort of a training course to prepare the boys for their various jobs.

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"Blow Upon My Garden"

Awake, O north wind; and come, thou south;
Blow upon my garden,
That the spices thereof may flow out.
Let my beloved come into his garden,
And eat his precious fruits.
—From the Song of Solomon

IN A RECENT BROADCAST, the Song of Solomon was pronounced to be the greatest love poem ever written. If literary critics have acclaimed its beauty of thought and style, how much more should we, who have been chosen by the divine Bridegroom to become a part of the Bride, hold precious this song which in its deeper meaning is a picture of Christ and the Church in their love one to another. In it we find that the Bride's one desire is toward her Bridegroom, her one fear that He might return and find her lacking in the fervor of her love and in her works. Heedless of her own comfort, she calls for the winds to blow across her gardens that the spices thereof may flow out and that the fruit may yield.

Is the Church of Christ in need of this same prayer today? Does she need the winds of God's chastising love lest her gardens grow too weak and too unfertile to bring forth blooms and her fragrance and her seeds cease to flow unto the world to satisfy the heart of Him who chose her for a helpmate in the building of the Kingdom home within the souls of men? He left to her the sharing of her fragrance and her seed, but is she doing it? Has the time come for her to call upon the winds? Is she strong enough to disregard her own comforts because, above all, she would have the Christ find fruits within her gardens when He returns?

As nature's winds are necessary to the life and well being of nature's world, so are spiritual winds necessary to the life and well being of the spirit-world.

Trees that have rooted themselves in the path of nature's elements, afford a most interesting study. I remember a family of shrub-oak on a lawn of a Rocky Mountain home which sat, as though it were, on the lap of a mountain slope. No doubt, a mother oak farther up had been forced to give up her seeds to a raging wind whirling past her and over her through the ragged ravines. He had dropped the seeds on the brief plateau and they had rooted and grown there even before a lawn was sown around them and a home graced the plateau. Perhaps the builders, seeing the courage of the years in the gnarled, tough fibers of the oaks, had left them there and patterned their home around them. There they stand, still an easy target for every storm that sweeps at times with fury down the canyon beds upon them. They stand because through the years they bent under the whip of the winds and the bending made them strong.

Nature's winds have various missions: they toughen the fibers that learn to bend; they fertilize pollen that there may be yields; they bring the rains and the change of climates. The north winds lay the beauty of the frosts upon the gardens and break the seeded pods to take the seeds for scattering; they cause the trees to shed their leaves, lest hanging on too long, they die. Nature cannot follow her normal life without the winds. Neither can the Church of Christ live a normal spirit life nor my own soul without God's winds whose mission to the heart is much the same.

It was because of persecution that the first century church was scattered abroad and believers were added to her throughout all Asia. We marvel at the power of her word of testimony but was it not because the winds of testing were strengthening her fiber and scattering her seed? They were the instrument of God to plant the Church throughout the world.

Have God's winds begun again to blow across the gardens of His Church in the present world crisis? Is it time for her wheat to be sifted from her chaff? Do her pods need to be broken that there might be multiplied fruit? Does her fragrance lack richness and strength? And what about my own garden plot? Let me go down the terrace steps into my soul and walk through its length and through its breadth that I might see it as it is. Is it in need of winds?

What if the winds, the stronger winds should blow this year, in years to come if we but trust the Heart that sends them and, trusting, learn to bend and bear.

This year, so young as yet in its beginning, could it but give to us a deeper love for Him who gave Himself to woo the Church,—to woo our sinful souls. Could it but find us wanting only Him. Oh could it teach us to say at any cost:

> *"Awake, O north wind; and come, thou south;*
> *Blow upon my garden,*
> *That the spices thereof may flow out.*
> *Let my beloved come into his garden,*
> *And eat his precious fruits."*

—*Joanna S. Andres*

RELIEF

Gratitude for Dr. Schmidt's Services

A brother, P. Klassen, of the Fernheim Colony, expresses to Brother O. O. Miller the thanks of his people for the services which Dr. John R. Schmidt gave to the Paraguayan Mennonite Colonies.

Brother Klassen writes: "Last Sunday we bid farewell to Brother John Schmidt, our doctor. Many visitors had assembled for the occasion to press his hand for the last time. The hall, which you know well, was crowded. This fact is proof how much the Colony appreciated him. In fact he was of great significance for us. Shortly before leaving he saved the life of a young man who had an attack of appendicitis. Through an emergency operation he was saved."

Observations from Paraguay

Letters from Brother Vernon Schmidt, dated December 7 and 15, indicate that Brother Schmidt is spending time in the Chaco with the Menno and Fernheim colonies as well as giving time to the Primavera and Friesland colonies.

Following are observations which Brother Schmidt records: The Friesland colony has a very good cotton crop this year. Other crops are also good. . . The hospital in the Primavera (Hutterite) colony may be finished by the end of March. . . Clothing needs for the colonies are chiefly for boys and girls between the ages of six and twelve.

For the Fernheim Hospital

For the support of the hospital in the Fernheim colony, the **Western District Tidings** announces, young people of the Mennonite Church in the Western District are giving ten cents per member. This figure has been set as a goal for each donor to the project.

Thank You

Brother and Sister Milton Whiteman, Birney, Montana, wish to announce through **The Mennonite** that they desire to thank all who so kindly remembered them during the Christmas season with Christmas greetings and prayer.

Central Conference Activities

Rev. Wm. B. Weaver, Editor
Danvers, Illinois

In this first edition of Central Conference happenings we begin the new venture of exchange of news items with the General Conference. We welcome this way of getting better acquainted with you and your conference program. The editor of this news welcomes any suggestions from you as readers as to what you would like to know about our work.

Facts About Our Conference

The membership of our conference is 3,322. The number of churches is 23. One of these is at Columbus, Kansas, and one at Aurora, Nebraska. There are four churches in northern Indiana and the remainder are in Illinois. About seventy-five per cent of our membership lives within a radius of forty miles from Bloomington, Illinois.

We have two city missions: one at 6201 Carpenter, Chicago, and the other at 1001 North Adams, Peoria, Illinois. We also have one distinctly rural mission at Comins, Michigan. Our foreign mission work is in the Belgian Congo under the supervision of the Congo Inland Mission Board. Our institutional work is the Old People's Home at Meadows, Illinois, a Mennonite Hospital at Bloomington, Illinois, and Bluffton College at Bluffton, Ohio.

Our publications are the *Christian Evangel* and a *Year Book*. These are given to better acquaint the readers of the *Mennonite* as to the activities we are to report.

We are glad to report that Dr. and Mrs. Merle Schwartz have arrived on the mission field in the Belgian Congo and are located at the Mukedi Station. This is the only medical missionary on our field. We have four stations in the territory of the Congo Inland Mission. Charlesville, Kalamba, Nyaga, and Mukedi. At these four stations there are now twenty-four missionaries. In the thirty-two years of our work we have had only one physician on the field. Dr. Rudolph Unruh served under our board from September, 1931, to March, 1936. Dr. and Mrs. Schwartz were sent to the field in 1941, but their ship, the "Zam-Zam," was torpedoed and they were compelled to return to America. We rejoice that in the second attempt they arrived safely in the Congo and now are on the field.

The one distinct loss in 1942 in our conference, which we feel very keenly, was the death of Rev. Emanuel Troyer. He was our full-time field secretary. His large vision and effective leadership meant much to the progress of our conference program. But in January, just a year ago, by advice of physicians, he resigned his work and on June 11, 1942, he passed to his reward. Rev. Allen of Goshen, Indiana, is now our field secretary.

DAILY DEVOTIONAL MESSAGES

By John Graber, North Newton, Kansas

(The Twenty-third Psalm)

FEBRUARY 1—*"The Lord is my shepherd; I shall not want."* Ps.23:1

What condescension on the part of God! He is willing to call Himself man's Shepherd. But there is also another implication in this phrase; a true shepherd must have a flock. God has His own flock. Jesus said. *"My sheep hear my voice, and I know them, and they follow me."* Man is not born into this world as belonging to God's flock. The natural man is spoken of in Scripture as a goat or a wolf. Thus, in order for one to belong to God's sheepfold something must be done. Figuratively speaking, the goat must be turned into a sheep. This is where the new birth enters. Through this experience God transforms the moral basis of the human soul. Christ said, *"I am the door, by me if any man enter in he shall be saved."* Have you entered?

FEBRUARY 2—*"He maketh me to lie down in green pastures: He leadeth me beside the still waters."* Ps.23.2

The Oriental shepherd led his flock to the places where the grass was high and thick. The sheep were never compelled to bite the bare ground. To the believer the *"pastures"* is the Word of God. Jeremiah exclaimed, *"Thy words were found and I did eat them; Thy word was unto me the joy and rejoicing of mine heart."* There is no need for us to starve our souls, when the Great Shepherd has so abundantly provided for His flock. After the sheep had fed in the green pastures, they were led *"beside the still waters."* There they would rest with perfect contentment. The *"still waters"* suggest peace and serenity. The Christian's peace is Christ Himself. Eph. 2:14. Yes, there can be peace in the individual heart, even in this present world of confusion.

FEBRUARY 3—*"He restoreth my soul." Ps. 23:3a*

The word "restore" here means to "refresh" or to "quicken." Many times some sheep would wander from the fold. Oft these straying ones would get caught in a thicket and break a limb or be torn by some ravenous beast. It was always the kind shepherd that brought them back. Likewise, God must often use disciplinary measures when we wander from His presence. Prov. 3:11-12. The sheep that loved their shepherd dearly followed close by his side. How close do you and I follow the Good Shepherd? It is only when we are close by His side that we can know the glory of His presence, see the beauty of His face, and hear the sweet sound of His voice.

FEBRUARY 4—*"He leadeth me in the paths of righteousness for His name's sake."* Ps. 23:3b

There were many paths in the wilderness where the shepherd would lead his sheep. Often they would come to a fork in the road. Several paths were leading away from this crossing. Which one were they to take? If the sheep would have been left to their own choice, they would probably have taken the path that appeared the most fascinating. But this path could have proved to be injurious, for the sheep knew not what lay beyond. The shepherd, having traversed this way before, knew the right path, and he led them hence. In the Christian's experience oft times there are paths to be chosen. He must simply submit to the will of the Great Shepherd. He has gone before, and knows the way.

FEBRUARY 5—*"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me."* Ps. 23:4

The phrase, *"The valley of the shadow of death,"* does not mean that death is exclusively referred to by the Psalmist. But rather, other stages in the journey of life may also be designated as such. Possibly, a more clearer translation would be, *"The valley of shadows."* David is fully aware of the fact that such experiences are to come in the life of the child of God. But the consoling truth to him is the fact that *"Thou art with me."* Mention is made of the rod and the staff. The rod was used to protect the sheep, and the staff to guide them. Certainly, in Christ's keeping we are safe. John 10:27, 28.

FEBRUARY 6—*"Thou preparest a table before me in the presence of mine enemies: Thou anointest my head with oil: my cup runneth over."* Ps. 23:5.

The scene changes at this point. The analogy changes from a shepherd and his flock to that of a host serving his friends. David pictures himself being seated at God's banquet table and the Lord being his host. The anointing oil and the overflowing cup are mentioned here. These were some of the luxuries which only the rich could afford at their feasts. Only too well are we reminded of the super-abundant blessings which come our way. The apostle exclaimed, *"Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all Spiritual blessings in heavenly places in Christ."* Eph. 1:3

FEBRUARY 7—*"Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever."* Ps. 23:6

The Psalmist in this last verse sums up the great truths which he has uttered in the preceeding verses. For the present life, goodness and mercy like two guardian angels are to follow our footsteps. We need God's mercy to blot out our sins and His goodness to supply our needs. For the life to come, God's presence is to be enjoyed forever. David means to tell us that we are to have the consciousness of the Lord's presence in this life, but some day, upon leaving our abode in this world, we are to realize it in its fulness.

Sponsored by
the Young People's
Union of the
General Conference
EDITOR
R. Weinbrenner
North Newton,
Kansas

Mennonite Youth

"A United Mennonite Youth in Christ"

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Mennonite Consciousness

I was very happy to see you draw from the Martyr's Mirror in the last issue of *The Mennonite* for material. In my own experience, an appreciation of the rich heritage of the Anabaptist movement has done a great deal in giving me vision and devotion to our people and what they represent. I feel ever more strongly that we Mennonites have something in our heritage that should demand ever more of our devotion and energy.

It seems to me that *The Mennonite* is doing a very vital piece of work in giving emphasis to just this. I wish to express my appreciation for your efforts in that direction. A strong and vital publication effort should do much in maintaining the fellowship in our church.

For some time now I have had the privilege of worshiping and having a fine fellowship with other branches of our church. It has been most interesting and inspiring in observing the customs and traditions of the church.

I have been amazed at the strong Mennonite consciousness of the Lancaster County Conference. These folks are deeply appreciative of their heritage it seems to me. Menno Simons, Grebel, Blaurock, Mants, etc., are on the minister's tongues frequently and familiarly. The folks seem to know their heritage.

This last Sunday the bishop of this region said something which was particularly thrilling. He was making announcements at the end of the service. He said that our people were known historically as the "Stille im Land" or "Quiet in the Land." During these times when pleasure driving is banned, food and fuel rationed, it might be wise to be especially aware of this heritage of ours, to make every deed we do reflect the religion we profess, to be especially willing to go the second mile. I felt the few words he spoke were most challenging.

It is indeed thrilling to observe the keen Christian spirit of brotherliness that is so evident in our churches these days. We, who are in C.P.S., have been reminded of this frequently with the little deeds the churches have done for us. Out church sends us hectographed letters which does an amazing amount in keeping us in touch with the group at home. It turns our thoughts to them, perhaps unconsciously, but in the long-run it certainly is helpful. I pray that this deep sense of fellowship and rising church-centeredness in our lives may continue into the so-called normal period which will eventually come.

Again I wish to express my appreciation of the effort of *The Mennonite* in maintaining our fellowship.

—Sincerely, Esko Loewen.

(**Esko Loewen** was reared on a farm a few miles southeast of Bethel College. He is a graduate of Bethel College and works in the M.C.C. office at Akron, Pa. There he edits the **C.P.S. News Letter** for the M. C. C. and helps in other publishing work. The above letter by him was written to the editor on January 11. **Young People: Won't more of you write in expressing your beliefs.)**

A College Student's Meditation on Psalms 16, 42, and 63

*By Frances N. Ewy**

This meditation is from the viewpoint of youth. Of youth which is just beginning to take on the responsibilities of life and to take its place in the world. Experience in living is meager as yet, and the future right now seems dark and stormy. What to do and what to prepare for are questions of reality. Demands are made on all sides. Some are asked to give up their present mode of life for something new and strange. Others are asked to give up, at least temporarily, their plans and goals for the future. At a time when we are stretching out to take our first steps in the world, limitations of all kinds are put on. These are unnatural and confusing. They hinder youth from giving the best that it can give.

It is then that youth begins to think long thoughts about life and its meaning. What are we here for? What is the highest goal we can strive for? With changing standards and ideals, youth wonders what is of permanent value.

Then with troubled mind youth turns to the Creator of this world. With expressed or unexpressed desire it seeks God. This desire is just as real and vital as that of the deer that pants for water. In this troubled picture God is like a light in the night.

***Frances Ewy** is a member of the First Mennonite Church, Reedley, California. She is very active in Sunday school, C.E., and daily vacation Bible school work. Lots of hard work on a fruit ranch near Reedley is a part of her experience. Should you visit the farm, she and her brothers might invite you to a wiener roast back of the house. Undoubtedly the main impression that you would get is this, that throughout all the varied experiences of youth she emphasizes the "one thing needful" like Mary did, (Luke 10:42).

Youth yearns for God like David did in his songs I yearn for God in body and soul. I thirst for Him like a land without water, dreary and dry. I have seen Him through man and nature and have glimpsed his power and majesty. I shall think of him as long as I live.

I will link up my life with God. He shall become my first interest. I will seek out his meaning of life and *live* rather than exist from day to day. I will use the life he has given me, and the mind with which to think, and the world of great opportunities.

The individuals I look up to as ideals will be true followers of God. The ones who have caught his spirit and are living accordingly. They will help to serve as my inspiration and pattern. I will not allow my attitudes to be altered by those whose first interests are temporal.

To think God's thoughts after him will be my object in life. He will by my motive, He will be my impulse and He will be my way of life.

I thank God for His encouragement, for His standing by and helping when things seem very dark. With Him so close I cannot fail.

And now, that I have felt God, my heart and soul no longer feel heavy but rejoice, for I feel secure. God will never leave me. His loyalty and interest is everlasting. He is the true way of life.

Who Are the Happy?

Look at life closely and you will discover that they are a motley crowd. They are not always to be found amoung the well to do, or the people with the most leisure and security. The most beautiful houses are not always the happiest homes. Neither are the strong and the robust always happy. Happiness appears in strange and unexpected places--among invalids, the poor, the despised, the dispossessed. We have seen happiness among the incurables, the blind, the homeless, and those burdened with loss and grief. It is often found in abundance in humble cottages where the furniture and board is of the simplest. All this seems paradoxical as if happiness could be found among the unhappy. But it really amounts only to this, that happiness has its source within. We have imagined that it comes from without as a result of pleasant environment and money and the things money can buy. True happiness is a bi-product. One had better not set out to seek it directly. It is ours as a result of right thinking and right feeling and right living. The Son of Man had nowhere to lay His head, but His soul was filled with the joy the world cannot give nor take away.

Lester Hostetler

SKILL FOR SERVICE

Jacks of Many Trades—Masters of Some

Some one has called the Civilian Public Service camps "reservoirs of manpower." A survey of the questionnaires filled out by the boys in camp shows that they come from dozens of occupational backgrounds. From blacksmiths to barbers, from clerks to carpenters —the variety is an almost endless one among the 2,400 campees.

The majority of boys in Mennonite C.P.S. camps come from farm or rural background. Other high-ranking vocations are carpentry, truck driving, mechanics, and painting. In addition to these there are sprinklings of bricklayers, well drillers, glass cutters, boiler makers, welders, miners, landscape architects, cabinet workers, interior and exterior decorators, draftsmen, electricians, bakers, butchers, plumbers, milk testers, poultrymen, linotypists, and paperhangers.

Among the boys with professional experiences, teaching and clerical work rate foremost. Other professional fields are journalism, photography, and salesmanship.

Over one hundred boys have college degrees in a wide range of academic fields. About one out of every ten boys has attended a Mennonite college or school at some time or another.

Finding Their Niche

Civilian Public Service is gradually becoming more diverse. This permits a more efficient use of skills and aptitudes. From the very beginning of C.P.S., boys with specialized skills were, as much as possible, used in work for which they were qualified. I.e., camp offices are staffed with boys of clerical experience; camp garages use the mechanics; educational directors are in most cases former teachers. The government technical agencies in many cases are using boys in surveying, drafting, and office work.

Chief among the new skills acquired in camp are those connected with the kitchen and the laundry.

In the growing program of C.P.S., boys are permitted to indicate their desired form of service. When these forms of service open, boys who have qualified as campees and who have proper skills are given consideration for a transfer to this work. Sometimes the transfer involves going from one camp to another, sometimes to a mental hospital to serve as attendant, secretary, or kitchen aid, sometimes to an administrative office as secretary or office assistant.

Toward a Purpose

In all the camps, hospital units, and detached services, boys are developing skills and accumulating much valuable experience. Through the educational program boys can become proficient in typing, shorthand, woodworking, and leathercraft.

Many campees are preparing for greater service they feel some day they can give. This service may be in better citizenship as Christian workers in their home communities. For many there is the growing challenge to prepare in skill and in spirit for Christian service to humanity, especially in the critical period of the post-war world.

TREASURER'S REPORT OF THE YOUNG PEOPLE'S UNION

General Fund Receipts:

Balance, July 1, 1942	$ 87.10
Western District	21.00
Eastern District	2.00
Northern District	15.00
Total Receipts	125.10
Payments:	
Editor of "Mennonite Youth"	24.00
Balance, January 1, 1943	$101.10

To our interested young people we wish to send greetings:

Judging from the contributions which have been sent in, we know that there must be many interested and active young people's workers. Somehow we would like to send a word of encouragement and appreciation, and will take this opportunity to do so.

Your General Fund contributions have especially been helping to support the editing of the "Mennonite Youth" pages and the distribution of Fellowship Prayer Calendars. We trust that you are taking advantage of these services by reading **The Mennonite** and using the calendars in your devotions.

Several districts have also sent special project contributions for foreign missions, for the support of Ernst Harder, and for medical work in Paraguay. These have been forwarded as designated. Others have sent commendable reports on project work. May the Lord bless and use the gifts and givers in His service. Some mission doors may be closed, but others are open, and as we have therefore opportunity at home or abroad let us support the spreading of the Gospel of Christ for it is the power of God unto salvation. We may be tempted to become discouraged because of present conditions, but what are ten, twenty, or even fifty years compared with thousands and thousands of years—even eternity—with Christ our Saviour, surrounded by the glories of heaven such as cannot be described in words. Thus above all, may we have the desire to be found faithful to Him in whatever paths of service He may lead.

Respectfully submitted,
Dorothy Dietz

"For those young people who are reluctant to become robots in the large factory or corporation, for those who hesitate to surrender hard-won convictions, the small community offers a challenge." —Mildred Jensen Loomis

SUNDAY SCHOOL LESSON

A. S. BECHTEL

February 7, 1943

JESUS AFFIRMS HIS DEITY

John 8:12, 25-36, 56-59; Read 12-59

What Jesus taught about himself is of the utmost importance. "The surpassing excellence of his character and conduct, the uniqueness and abiding worth of his teachings, the marvelous nature of his deeds, and his resurrection and ascension into heaven, all convince us that his witness concerning himself certainly is true." See also 8:14. Jesus declared in our lesson that He is the divine Son, sent by the Father, and being such He can be the Redeemer of the world and our Savior from sin.

The Light of the World, vs. 12

Jesus was in the treasury of the temple (vs. 20) and close by were two very large golden lamp stands on which hung many lamps which spread their light widely. Perhaps He pointed to these as He made one of his most marvelous assertions (vs. 12). These words, coming from His lips, impress us as being the simple truth. Nineteen hundred years of history have proved that Christ has given light such as has come from no other source. He is the Fountain of light, enlightening the life of every one who wills to receive Him. He follows Him as a person follows a light in a dark night, and shall not stumble in the darkness. We must follow Christ, the Light, believe in Him, walk in the newly-awakened spiritual life. As one sun is sufficient for the whole earth, so Christ alone is the light of the whole world.

The One Sent by the Father, vss. 25-30

Christ claimed that He had been sent to earth by the Father and that He spoke the words which the Father willed (vs. 26). His words were of divine authority, and are for the whole world. He was sure the Father would bear Him out in all that he said. The Jews failed to understand Him. He declared that after they had crucified Him, the events would convince them that He was really the Son of God, as He claimed to be (vs. 28). God, the Father, revealed to Christ whatever He needed to know. Jesus enjoyed the constant help of the Father who did not leave Him to go his way alone (vs. 29). The child of God may always be certain of His presence. Christ claimed that He lived an absolutely righteous life, always pleasing to the Father. Our faithful and godly living will win His unreserved approval. His call to us to follow Him obediently is a guarantee that He will be with us so long as we endeavor to do His will.

The Liberator From Sin, vss. 31-36

Jesus lays down this fixed rule that only those who continue in his word can be recognized as disciples (vs. 31). Mere belief in Him is not enough. We must also put his teachings into practice. This will show that we are really his disciples. Through continuing in Christ's word we shall come to know all the truth that is needful and profitable for us to know. This truth of Christ's word will make us free from everything that would interfere with a victorious Christian life, and especially from sin's bondage (vs. 32).

Jesus pictures a life of sin as a bondage (vs. 34). Whoever willfully commits sin, chooses the way of wrong-doing—even though he be Abraham's seed—is the servant of sin. Many millions are so enslaved to wrong habits that they are unable to give them up by their own power. Sin's bondage is so much worse and the servitude is very real. The sinner can not lift himself to a spiritual plane of living. Jesus declares that He is the Emancipator from such bondage to sin. They who are the slaves, servants of sin, can not be true members of God's household. Christ can set men free and they shall be free indeed. This is what mankind needs. This is a divine work. The fact that Christ can emancipate the slaves of sin is a proof that He is indeed the Son of God.

The Eternal Son, vss. 56-59

Christ's claim that the Father sent Him into the world is proof that He existed with the Father before He was sent. Jesus declared that Abraham rejoiced to see the time of His stay on earth. He believed the promises that were given to him and rejoiced in anticipation of their fulfullment. Possibly, the fact was revealed to him in Paradise as it was to Moses and Elijah. Jesus declares that very definitely "before Abraham was brought into being, I exist" (vs. 58). Jesus never came into being at all, but existed before Abraham, before creation, or from eternity. Verily Christ exists eternally, without beginning or end. He lives, He knows, He understands, his power is available for us. There is no middle ground for our belief concerning Christ and his claims.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

Published every Tuesday, **except the weeks of July Fourth and Christmas,** by the Board of Publication of the General Conference.

Business Office, Mennonite Publication Office, Newton, Kan.
Editor ...... Reynold Weinbrenner, North Newton, Kansas
Subscription in advance, $1.50 .... Foreign, $2.00

Address all contributions and communications for this paper, and exchanges, to THE MENNONITE, North Newton, Kansas.

Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS.

Mennonitism in Chicago

On November 23 the Mennonite churches and missions of Chicago celebrated the thirty-fifth anniversary of the Chicago Mennonite Sunday School Convention. On December 6 one of the Mennonite churches celebrated its fiftieth anniversary; during that same week our own church celebrated its twenty-fifth anniversary. Is the Mennonite Church in Chicago a living factor? May I in answer to this relate my own personal experience.

In 1920 I came to Chicago as a young man to enter one of the technical schools of the city. With me I had the addresses of several of the Mennonite churches. On the first Sunday that I was in Chicago I went to one of these churches; I was warmly welcomed and made to feel at home. My school was quite a distance from the church, but during my youth we had to drive many miles to church and we were used to this.

At this church I heard messages of power and vital faith. I also heard from time to time messages from various leaders in the Mennonite church who came through Chicago. Practically all of the foreign missionaries of the Mennonite church preached in this church. Also many of the teachers of Mennonite schools were heard in this place. Moreover, I was given work to do here which kept me interested.

During these years before I became a minister I had occassion to meet people in various walks of life. Many expressions in regard to Mennonites were made. Most of these were of such a nature as to make me feel appreciative of the heritage I had. During this time I also attended the Mennonite Sunday school conventions which were held quarterly. All eight Mennonite missions took part. Some six different branches of the Mennonite church were represented. All this time I was subject to the atmosphere that we find in the non-religious schools, offices, and factories. Did these surroundings or the city life in general tend to break my loyalty to the Mennonite church or the Christian Church. The answer is a positive "no." The reason, I was in contact with the church.

City life tends to test your Christianity, perhaps, more so than rural life, but it can also strengthen your Christian life if there is a church to help you and if you are willing to be helped. Many people come to the city and never attend the church for one reason or another. Very often the falling away from the faith has happened already before they came to the city. Those of us who lived in Mennonite rural communities such as McPherson County, Kansas, know of ever so many farmers and business men in the small towns who come from Mennonite heritage but who now have lost all interest in the church.

We admit that the rural atmosphere is the more wholesome and also hope that many more will be induced to stay on the farm. However, let us notice that all findings indicate that many of our own people are leaving the farm and going into other lines of work, some in small towns but others in the larger cities. The point then is to keep the church alive in the city and to help these people to make contact with the city church. During my time in the city I have seen young people come to the city here for a few years of study, not always in Bible schools but in other schools; they attended the church here, received new life or interest, and went to their home communities to serve the church with new zeal.

I am reminded of the issue that we used to be confronted with in regard to the German language. We were told, ever so earnestly, that if we lost the German language we would lose our Mennonite culture and our Mennonite religion. By now most of us believe that we can keep our faith even if we lose our language. And not only that, but we have found it necessary to preach in the American language if we wish our children to keep the faith.

In the same manner, we believe that if we want to keep our faith alive and our church growing we will have to work in those places where the people are, and not where they have been. If the economical conditions of our time bring about a change in the manner of farming that will make business people out of farmers, then we must work among business people to keep the church in a growing state. If there should be a change so that people will again turn more to private farming (and we hope there will be), then we will have to work among these people.

From one who loves the country but sees the need of the city.—*John T. Neufeld, Mennonite Bible Mission*

THE CHANGELESS CHRIST

(Continued from page 2)

own. The world, men and women everywhere, are watching and waiting and looking for that purpose in your life and in my life. The world is dying because too many of us who bear his *name* have lost his *purpose*. Someone has said, and this is a terrible indictment for the Church: "The reason the world does not take the Church more seriously is because the Church does not take Jesus more seriously," *(Christian Advocate)*. May his purpose be reborn and become evident in our lives.

Thanks be to God that we have a changeless Christ—"Jesus Christ the same yesterday, today, and forever"—who remains changless though everything in this world is unstable and insecure, who remains changeless in his character, who remains changeless in his purpose.

A Strong Chain

*By Allen M. Fretz**

Rev. A. M. Fretz of the Deep Run, Perkasie, Pennsylvania, church in his sermon on December 27 took to illustrate the thirteen lessons of the last quarter the twelve links of a strong chain with a ring at one end and a hook at the other end.

Faith in Christ as our personal saviour, the beginning of the Christian life, we are justified by faith, we have access by faith into the grace wherein we stand, by faith we rejoice in the hope of the glory of God. This is the golden ring of the first lesson, followed by a link of *loyalty to Christ.* Comments: In this condition is *growth in* Christ.

Link two, lesson four, reminds us that we are "Come-outers," and intend to shun all evil, or we have to give account to the great judge; this is link three. Now we have four lessons on the family with four links that cannot be broken. They are sure and strong. The comments, which were timely and highly applicable, cannot be fully given except on lesson six of November 22, which was previously illustrated on the blackboard with a circle entitled "The Happy Family." The circumference of this circle is made up of: "The Power of Love," "Mutual Devotion," "Reverence for God," This has a link ready to hook to an active church (lesson nine). This was illustrated with a larger circle with the words "The Active Church" written in it. Appropriate comments were made on this.

The next two lessons on the Church were illustrated with squares on the board. In the middle of the first square was written, "The New Life." The upper line meant "Risen with Christ." One side meant "Put on the New." The other, "Put off the Old." The bottom, "Ruled by Christ."

The next square was called "The Value of the Church." The upper line, "Salt of the Earth." One side, "Honor and Love Where Such Belong." The other, "Light of the World." The bottom, "To Caesar, Caesar's, To God, God's." (The main emphasis must always be upon what belongs to God, must it not?—Editor)

The eleventh link in the twelfth lesson, the birth of Jesus, reminds us of the fact that we need a saviour at the end as well as at the beginning of life and that there can be no perfect family or church without Christ. The closing lesson, "Dynamic Christian Living" is the strong hook to which our own life may be hung.

***Allen M. Fretz** is, as far as the editor knows, the oldest active pastor in our General Conference. On October 13, 1942 he entered into the sixtieth year of the ministry. This period he had prefaced with twelve years of Sunday school work. On December 12, 1942, he entered into the nintieth year of ilfe. He is at present pastor of the Bethel Mennonite Church, Perkasie, and also Elder of the Deep Run Church. Other churches in the Eastern

District which he has served are: Zion, Souderton, Allentown, Springfield, Pottstown and Bowmansville. In his younger years he helped conduct revival services in western New York and Canada. In 1882 he was a nominee for the state legislature. During the winter of 1869-70 he was a student at the Wadsworth, Ohio, Mennonite Seminary. He has been married three times. During his many varied services he is reputed never to have moved further than twelve miles from his home community. Brother Fretz helped give birth to **The Mennonite.** The following appears in the Conference minutes of 1885, "Bro. A. M. Fretz impressed the Conference with the need of an English church paper and laid before Conference the prospectus of 'The Mennonite' prepared by himself and Bro. N. B. Grubb..."Brother Fretz contributed many articles to the paper in the early years.

WINDOW STICKERS

Window stickers to show that you have given to War Relief and Civilian Service are now available. This 4x5½ inch sticker has the cross, clasped hands, wheat, and dove of peace seal of the M.C.C. in the center of it. Above the seal in bold letters are the words "WE GIVE." Below the seal in smaller letters are the words "Through our Church." On one side of the seal in still smaller letters are the words "To War Relief," and on the other side are the words "And Civilian Service." The coloring is blue and red against a white background. It is an attractive sticker.

Church pastors or treasurers should order these stickers in quantity from the Mennonite Central Committee, Akron, Pennsylvania. Church members should not place individual orders for these for many individual orders would compel the M.C.C. to spend a lot of money on unnecessary postage and mailing. Let the pastor or treasurer order these stickers. They should do so promptly. Each church can estimate how many they will need. It is suggested that churches then distribute these stickers through a plan similar to that used with the certificates. The message on this sticker is also available on a window card of the same size. Perhaps, some may prefer the card.

IN MEMORIAM

MARIA GROSS WALTER, daughter of Wilhelm Gross and Maria Mendel Gross, was born in Huttertal South Russia, in 1849. Later she moved to Johannesruh with her parents.

She was baptized by Rev. Peter Wedel in 1865. In 1866 she was married to Joseph Walter. This union was blessed by twelve children, six sons and six daughters. Two of the children preceeded her in death in their infancy. A little more than a year ago her daughter, Mrs. Peter Mandl, died.

In 1879 she came to America with her husband and older children and they made their home on a farm near Freeman, South Dakota. Here she lived with her family until her husband died in 1918. Shortly after this she made her home with her daughter, Mrs. A. A. Wollman, in Freeman. Here she remained until her death.

She was a member of the Neuhuttertal Church and led a quiet godly life. She passed away on January 4, 1943. (She was the grandmother of Mrs. A. M. Lohrentz of McPherson, Kansas).

CORRESPONDENCE

LEHIGH MENNONITE CHURCH

Lehigh, Kansas

We repainted and repapered the interior of our church building in November. The proceeds were donated by the Ladies Aid.

We feel quite fortunate to have had the privilege of having had church services every Sunday of last year, except December 27 when we had a violent snow storm. Elmer H. Janzen, son of our pastor, B. H. Janzen, left for the C.P.S. camp at Downey, Idaho, before Christmas. On January 3 we observed the Lord's Supper.

Throughout the year the Ladies Mission Circle and the Mary Martha Circle have sewed for the M.C.C. Camp packs have been made for the C.O.'s of our church. More clothing than usual has been mailed for relief this fall. Thanks be to God from whom all the means and kindness is given for men to work with. —*Mrs. F. G. Unruh, Corr.*

WOODLAND MENNONITE CHURCH

Warroad, Minnesota

Dear Editor and Readers,

Psalm 119: 105. "Thy word is a lamp unto my feet and a light unto my path." Jesus is the light of the world and if we have Jesus in our hearts we need not be afraid, for we have a light that shines far enough ahead so that we can see to walk. We need not be in the dark.

On New Year's Day, in the forenoon, communion services were held in our church. In the afternoon, at the Dave Fast home, the brethren of the church held their annual business meeting, while the sisters had their sewing circle meeting. At the business meeting it was decided to subcribe 100 per cent for either *The Mennonite* or the *Bundesbote.* The various treasurers gave their annual reports, and an election of officers was held.

Mrs. C. I. Krahn, secretary and treasurer of the sewing club, gave a report of the business during the year. It was decided to prepare a kit to have ready for whoever is called from our church to go into service at a C.P.S. camp.

We had been planning a new and larger church building, but since the law prohibiting building was passed, it was decided to do the next best thing, namely, to remodel the present building and to build it larger so that it will serve our needs. The brethren are finishing the inside of the church building and further improvements are to be made in spring when the weather becomes nicer.

On New Year's Day, occurred the marriage of Deidrich Unruh, son of Brother and Sister John J. B. Unruh, to Wynona Dick, daughter of Brother and Sister Deidrich Dick of Alsen, North Dakota. The young couple is making their home on a farm they rented in the Warroad vicinity. May God's richest blessings be theirs through the coming years.

—Jake G. Quiring, Corr.

ALEXANDERWOHL MENNONITE CHURCH

Goessel, Kansas

We have experienced a year of rich blessings. We were privileged to meet for Sunday school and church service every Sunday except when services were called off on account of snowstorms or muddy roads. During the past year twenty-six young people were baptized and received into the church; four members were received by church letters; eight died leaving our membership at 927 at present.

We had the privilege to hear Dr. John Schmidt, who spent over a year in South America, report of his work among the Mennonites in the Chaco. In the evening of December 20 the church choir gave a Christmas program. Shortly after Christmas we had a blizzard which changed many plans. There was no church service on December 27. December 29 had been set as the date for our annual church meeting. The storm tore many telephone wires, and so there was no communication for some time. Since electricity was cut off the church could not be heated and the annual meeting was not held. New Year's Day was observed as a day of prayer for our nation and its leaders. On January 9 the annual church meeting was held. Dinner was served to all present. The food was brought by those attending the meeting and prepared and served by the women.

The reports given by the various committees were interesting and encouraging. Rev P. H. Unruh, who has been sick for some time, was also present to give his report. We are grateful that he is feeling somewhat stronger and hope he will soon recover. Forty-two young people have been called into service; this includes two nurses and the boys in C.P.S. and government camps. A pastoral letter was sent to those in service at Christmas time as a token that we as church members think of them. On account of bad roads and in order to save gasoline and tires the Alexanderwohl Church had its prayer meeting programs on Sundays of January 10, 17, and 24. Instead of the sermon we had two topics, special music, and prayers by church members who had been asked to serve by the program committee. In this way these prayer meetings are better attended.

—Katie Wedel, Corr.

PULASKI MENNONITE CHURCH

Pulaski, Iowa

The church held its eighty-second annual business meeting on January 11. (From the enclosed newspaper clipping the editor gleans that Victor Swartzendruver was elected chairman for the new term and that besides the usual offices found in most churches this one has some others. These are listed as: Junior deacon, Secretary of Pulaski District of Mennonite Aid Plan, and Valuators of Aid Plan.)

While the travel restrictions at present will not likely permit the annual get-together and retreat meetings of the Iowa churches, arrangements are to be made as usual for the June evangelistic meetings here which have long been included in the Pulaski yearly calendar. Brother E. A. Sommer, our pastor, who became our shepherd last May after eight years in the pulpit at the Middlebury, Indiana, church, will assist in locating a suitable minister to lead these meetings.

Out of some fifty young men of our church registered in the several age groups of the Selective Service Act, three have thus far been called to regular service and another member expects to be assigned soon to a Civilian Public Service camp. Our treasurer's report for 1942 shows a total of $266.20 collected and remitted to the C.P.S. program.

At the reorganization period each year we look back in gratitude for the efforts which have here been blest through four generations of community life. We look forward feeling keenly each passing year the obligation and responsibility to keep the light shining for Christian culture. With all of our imperfections may these efforts help to bring the day "when all the world shall give Him birth, and men may yet have peace on earth." —V.E.S.

« « JOTTINGS » »

—**Mrs. Anna Frey** passed away at the Bethel Hospital, Newton, Kansas, on January 21. She is the widow of Missionary C. J. Frey who died on the mission field at Oraibi, Arizona.

—**Rev. Wesley Ewert,** Drake, Saskatchewan, Canada, and **Genevieve Jacobs,** daughter of Judge and Mrs. F. H. Jacobs of Upland, California, were married in the First Mennonite Church on January 24.

—**Bethel Mennonite Church, Perkasie, Pa.,** has had an associate pastor since August to take over some of the work from the shoulders of the aged pastor, the Rev. A. M. Fretz, who is dean of ministers in his community as well as in the Eastern District Conference. The Home Mission Committee secured Rev. Ward W. Shelly of Coopersburg, Pa., as associate pastor. He is a graduate of the Toronto School of The Bible. Rev. Shelly who with his wife resides in Coopersburg, brings the message every other Sunday morning, alternating with Rev. Fretz. The Peskasie congregation is now able to have morning worship for the first time in thirty-two years of its existence. Some new faces are now noticed in the audience and there is renewed interest. We request an interest in your prayers. —Fannie E. Landis, Corr.

—Around **two hundred C.O. boys** from Ontario are working on the Trans-Canada Highway.

—**Pastor** could you send a **year book** to the editor? These are appreciated and some or all of them may be kept for historical reasons.

—**The First Mennonite Church, Newton, Kansas,** sends **The Home Church Letter** to about sixty young people who are away from home.

—**Brother and Sister H. A. Fast** are very happy to have a new-born son in the family circle. Sister Fast and son came home from the hospital on January 17.

—**Brother David Toews** of Canada has been in better health since January 3. He sleeps better, and the attacks of pain do not occur as often. He has no desire for food. His diet is rather monotonous because of his diabetes. Daily he gets some exercise and massage from those who care for him. He can spend several hours a day in an easy chair. Conversation with him in the last day has revealed a new enthusiasm for life. He has asked about various matters and has talked with his children. I could read to him all the letters in my possession. These cheered him. Again and again he expressed his thanks for all the remembrances and prayers. The doctor still cannot tell when the operation will be possible. Let us continue to hope and pray. (The foregoing is a very rough translation from a German news report by J. J. Thiessen.)

—**Brother P. H. Unruh** has been re-elected vice-chairman of the Mennonite Central Committee.

—If all the **men who sleep in church** were laid end to end, they would be much more comfortable.

—**Thanks to Mrs. C. K. Schantz of Wayland, Iowa,** who was so kind as to send a copy of the **Des Moines Register** that contained a story about C.O.'s to the General Conference Historical Library, Newton, Kansas. Would others send in similar articles in other papers.

—**The Woodland Mennonite Church at Warroad, Minnesota,** decided at its annual business meeting to subscribe 100 per cent for either **The Mennonite** or the **Bundesbote.** See correspondence in this issue. This means that if carried through each family can get one of these papers for one dollar a year. At present old subscribers who belong to churches which have not adopted the 100 per cent plan have to pay one and one-half dollars a year. **More and** more churches are adopting the 100 per cent church paper subscription plan.

—**Some students and faculty members** of **Bethel College** heard M. C. Lehman, former head of our relief work in Europe, when he recently spoke at Hesston College and Bible School.

—**Bluffton College:** In a chapel address Brother J. N. Smucker, pastor of the Bluffton Mennonite Church, presented a plan of associate membership with the local church, to the Mennonite students in the college. The plan is set so that students need not withdraw their membership from home churches, but will at the same time be able to consider themselvs members of the local church while in Bluffton. Brother Smucker also urged students of other denominations to associate themselves with the other Bluffton churches in a similar way, if possible. **College films available for church groups and other organizations:** Six hundred feet of motion picture film and fifty colored kodochrome slides, showing scenes of the Bluffton College campus and activities, are available for use by churches and other organizations. Arrangements for use of this material can be made through the office of the president. **Coming vesper programs:** On Sunday afternoon, February 14, Dr. Arthur E. Morgan, president of the Community Service Inc., Yellow Springs, Ohio, formerly president of Antioch College, formerly chairman of the T.V.A., and author of **The Small Community,** will address college and community people in the Ramseyer chapel. On March 7 Rosa Paige Welch, colored mezzo-soprana from Chicago, will give a concert of sacred music. Dan West, member of the Board of Christian Education in charge of peace work, a United Brethren, (Should it be Church of the Brethren?), will speak on April 4. On January 15 the faculty held its regular monthly discussion concerning special student and faculty religious problems. N. E. Byers led the discussion on the problem of leading students into a fuller comprehension and understanding of their religious convictions. He stressed that reason as well as revelation should be the basis of religious belief. A **War Relief Committee** has been appointed to plan for relief to students affected by the havoc wrought by the war at present, and after the war is over. The committee is under the leadership of President Ramseyer. Student representatives from each of the four classes and Sister Edna Ramseyer and Brother Irvin Bauman, faculty members, are the others who compose the committee. Projects which have been proposed are: donation of blood to Red Cross, sewing and collecting unused articles of clothing for the Mennonite Central Committee and the Red Cross, folding gauze, assisting the local rationing board, and instituting a first aid course, especially for college students. The committee also plans to make a survey of this type of work done in various Quaker, Brethren, and Mennonite colleges in other localities.

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MENNONITE PUBLICATION OFFICE,
Newton, Kansas

312 East Fifth Street
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Kansas

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVIII NORTH NEWTON, KANSAS, FEB. 2, 1943 NUMBER 5

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized January 22, 1919.

Winning The Peace

One can hear and read much today on the subject of winning the peace which is to follow upon the end of the present war. The allied nations, they tell us, won the first World War and then lost the peace that followed. Evidently many intelligent people are devoting serious thought to the question of how to make a more just and more lasting peace than was made after the armistice that ended the first World War.

Numerous plans and ideas are being put forward already for winning the peace; plans for an economic and political set-up that will make possible a better world in which to live. It is predicted on all hands that there will be very great changes as a result of the present world-wide upheaval; changes that will affect the lives of all peoples in many ways. It is therefore the open season for all those who think they are competent to devise a plan whereby men and nations can live together indefinitely in peace and harmony. One hears of "new orders," "charters," "freedoms," and various and sundry theories which are to be the blueprints for the utopia which is to be. It is not our purpose to examine and compare these projected plans for what men call a better world. Though differing in some respects, they are nevertheless in other respects all quite similar. *It is these similarities that interest us as Christians particularly.*

These projected plans for winning the peace reveal the fact *that some men firmly believe themselves to be quite competent to shape their own and the world's future along just and right lines.* There is no manifested acknowledgment on their part that men are dependent on any Person higher than themselves for the creation of a better and happier world. All the projected plans appear to be based on the naive assumption that men through their collective reason and intelligence are fully competent to bring about the utopia they desire. If there were manifest in these proposals *any sincere confession or intimation of man's innate selfishness, of his sinfulness and moral perversity, any suggestion that men must seek for and yield themselves to the guidance of an Intelligence and a Will higher than their own, then the Christian believer might be inclined to take more stock in these plans which are talked about so much.* As it is, it appears that men are setting about to *build another tower of Babel*, a project which can only result in more confusion and failure. The crucial weakness in these efforts is the fact that *men leave God and His purposes out of their thinking and planning. God's will for man as revealed in the Scriptures and in Jesus Christ they either respectfully ignore or scornfully reject.* It is the Christian's conviction that no plans can really succeed in that direction which are not based on faith in God and obedience to His will.

There is another respect in which most of the heralded plans of men for a better world are similar. *They are at bottom selfish and material in their outlook.* The assumption is that the scope of human values and interests is limited to this earth and the things that are in it. Whether it is those who would destroy certain political empires and create others in their place, or whether it is those who are determined only to hold what they have, *the peace aims are invariably limited by material things and earthly horizons.*

The greed for material things crops out in all the proposals for a so-called just peace. Those who talk of freedoms to be established seem to mean primarily the freedom to be comfortable and unmolested in the unlimited enjoyment of material things. They ignore the greatest of all facts, that the souls of men cannot live by bread alone, nor yet on such purely earthly fare as freedom, liberty, economic opportunity, and the rest of the things men claim to be fighting for. *As Jesus told the people long ago, men need bread from heaven more desperately than they need material food. To be satisfied and happy, they need the spirit of Christ in the heart, the spirit of service to fellow men, the spirit of sacrificing for God's kingdom, the spirit of devotion to One who transcends all human and earthly things and the values men attach to them.*

The United Nations profess to be fighting for the preservation and the extension of certain freedoms. Even these freedoms, it is to be feared, in most people's minds reek with materialistic self-interest and sordid selfishness. They are of the earth earthy. They cannot by any means satisfy the deepest hunger of men's souls. It is perhaps impossible to convince the average American citizen that material plenty and comfort, automobiles, electrical appliances, and luxuries are not the most important things to live and work for. Like the Laodiceans, American Christians too generally imagine themselves rich and well supplied—except when rationing boards keep from them the quantities of some articles which they imagine they need—and they are not even aware how miserable and poverty-stricken they are spiritually.

One wonders what will be required to teach us the lesson that faith in God is more essential than motor cars, that salvation in Christ is a greater treasure than stocks and bonds; that doing the will of God as revealed in Christ is a better sustenance than luxurious foods; that sacrificing for the welfare of others is more satisfying to the heart and mind than the enjoyment of unlimited creature comforts and the "freedoms" of which men talk so much.

What is the Christian's duty in the midst of this humanistic and materialistic thinking about winning the peace? *His testimony by word and by life should be a rebuke to all plans and programs which propose to win the peace apart from doing the will of God.* He should demonstrate, for all the world to see, the fact that there are more important things to live for than material comforts. *He must make men conscious of the existence of spiritual values as over against those that are purely material.* It is his opportunity to exemplify the sacrificial spirit of Jesus Christ as over against the spirit of grasping for more creature and selfish enjoyments.

Christians must magnify the heroism there is in simply doing the will of God through giving willing and humble service for the welfare of their fellow men and of their country. Our government graciously gives conscientious Christians the unique opportunity for doing such service in place of joining in the nation's war effort. The young men in the C.P.S. camps and the brotherhood that supports them are in a position to render a service, to give a pointed rebuke to the materialistic efforts to build a better world without doing God's will, and to make men conscious that there are higher values in life than mere creature comforts.

(The foregoing article by Edward Yoder is taken from the December, 1942, issue of *Christian Doctrine,* a bi-monthly supplement to the *Gospel Herald.* The italics are by the editor and not by the writer of the article.)

FORTIETH ANNIVERSARY MEETING

The Annual Meeting of the Bethel Deaconess Home and Hospital Society is to be held on February 9, at 10:30 a. m. at the First Mennonite Church, Newton, Kansas.

This being the fortieth anniversary of the founding of the society, this event will be appropriately observed. A cordial invitation is herewith extended.

—H. J. Dyck, Secretary

OUR CONTRIBUTORS

(Since the editor has only a limited amount of time to give to this part of the paper, there will sometimes be little or no material on certain contributors. By no means is the importance of an article to be judged by what appears about the contributor or fails to appear about him. To find out about a person one must often dig into books, papers, make telephone calls and interview other people. When information is not readily accessible or when the time is limited, the write-up must necessarily be short. This service is rendered because many of the readers seem to appreciate an introduction to a writer, even though that introduction be scant. The members of our big Mennonite family like to know each other.)

EDWARD YODER is a member of the American (Old) Mennonite Church. He has taught in their schools at Hesston, Kansas, and Goshen, Indiana. He is associate editor of the **Mennonite Quarterly Review** and is editor of **The Advanced Sunday School Lesson Quarterly.** He has his M.A. from the University of Iowa and his Ph. D. degree from the University of Pennsylvania. He is a writer on peace themes, and if the editor is right he is the author of the book, **For Conscience Sake.**

CORNELIUS KRAHN was Assistant Professor of German at Bethel College in 1937-38. He married Hilda Wiebe of the Second Mennonite Church, Beatrice, Nebraska. At present he is professor of German and Historical Theology at Tabor College, Hillsboro, Kansas. He has attended the universities of: Berlin, Heidelberg, Amsterdam, Bonn, and the University of Wisconsin. He has his M.A. from the latter and his Th. D. degree from Heidelberg. He is an associate editor of the **Mennonite Quarterly Review** and has written two books on Menno Simons.

JOHN GRABER is a member of the First Mennonite Church, Pretty Prairie, Kansas. He is a graduate of the Moody Bible Institute and is now a ministerial student at Bethel College.

JOHN R. SCHMIDT is a member of the Alexanderwohl Mennonite Church, Goessel, Kansas, and a brother of Dr. Herbert R. Schmidt of Newton A younger brother, Raymond, is now attending Bethel College. Brother Schmidt attended Kansas University and received his medical degree there. Then he interned at St. Joseph's Hospital, Baltimore, Maryland. At the end of one year he was

(Continued on page 3)

FOREIGN MISSIONS

P. H. RICHERT, Secretary

"I Was Hungry, so I Stole"

In front of our school blacksmith shop lay a long iron bar which was to be used to make small pickaxes for our school farm. One morning the bar was gone. It was about sixteen feet long and of considerable value in these days.

So I made a noise about it and had it announced far and wide that the bar had been stolen. One of our Christian brethern went out to buy cattle feed. He happened to find out that a certain village smith had some cattle to sell. Our brother went to him and offered to buy what he needed. The smith said, "No, I must sell a large amount because this evening I have a chance to buy an iron rod, and the fellows demand cash for it."

Our Christian was at once suspicious; so he waylaid those who were to bring the bar. And sure enough, the thieves came right past him with the bar, which our brother identified. But he did not say a word to them, but he recognized the thieves.

Our brother came running to the mission station to report. It was about midnight now. But Dr. Dester offered his car and I took this brother and two more borthers to the police station. The police was at once ready to go to that village where the "transaction" took place. The thieves were caught and handcuffed.

A few weeks later the trial took place, to which I, of course, had to go. The thieves admitted that they had stolen. Then the judge asked the older one of the two, "Now, you are a farmer, why did you commit this thieft?"

The man stood weeping before the judge and said, "I and my family were hungry, so I stole. For two years our crops have failed entirely and we have nothing to eat."

I thought of Jean Val Jean in Victor Hugo's *Les Miserables.* A wave of pity came over me, and I almost was ready to ask the judge to let the man go free. Yet thieving is so common in India and property so insecure that I felt that after all the law should take its course. So the thieves went to jail for four months. Yet God has given enough food on this earth so that no one needs to go hungry. Do we have a Christian duty to help solve this awful curse of lack of distribution of the essentials of life?

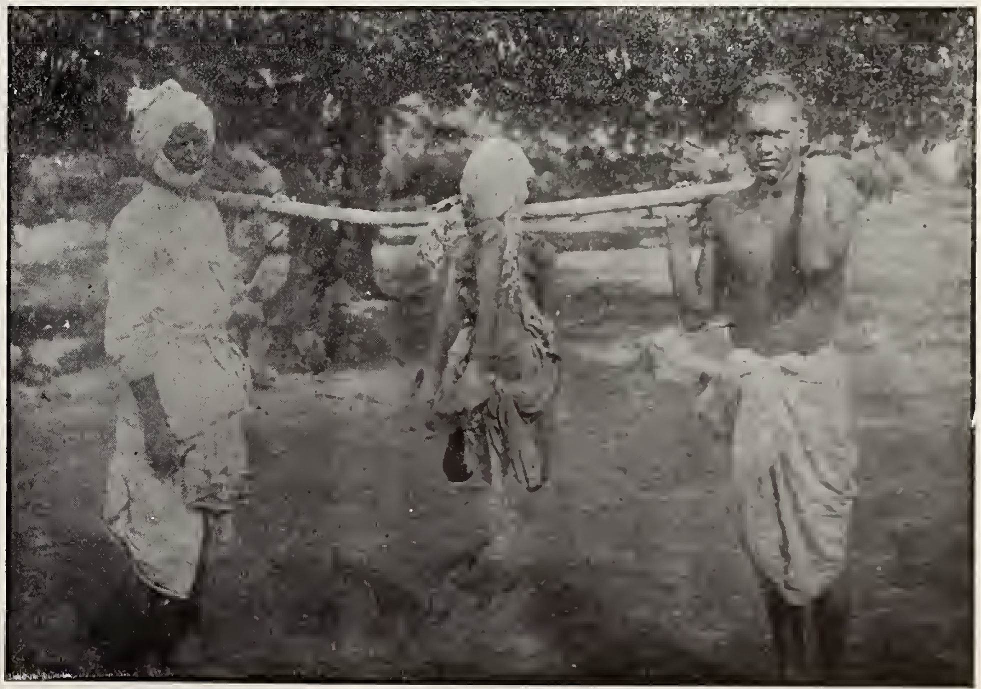
—*John Thiessen*

BOARD MEETS

The Foreign Mission Board will hold its annual meeting in Newton, Kansas, February 17-19. A number of difficult problems await solution. One of the main ones is that of finding new, open doors for missions to take the place of those which are now closed in China. The board requests support in prayer.

John R. Schmidt (cont'd from page two)

asked to accept the position of resident doctor. Here he worked until he was called to go to South America. He sailed in June, 1941, and gave fifteen months of much-appreciated service. Relief work is close to his heart. Right now he is serving as health director at the University of New Mexico at Albuquerque.



THIS WOMAN STARVED TO DEATH

The years of 1899-1900 were years of famine in India. The location of our own mission field had not yet been decided. Brother and Sister P. A. Penner were staying at the Old Mennonite mission. During his stay there Brother Penner took the above picture. This picture is, therefore, one of the very first ones sent from India to appear in our church periodicals.

Civilian Public Service in Other Countries

By Cornelius Krahn

Our great and momentous project of Civilian Public Service had its roots in similar activities in others countries. Genuine Christ-like Mennonitism does not negatively profess *non*-resistance, but is positively engaged in service. If we check in our history we find that the positive side has not always been dominant. Too often our forefathers looked for a place of refuge where they could lead undisturbed, isolated lives. In cases like that they seemed to overlook the fact that they were called by God to be "the light of the world" and "the salt of the earth." *One* of the reasons for the frequent migrations of our people was their desire to live unto themselves. We find an example of this in the recent migrations of conservative Mennonites of Canada to Mexico. However, we are well aware that many other causes are decisive in migrations like that.

Extremes

Almost all Mennonites in European countries have gradually given up their isolated position. They have adjusted themselves to their respective communities and countries. Their motto is "To share all privileges with fellow countrymen means to share all obligations." They have changed their former stand of *non*-resistance to that of resistance. By dropping the prefix "non" they have not established positive and Christ-like Mennonitism. They have simply fallen from one extreme to the other.

Unarmed Ships and Contributions

But let us turn to pages of our history that give illustrations of our people going the second mile and giving also a cloak when a coat is asked for. Throughout the sixteen, seventeenth centuries, and a part of the eighteenth the Mennonites of Europe considered armed defense, personal or national, an action for which members must be excommunicated from the church. During the seventeenth century many Mennonites of Holland were shareholders in the large fleet owned by the Dutch East Indies Company. Also many owned or had shares in fishing fleets. Because of pirates these ships were commonly armed. However they decided that no member was permitted to be a shareholder of an armed ship. On the other hand, these Mennonites always made large contributions to the welfare of their country by supporting public, educational, and philanthropic institutions, of which many were founded by Mennonites. Also they are known as pioneers in relief work in foreign countries.

Transformation of Swamps

When some Mennonites from Holland, during the sixteenth century, settled along the banks of the Vistula River in Prussia and under grave sacrifices and hardships transformed it from a swampy waste to a profitable farming country, they not only found a place where they could worship God freely, but they also performed a great positive public service to their fellow countrymen.

Fire-fighting and Gilders

Here are a few illustrations of how the *Mennonites of Prussia* served their country in times of emergency. The city of Danzig was besieged in 1734. Annals relate that the Mennonites living in Danzig saved the city from complete destruction by performing herioc deeds as fire-fighters. During the Napoleonic War Danzig and the surrounding communities, in which many Mennonites lived, suffered severely. The Mennonites of the suburbs of Danzig alone contributed 40,000 gilders for reconstruction work. The other Mennonites in Prussia, too, freely contributed money, horses, linens, etc., for public service. All this was in addition to the annual payments the government required of the Mennonites in lieu of military service. Thus we see that the Mennonites from the time of their building dikes and levees to reclaim the land along the Vistula River up to modern times have rendered indispensable public services to their country.

Helping the Sick and Wounded

Similar testimonies can be quoted from the history of the *Mennonites in Russia.* A Russian author relates the following incidents from the Crimean War in 1854. We quote: "Simferopol was crowded with people who were ill. . . . And what did the people of the Molotschna Colony do about it? They took to their colony 5,000 wounded and sick in order to care for them. They gave them food, shelter, and medical care according to the doctors. prescriptions. The women and girls considered it their sacred duty to serve as nurses, to bind the wounds by tearing up their own linens, and to provide for the suffering as for members of their own families. They refused pay from the government for this service, accepting only doctors and medicines. . . .They counted it not too great a sacrifice that a number of their own people lost their lives by coming into contact with contagious diseases."

During the Russo-Turkish War, 1877-78, the Mennonites of the Molotschna, as well as the Chortiza settlement, showed a similar zeal to serve. In the Molotschna settlement they took care of 174 wounded, while the old colony settlement established a special hospital for wounded and took care of more than 500 of them. Besides this a large number of additional contributions were made.

Philanthropy and Relief

But the Mennonites did not restrict their activities to war reconstruction work. Chortiza alone contributed about 100,000 rubles[1] for Russian

(Continued on page 5)

MENNONITES and RURAL LIFE

By J. Winfield Fretz

Working With One's Hands

Very few people of any class or condition would deny that labor is a dignified and honorable thing. Only the idle rich disdain doing any kind of labor. Most people will agree that manual labor is an honorable and a dignified way of earning a living, providing it is the other fellow who does the work. We have come to the place in our society where we discriminate between manual work and white-coller or professional work. We give the one a higher rating in our scale of values than the other. There are many people who feel themselves a total failure in life because they have never been able to get anything more than manual labor to perform. Most urban young people aspire to get an office job or some preferential occupational situation where they won't have to work with their hands.

What Is the Reason?

One reason for this attitude is the false standard of values we have built up for ourselves. We have too long been nurtured on the myth every boy can move from log cabin to White House, or if he can't quite get to the White House he can at least "land" some executive position where he won't have to "work." Many of us are like the nobles of the Tekoites who Nehemiah tells us refused to put "their necks to the work." This is illustrated in the case

[redacted]

their jobs rather than by their character; by what they have, not by what they are.

It is well to remember that both Jesus and Paul earned their living throughout most of their lives by manual labor. Our own jobs may all take on different appearances if we conceive of them as service rendered to God rather than as attempts to please our fellowmen.

LENDING A HAND AT HOME

From one to four on Wednesday afternoons there is a group of women meeting at the Wichita Kansas mission. These ladies, who come from the underprivileged southwest area of Wichita, are glad to have an opportunity to meet here to make comforts and weave rugs. Other activities are also being planned. We have two sewing machines, a quilting frame, and a loom has been loaned to us for as long as we care to use it. In a happy atmosphere they can work on bedding to keep their families warm. The rugs help to give their homes a more cheerful aspect as well as being practical. Any of the women who spend thirty hours working can have one of the comforts for fifty cents. This is a project by which people are helped to help themselves!

Reverend and Mrs. Edward Schmidt and Mrs. Muller of the Lorraine Mennonite Church and Helen A. Penner, a relief worker who returned recently from France and is now attending Bethel College, are

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rvice in Other Countries

from page 4)

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Medical Practice Among the Mennonites in the Chaco of Paraguay

By John R. Schmidt

Since they came to South America twelve years ago, the Russian Mennonites who settled there have had a very difficult problem getting medical care for their colony. They have had doctors come and go, taking on anyone whom they could get.

Need for Trained Doctor

The worst one that they ever had was one who claimed that he was a qualified doctor. After he had made a failure of several cases, some of them getting well in spite of the treatment, he left. The colony then discovered that the only training that he had was a year in a veterinary school which he flunked.

Little wonder that the midwives took over where the "bone-setters" of Russia left off. And I dare that they gave comfort to many a family who was at wits-end even though their treatment probably did more harm than good for the sickness. Considering the kind of medical practice we are used to in the United States the afore-mentioned practice is a hard one to put up with. Not all of the colonists had faith in the "midwife-bonesetter" type of treatment, and many requested that I have it stopped. However, since I was to be there for only a limited time I could hardly forbid them to work, leaving the colony without any care when I left. Consequently, I tried not to let them bother me too much, and we never had a major clash.

Trachoma and Flies

One of the most widely-spread and most troublesome diseases among the colonists is trachoma, a chronic, infectious eye disease. This disease is especially treacherous for little children, causing permanently defective eyesight if not taken care of properly. Many people have become completely blind as a result of the disease.

There are two reasons why trachoma has taken such a hold on these Mennonites. First and mainly, because all those in Russia who had trachoma were not permitted to go to Canada. Hence, the Paraguayan group is really a collected group of Mennonites from all the regions of Russia who had trachoma. This, undoubtly, is the greatest concentration of people with trachoma that the world has ever seen. It is a chronic disease, hence so difficult to cure. Second Paraguay has little flies which are especially prominent during wet seasons. They like to get into people's eyes, especially into those of babies and little children. Thereby the disease is spread markedly.

During my stay I examined people by villages. A total of 1,450 people were examined. Of these 70 per cent had trachoma, and over 750 were put on active treatment. More than 1,600 tablets of sulfa drug were used up for the treatment of this disease.

Living in the Tropics

The Chaco has a tropical type of climate, while all of these people are used to living in a very cold climate. So aside from tropical diseases seen under ideal conditions, we see tropical diseases here because many people fail to make the adjustments which a tropical climate requires. Many know how hard it is for us Mennonites to change our diet, sleep, and way of doing things. Yet all are necessary for proper adjustment.

The problem of diet and health is not an easy one. For one thing, only a limited variety of fruits and vegetables grow here. And they are for the most part of a different variety than those grown in Russia. By habit they prefer meals consisting mostly of flour, baked foods. The severe drought which we had during the year and three months that

I was there forced many to that diet since there was nothing else to get. This brought on many illnesses from vitamin deficiencies.

Typhoid

During the first year of their settlement a typhoid epidemic took an unbelievable toll. One village lost thirty-four people. On many occasions three to four would die in one day. So many that didn't die needed to be taken care of because of undernourishment that at times they had trouble finding people to bury their dead. During my stay we were fortunate in having only one outbreak of typhoid, which was controlled after a father and his two children got it.

No Telephones and No Automobiles

The population as a whole is rural and is spread over an area with a radius of at least fifteen miles. There are no telephones and no automobiles. So you can easily see the difficulties there and why it is important to have midwives in the outskirts of the colony.

For my surgical work I had one well-trained, practical nurse and another practical nurse that could be called upon in non-emergency work. A grade school teacher was trained to give my anesthetics.

Indian Medical Practices

Since the Mennonites have moved into Paraguay the Indians have become very dependent upon them. This dependency will eventially also go over to medical care, I hope. At present the medical aid to the Indians is limited very much because of the numerous superstitions they have. They think that all sicknesses are caused by evil spirits. Their doctor is a man who removes these evil spirits. He does this in two stages. First, with about six assistants a monotonous, staccato-like, harsh, noisy song is sung towards the patient's head, all stooping towards his head. After this has been done for about forty-five minutes they all begin sucking on the patient's body, burying at intervals some of the evil spirits which they have sucked out. If this does not improve the patient, someone sings with him all night. Whenever they think that the patient will die, they are sure to take all their belongings and leave the patient with nothing but a jug of water by his side. To remain there when he died would mean to pick up the evil spirits. Sometimes, to make sure that the evil spirits won't bother anyone else they cut the patient open just when he is dying and put hot bricks in his abdomen. To make doubly sure of getting the evil spirits they pile dry wood on the dead person and burn it.

Light in Darkness

Hospital care and medical care the way the Mennonites are used to is introduced to the Indians when one of them is hurt during work and the Mennonite he works for brings him in. On the whole they make very appreciative and cooperative patients. I, however, had none die while they were under my care. Had that happened I, no doubt, would have been regarded as a suspicious character.

Remember Our Mennonites in Paraguay

In conclusion I plead with all of you to remember our Mennonites in Paraguay. Besides a doctor they need nurses. Also trained personnel for their missions is needed. Only through mission work can the living conditions of the Indians be improved. An enheartening beginning has been made, and anyone desiring to help here will find great appreciation for his work and great satisfaction in the mission performed.

PEACE SECTION NOTES

Physical Examinations of IV-E's

We are quoting two paragraphs from a letter to Paul Comley French from the Acting Chief of Camp Operations Division, A. S. Imirie:

"Please be informed that effective February 1, 1943, all IV-E registrants will be sent to recruiting and induction stations for physical examination. They will be forwarded in the same manner and under their own leader with a separate delivery list as I-A registrants are sent.

Full and final type physical examination will be given by this method and it is believed that the use of the system wil greatly relieve receiving physically disabled men in the camps."

Care should be taken that all IV-E registrants are properly informed of this procedure. They will be examined by the Army doctors and Army standards. Heretofore, we have not had an adequate physical examination. This method will insure a thorough official type physical examination. All should properly understand that this procedure is in order and agreed upon between your Committees and Selective Service officials. The boys will not be inducted into the Army but after examination by Army doctors they will be returned for induction in C.P.S. If they pass the examination.

Civilian Government Bonds

Many inquiries are reaching us as to the reason for the delay in the issuance of bonds. No suitable issue has been available to us since October 9. We are at present endeavoring to work out a method that will be a bit more prompt, therefore, more acceptable.

It might be noted, however, that even though subscriptions are uninvested, yet as soon as they reach Provident Trust Company they are recorded on the State and County Quotas. We get credit for them at once in lieu of war bonds. —J. W. H.

Total number of subscriptions for Civilian bonds to Provident Trust Company from beginnning to January 14, 1943—5,439. Total subscriptions in dollars—$774,350. Of this total, subscriptions from Mennonites $641,650. Total funds at Provident Trust Company not yet invested in bonds: $540,750.

—O. O. M.

DAILY DEVOTIONAL MESSAGES

By John Graber, North Newton, Kansas

(The Position of the Believer)

FEBRUARY 8—"*Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all Spiritual blessings in heavenly places in Christ.*" Eph. 1:3.

This verse is a doxology. Its basis is the manifold and various blessings of Redemption. These blessings are *Spiritual.* Thus, they are the product of the Holy Spirit. *Their sphere is "the heavenly places."* The relation in which they become ours is "*in Christ.*" This precious phrase is the key to this wonderful portion of Scripture. It is because the saints are in this vital union with Christ, Who is the *Beloved of God,* that nothing is too great or too good for God the Father to bestow upon them.

FEBRUARY 9—"*According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love.*" Eph. 1:4.

The Believer is *chosen* of God. The Elector is God the Father. It is His peculiar work or office as sanctification and redemption belong to the Holy Spirit and the Son. God chose out the saints, and provided for their salvation before a star glittered in the heavens. Yes, always, God had us in His heart for redemption. His purposes was for our sanctification—that we should be *His* in the fullest sense of the word. *Holy* means "seperated," or "consecrated." *Without blame* is to be "spotless," and "undefiled."

FEBRUARY 10—"*Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, To the praise of the glory of His grace, wherein He hath made us accepted in the Beloved.*" Eph. 1:5,6.

The Believer is *adopted.* This is the very first of the privileges which the Apostle Paul ascribes to the Jewish Nation: "To whom pertaineth the *adoption. . . .*" Rom. 9:4. But the *adoption* is also the peculiar privilege of the New Testament Church who through faith in the Jewish Messiah become the *adopted* children of God.

The apostle adds, ". . . *accepted in the Beloved.*" Jesus is the *Beloved* Son of God. Being in Him, the Believer is as near the heart of the Father as the Glorious Son Himself. What a bond of union!

FEBRUARY 11—"*In Whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace; wherein he hath abounded toward us in all wisdom and prudence.*" Eph. 1:7,8.

The Believer is *redeemed.* The Person of Christ is the only and everlasting source of human salvation. This redemption is effected by the blood of the Son of God. God makes everything of the blood of His dear Son. The value He sets upon it is infinite. But redemption does more than secure remission of sins for the Believer. It affords entrance into all that is good, all that our loving Father provides and promises His people—life, peace, joy, a title to heaven and fitness for it. Furthermore, it is declared to be our *present* possession—"*We have*" it.

FEBRUARY 12—"*Having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself: That in the dispensation of the fulness of times, He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him.*" Eph. 1:9,10.

The believer has a *definite purpose* in God's plan "*The mystery of His will*" has been made known in the Holy Scriptures generally, but more especially in His Son Jesus Christ. *Dispensation* comes from a word which means the plan that a father lays down for the management of his household. Thus, God is the Householder. Christ is the Head under Whom the divine purpose shall be perfected for the family of God *in the fulness of times.*

FEBRUARY 13—"*In Whom also we have obtained an inheritance, being predestinated according to the purpose of Him Who worketh all things after the counsel of His own will: That we should be to the praise of His glory, who first trusted in Christ.*" Eph. 1:11,12.

The Believer is entitled to *an inheritence.* Our inheritance is in substance incorruptible, in its purity undefiled, and in its beauty unfading (1 Pet. 1:4). It is imperishable in its nature, untainted in its possession, and in its enjoyment unfailing. Being God's heritage, the saints are now God's own possession and the dear objects of His love. On them He is expending the riches of His grace, and some day also, the riches of His glory.

FEBRUARY 14—"*In Whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: In Whom also after that ye believed, ye were sealed with that Holy Spirit of promise, Which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of His glory.*" Eph. 1:13,14.

The Believer has a divinely-pledged *security.* A twofold use of the seal is here mentioned. First, it denotes safety, inviolability. No one may break it but the sealer. Second, it denotes possession, property-right. The seal is not baptism, nor the Lord's Supper, nor faith, but the Holy Spirit Himself. But the Spirit is more; He is the *earnest,* the advanced payment of the purchased possession of God. If God has paid this great and blessed installment, we may rest secure He will pay *all.*

Sponsored by
the Young People's
Union of the
General Conference

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Mennonite Youth

"A United Mennonite Youth in Christ"

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India Discovers Our American Cast System

It was by a strange twist of circumstances that an Oriental discovered a good Samaritan in the United States. And the good Samaritan, whose heart was larger than his learning, and who was richer in honest virtue than in material wealth, didn't even know the meaning of the phrase.

The story appears in the New York *Christian Advocate* (Methodist), which vouches for its truth, saying that only the name is fictitious.

Ratnappa Jeevalo, a cultured Christian from India, who is a student in one of the great American universities, was invited to address a missionary conference at a well-known center in the East. It is also important to remember the locality, since it might be assumed that the incident could have occured only in another section of the country.

The alien Christian was to have been met by a minister, but fate disarranged the plans. The conference was on an island some distance from the city, and, the hour being late, Mr. Jeevalo found a taxi, and instructed the driver to take him to a hotel.

And here we quote from *The Advocate* directly:

"As he entered the lobby of the hotel, the clerk looked him over.

"His skin was very dark, for he comes from South India.

"When he applied for a room, the immediate response was, 'Sorry, sir, but we are full up.' He went to another hotel, and the same thing happened.

"He went to nine different hotels, but everywhere he met the same response.

"He knew why he was not wanted, but he was proud of his heritage and of his color.

"He returned to the railway station, hoping to be permitted to spend the rest of the night there, but was informed that this was not allowed.

"He was perplexed. He did not know which way to turn.

"The taxi driver become keenly interested. He turned sympathetically, and said abruptly, 'Well, I'll find you a bed in this man's town.'

"So saying he drove off to the police station, and explained the situation to the officer in charge. The policeman wrote down in correct form all the particulars concerning this stranger, including his birthplace, his father's name, why he was here, the color of his eyes; and, not least important, the color of his skin—'very dark brown.'

"These details having been complied with, he said bruskly, 'Sure he can have a bed here.' Mr. Jeevalo was then shown a cell down the hall where there was an empty cot. The second cot was occupied by a drunken sot who had been brought in of the streets an hour or two earlier.

The officer and the taxi driver departed, leaving their guest to make the best of the situation. In a little while, however, this uninvited guest returned to the office saying he could not sleep there because the drunken man, taken ill, had become a nuisance. He asked the privilege of sitting up in the police station until morning.

"There they were, a night-coasting taxi driver, a hard-boiled police officer, and a Christian gentleman and guest from India.

"Finally, the taxi driver turned to Mr. Jeevalo and said, 'Well, friend, this is too bad. I am not going to see any man like you sit up all night. I am on night duty, and will not be through until morning. You come up to my room and sleep in my bed, and don't worry: I'll come and get you before breakfast.'

"So saying, he picked up the Indian's bag, and they drove together to a small, plain room in the poorer section of the city. Mr. Jeevalo accepted the offfer of hospitality, and with deep feeling said to his benefactor, 'You certainly are a good Samaritan.' 'Oh, never mind that,' said the driver. 'I want you to get a square deal, and you're welcome.' It was then 3:00 A. M."

The taxi driver returned for his guest at seven o'clock the next morning, and took him to breakfast. After breakfast the driver put Mr. Jeevalo on the ferry that would take him to the missionary conference. To continue:

The taxi driver declined to take a cent for the fare, room, or breakfast, but Mr. Jeevalo forced some money on him.

"Mr. Jeevalo was almost overcome with gratitude, and again he said, 'You certainly have been a good Samaritan to me.'

"The taxi driver could stand it no longer, and said, 'Say, what do you mean? That's twice you've called me a good Samaritan. What does that mean?

"Our Indian Christian looked at him in astonishment, and said, 'Have you never heard of The Good Samaritan? Don't you know the story?' 'No, I don't know what it means.' 'Well,' said

Mr. Jeevalo, 'we still have time.'

And there on the deck of the ferry-boat, the man who had learned the old story in India told it again with effectiveness and meaning to a taxi driver in an American city, who did not know it, but had been living it.

"'That's great,' he said. 'Where did you learn it?' 'Would you like to see the story in print?' said Mr. Jeevalo. 'You bet,' said the man.

"Thereupon Mr. Jeevalo handed him a *New Testament,* marking especially the story of The Good Samaritan, and adding, 'There may be some other things in there you would like to read.'

"Mr. Jeevalo returned to his college studies and he assures his Christian friends that the thing he wants to remember about this whole experience is the kindness of the plain, unlettered taxi driver. —*Sahayak Patrika, India* (Submitted by P. A. Penner)

The World and the Bible

The world: Do the other fellow before he does you.

The Bible: Do as you would be done by.

The world: Stand up for your rights.

The Bible: If any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

The world: Choose the lesser of two evils.

The Bible: Abhor that which is evil. Cleave to that which is good.

The world: Get all you can and can all you get.

The Bible: Lay not up for yourselves riches on earth.

The world: Every fellow for himself and the devil for all.

The Bible: Bear ye one another's burdens.

—Selected

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MENNONITE PUBLICATION OFFICE,
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SENIOR DEPARTMENT

THE BEATITUDES AS A RULE OF LIFE

Matt. 5:1-12

I. Worship Service: Songs: "Jesus, Lord We Look to Thee" No. 321; "Lord Jesus, I Long to Be Perfectly Whole" No. 469. 2. Reading of leading topic prayer, and leader's remarks. 3. Read in unison the rest of Matt. 5, that is vss. 13-48. (Note how they throw light on the Beatitudes, as a new rule of life.) 4. Offering for Foreign Missions.

II. Leader's Introduction

The Mennonites like the Anabaptists took the Beatitudes as their rule of life. They did not try to dodge the difficult and exacting demands that these teachings of Jesus made on their practical, everyday life. They did not try to escape the suffering that came to them because they took these words literally by saying that in the present age such a life could not be lived. They took Jesus at his word and tired to obey his teachings. They had caught the vision that Jesus' way of living was bound up with this kind of teaching. It was part and parcel of it. He radiated love and taught love because He was Love. He gave life because He was Life. He taught men the way by being the Way. His followers were to be like Him because His Spirit was to dwell in them. They could not choose a convenient, selfish way of living. They would not conform to popular modes and habits that did not embody the attitudes of Christ to God and men. A sacred **must** to do the Father's will was written into their lives. They **must** take upon themselves His yoke and **learn of Him,** become lowly and meek of heart, find rest for their souls, and prove the power of His life in their lives.

III. Suggested Topics for Short Talks:

1. What is meant by being "poor in spirit"? Matt. 5:3; see Luke 6:20; 12:13-21, also 22-34.
2. The comfort that is to come to the mourners. Matt. 5:4 see Luke 16:19-31.
3. Has Jesus' word come true that the meek inherit the earth? Matt. 5:5.
4. How does hunger and thirst after righteousness show itself? Matt. 5:6, see also Luke 18:9-14.
5. God's reward fo the merciful. Matt. 5:7 see also Matt. 18:21-35.
6. The pure in heart shall see God. Matt. 5:8 see also vss. 27-37.
7. Peace-makers, the sons of God. Matt. 5:9 see also vss. 21-26; 43-48.
8. The blessing of being persecuted for righteousness sake. Matt. 5:10-12.

IV. For Discussion: 1. What does it mean to be "blessed?" 2. Why do so many Christians fail to see the need for accepting all of the beatitudes as the rule of their life? 3. How can a Christian follow them in our present-day world?

V. Facts for Study: A few days ago one of our daily newspapers carried the following story on an inside page: American soldiers met a detachment of about 60 men of the enemy troops in hand to hand fighting. They bayonetted them. "We wanted them to surrender in the first place, but they would not. It was the only thing left for us to do, and so we did it." Such an account makes sad reading—who it to be pitied more, those killed, or the ones that did the killing?

Where the Beatitudes are the rule of life such situations do not arise. Mercy and kindness abound in the relation between each other. Humbleness, meekness, and purity of heart will not allow malice, or greed, or vindictiveness to make for any ill will. It is good to live in the midst of those whose attitudes and whose actions are a living testimony to the spirit of Christ dwelling within them.

War, and the causes of war, will not be removed until these simple, practical teachings of Jesus are made the rule of life. The Way of the Master is still The Way. The darkness and sin of the world does not obscure the light that Jesus brought into the world. But if the world is to know peace, lasting peace, the peoples of the world must learn to walk in the way of love and service and sacrifice. They must accept Christ as their Saviour, and let Him rule their life and conduct.

VI. Illustration:

"Guilty of Doing Good"

Several years ago, as a missionary was taking his morning walk, he was met by a young Chinese student who stopped him to say how absolutely useless it was for him to stay on and work among the villages. "They all despise you," said he, "and if you were to stay a hundred years you would not have as many converts as you have fingers." "Nevertheless, I shall stay," said the missionary. "I have a message for the Chinese." In time the student came back and asked to have this message explained, and gave as his reason, "All the village says you are guilty of doing good."

VII. Food for Thought:

Are the Christians today a living illustration of the fact that the Beatitudes are the **Rule of their Life?**

INTERMEDIATE DEPARTMENT

SEEING OTHERS CLEARLY

Scripture Lesson, Mark 8:22-26

Thoughts On The Lesson

How many of us go through life not really knowing or understanding the persons around us—in our homes, schools, churches, and places of business. We are aware of them but only in an unreal sense as was the blind man in the Scriptures who saw men "as trees walking." Our selfish inclination is to see only ourselves as important and others as servants to us.

It is only after Christ has touched our lives that we are made "to see every man clearly." Jesus saw the true worth of each individual and he helps us to discover this individual worth if we seek his help. We are most happy when we love, when we are interested in other people and things, when we aspire to something higher than that which we have attained. Being busy serving others and seeking ways of serving God is a good way to forget our selfish selves. Perhaps through such efforts we too might help our spiritually blind friends receive sight.

Questions:

1. What other Scripture passages help us to see men clearly?

a. Matt. 5:23-24, 5:44, 7:12, Rom. 12:3-5, 12:10-16, Psalms 119:8.

2. What is meant by spiritual blindness?

3. In what ways can we help ourselves and others "see more clearly?"

4. How does Jesus help us today?

Suggested Hymns (From the **Mennonite Hymnary**) P. 41 "Blest Be the Tie That Binds," P. 320 "In Christ There Is No East Or West," P. 296 "Lord Speak To Me That I May Speak."

Coulds't thou in vision see
The girl (or boy) Christ meant;
Thou nevermore couldst be
The boy (or girl) thou art. . .
. . . . .content!

—Mrs J. W. Fretz

JUNIOR DEPARTMENT

WORLD-WIDE FELLOWSHIP IN C.E. Rom. 10:9-10

Again we come to the birthday of Christian Endeavor. This year we celebrate the sixty second birthday. You will remember C.E. was founded in the Willistown Congregational Church, Portland, Maine, on Februray 2, 1881, by Rev. Francis E. Clark.

When we think what C.E. really stands for, **Christian Endeavor,** we should be very serious and thoughtful to make our meetings please God. Our uppermost desire should be to glorfiy God and praise Him in our meetings, to help others to believe in God, and teach the plan of salvation as taught in His word.

Since this is a birthday meeting, it is proper that we bring gifts to this meeting. What are the most appropriate gifts I can bring? How do these appeal to you? **A clean heart, attentive spirit, willingness to serve, think of others first, being present and on time, bring my Bible and bring others.**

When we talk about Endeavor, we mean just that. We mean to inspire and produce action for Christ, and we are not too young as Juniors.

Our C. E. pledge reminds us to give time, talent, and money for Christian activities.

If we are endeavoring, we will want to be little missionaries and have a part in this program of our church too. We want to acquaint ourselves with the needs and projects of missionaries.

The Question Bee

(1) How can C. E. lead us to God? (2) How

does your C. E. enthuse you in the work of Christ? (3) What part do you take in your Christian Endeavor? (4) What amount of your collections go for missionary purposes? (5) Do you help support missionary children?

The Prayer List

Thank God (a) for the founder of C. E. (b) The place young people can have in the church. (c) for an opportunity to serve God.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

February 14, 1943

Jesus Heals a Man Born Blind

John 9:18-38 Read chap. 9

In our last week's lesson Jesus declared himself to be the divine Son of God. The lesson closed with Jesus moving away from the angry crowd who rejected Him and were even picking up stones to hurl at Him. As He was passing along He saw a man who was born blind and He healed him. John 9:1-17 relates the healing miracle and the events leading up to the printed portion of today's lesson. Jesus gave light, both physical and spiritual, to the man who had thus far lived in darkness. Great must have been the thrill of this man as he, for the first time, could see with his natural eyes. Greater the thrill of those whose spiritual eyesight is given to them. This miracle was so astounding that the near neighbors wondered whether the healed man was really the blind beggar whom they had seen so often (vss. 8,9).

Unbelieving Jews, vss. 18-34

The healing of the blind man created much opposition among the Pharisees because it occurred on the Sabbath. *The refused to see it as a wonderful work of God.* They hoped to discredit the testimony of the healed man by close-questioning his parents (vs. 18). They wanted proof of identity, of his having been born blind, and the means of his cure (vs. 19). The fact of being blind was firmly established to the great dismay of the Jews. They could not deny the fact of the healing miracle. They did insist that the man give the glory to God and not to Jesus, for they were so sure that He is "a sinner" (vs. 24). The healed man called Him a prophet (vs. 17), but the Jewish leaders declared that they knew better. When convinced of the certainty of the miracle, they were still blind to its meaning. Miracles alone are not sufficient to convince the perverse heart.

The healed man stuck to the facts. He knew what he had experienced and testified to that. He knew that some supernatural power had given sight to him (vs. 25). The person who has received spiritual sight, who has been *touched by Christ,* definitely knows for a certainity. There is no "perhaps" or "maybe" to it. The facts were against the Jews so they resorted to abuse (vs. 28). This is the method of narrow minds. They took Moses as their authority for keeping the Sabbath law. Jesus had ignored this law; so they thought. They were certain that God had spoken to Moses, but were not at all sure that He had given any commission to Jesus (vs. 29). The healed man expressed great surprise that they—the Jewish religious leaders—whose business it was to know a true from a false prophet, could not decide in this, so plain a case (vss. 30-33). They admitted that Jesus opened his eyes. God must have endued Him with power. God does not bestow miracle-working powers upon people who live in sin. God who is the foundation of all good, must have enabled this man to perform this miracle.

The Jews could not answer the logic of the man who had been blind, so they cried out in anger against him and treated his words with contempt and excommunicated him from their church (vs. 34). This has been Satan's method all through the history of the Christian Church. Has our own denomination been entirely free from this? Many today reject the light because they prefer the darkness.

The Believing Man, vss. 35-38

These latter four verses reveal the growth of a soul. Amid the hostile questioning his faith increased. Jesus heard and sought the man. He came directly to the real purpose of the miracle, to lead the man into a fuller faith in Jesus as the Son of God (vs. 35). He reveals himself openly to him as the Christ. He knew that the man was ready for it. He accepted Jesus as Son of God and worshiped Him in grateful submission. All who have felt Christ's spiritual power will freely confess Him. Christ opens the eyes to self and sin—to God himself—to the meaning of life—to the high privilege of the Christian calling—to the unseen realities of eternity.

Why were the Pharisees disturbed over the healing of the blind man?

What are some things that blind people's eyes to religious truths?

What explanation is there for religious persecution today?

THE THEATER

"In the early days of the church, Tertullian condemned the theater as wholly opposed to purity and God. The introduction of moving pictures, with the exclusion of individuals from the stage, has not wrought any real improvement in its morality; or the contrary, it has degraded it: The theather is and remains an integral part of the life of the world, and with it the child of God has nothing in common."—Christian Leader

CORRESPONDENCE

EMMAUS MENNONITE CHURCH

Whitewater, Kansas

Greetings to the staff and readers of the Mennonite.

At the annual business meeting our pastor, Rev. J. C. Kaufman, accepted the charge of our church for another three years. He has served faithfully, and both Rev. and Mrs. Kaufman have been a blessing to many. Mrs. Kaufman is the teacher of the children aged six to eight in Sunday School. Brother Kaufman is instructing twenty-five young people in catechism. Friday afternoon and evening of January 22, many of their friends went to their home to surprise them on their tenth wedding anniversary.

Frank Busenitz, Jr, is our S.S. superintendent, with Waldo Klaassen as assistant. We have twenty-six S.S. classes. There are 105 children enrolled from the age of four to the Catechism class. The church enrollment stands at 332.

In the C.E. societies Mrs. B. G. Harder, Waldo Klaassen, and Martha Thiessen are sponsors of the Juniors, and among the Seniors, Gerhard Harder is president, Kenneth Toews is vice-president, Gilbert Thiessen is treasurer, and Marie Fast is secretary.

The government has called sixteen of our young men, eleven of whom are in our C.P.S. camps.

It has been a joy to all of us that Susan Thiessen, who was injured in the tornado of June, 1941, has been attending S.S. and services most of the time. Her smiling face has been a challenge to many.

Mrs. Paul Claassen has been ill for many months. She cannot have much company but enjoys letters and cards.

Elmer Dyck, who was stricken with infantile paralysis three years ago, has been bravely fighting for health, but improvement has been slow. Mrs. Dyck and their three-year-old son have stood stanchly by.

Brother P. P. Tchetter of Pretty Prairie was with us from December 7 to 11 and brought us very sincere and inspirational messages.

—*Mrs. Bernard H. Wiebe, Corr.*

ZOAR MENNONITE CHURCH

Goltry, Oklahoma

We can truly say that the Lord was with us in the past year. Nine young people who had accepted the Lord as their saviour were baptized and taken into the church on December 20, 1942. Previously they had had three months of Bible instruction. Because of the blizzard our business meeting was not held on New Year's Day. We held it on January 10 with a fellowship meal at noon. On January 16 we had a sad funeral. Pvt. Floyd Pekrul was killed in an airplane crash in New Mexico. Many attended the funeral. Only four boys from our church have gone to camps so far. One went as a non-combatant, and three went to C.P.S. camps. Two more will leave for C.P.S. camps in the very near future. (Would that more of our churches would have as good a record as this—Editor.) We were privileged to have Brother A. E. Kreider in our midst on January 19. We were glad to have Brother Albert Schultz from Butterfield, Minnesota, with us on January 26. These men served in the two-weeks Bible course at the Oklahoma Bible Academy in Meno. —Corr.

CIVILIAN BONDS FOR CONFERENCE

On page 16 the readers will find the approved form for ordering "Civilian Bonds" that are to be issued in favor of The General Conference of the Mennonite Church of North America.

The donor may specify for what the gift is to be used:

(1) For our Peace Committee for C.P.S. support; or

(2) As the Conference or its Executive Committee may deem best; or

(3) For a Conference cause specified by the donor.

These bonds may be ordered in denominations of $50.00, $100.00 or multiples of $50.00. Bonds are not issued for less than $50.00.

Remember, please, to add $1.00 for every bond ordered.

If you send your order direct to the Provident Trust Co., Philadelphia, Pa., you will receive a receipt from them. If you send your order to the Conference Treasurer, Karl A. Richert, Newton, Kansas, he will send you a receipt.

—C. E. Krehbiel, President

To the Western District

A Western District Peace Committee recommendation submitted and approved October 22, 1942, merits the repeated attention of our churches:

1. That we as a Conference and as individual churches acknowledge our opportunity in, and our obligation to the C.P.S. camps by seriously endeavoring to raise our respective share for the maintenance of these camps.

In choosing ways of serving our nation in this critical time our boys have expressed varying choices. Let us remember them all in our prayers. It should stimulate united efforts to know that not only our boys in C.P.S. camps, but also boys in the armed forces, will be greatly disappointed if we grow weary in the task of supporting Civilian Public Service. In responding to the needs of C.P.S., let us remember to pray for a generous, prompt, and cheerful response from every Mennonite. —*Willis Rich, Chairman*

CANADIAN CHURCHES NOTE

Dear Brethren:

In spite of previous announcements some churches in Canada are still sending contributions for foreign missions to The Canadian Mennonite Board, Rosthern, Saskatchewan, and to various individuals. Please, heed in the future the announcement already made by the General Conference Board that all gifts for foreign missions be sent to: **D. W. Friesen, Altona, Manitoba, Canada.**

« « JOTTINGS » »

—**Brother Homer Leisy** from Dallas, Oregon, will begin a week of services in the First Mennonite Church, Reedley, California, on February 7.

—". . .the **debt** on the parsonage of the **Portland Mission** (Alberta Community Church) has been reduced by almost one-half since the meeting of the conference last June. At that time it was urged that the conference churches make an effort to pay the debt this year. . .These have come in in a most encouraging way. The balance due on this debt on January 1, 1943, was $1,197.38 or less than fifty cents per member of the conference." —Bulletin, First Mennonite Church, Reedley, California.

—Brother J. E. Hartzler requests that **The Mennonite** be sent to him at Hartford, Connecticut, until further notice. He writes, "I will continue my teaching in the . . .seminary in my three courses as before. Christian doctrine and philosophy (two courses) until the last of May." The card was written from Goshen, Indiana.

—Brother Bernhard Bargen, professor of commerce at Bethel College, visited the Hoffnungsau Mennonite Church near Inman, Kansas, recently. After teaching a young men's class, he gave a talk on the Bible basis for being a C.O. Over the weekend of January 29-31 he visited the Weeping Water, Nebraska, C.P.S. camp and talked to the men mainly on the training of children in the home.

—So far all men drafted from the **Gnadenberg Mennonite Church, Whitewater, Kansas,** have gone to C.P.S. camps. So reports Reinhold Schmidt, superintendent of the Sunday school.

—Herbert R. Schmidt, M.D., showed his pictures of South America and gave a talk in the Walton Mennonite Church, Walton, Kansas, on the evening of January 24. This active little church has also adopted the 100 per cent church paper subscription plan.

—**East Swamp Mennonite Church, East Swamp, Pennsylvania:** The church debt has been paid, and the notes were to be burned on the morning of January 31. A new basement may be put under the whole meeting house. The congregation adopted the following in regard to membership: "Should any member neglect to commune in their home church for one year without just cause, their names shall be placed on an inactive list. Members absenting themselves from communion in their home church for two consecutive years without just cause, shall after proper notification be dropped from the list." The church constitution is to be rewritten. The congregation unanimously adopted the recommendation of the church council concerning the support of Bluffton College. The pastor was given a unanimous vote of confidence for 1943. Seven radio broadcasts have cost $252.00. Towards this has been contributed $203.00. The men's brotherhood is sponsoring the bulletins.

—From the bulletin of the **First Mennonite Church,** we glean that John M. Swomley, Associate Secretary of the Fellowship of Reconciliation, recently spoke to the young people of the Holmsville Church of the Brethern and the First and Second Mennonite churches. After this he spoke in the main auditorium of the Second Church. **Arnold Claassen** has been transferred fom a C.P.S. camp in California to a mental hospital near Salt Lake City.

—Loris Habeggar of Berne, Indiana, was recently interviewed by **Mrs. Roosevelt.** Loris is the head of a unit of C.P.S. men serving in a mental Hospital at Marlboro, New Jersey. Loris gives the following account of the incident:

"Yesterday (Thursday) noon we had a most unique experience. Six of this unit were called into the staff room of the hospital building where we were personally introduced to the first lady of the land, Mrs. Franklin D. Roosevelt. For twenty minutes she asked us questions and we answered them. She was very gracious and we were very much at ease. To have the opportunity of being introduced personally and shaking hands with her was something we shall not soon forget. One thing is sure, her popularity is well earned for her personality is something to admire. As leader of the C.P.S. unit here, I was sort of spokesman for the group and I had to do most of the talking, but she had the knack of making the answers to questions come easy. It was an outstanding experience for me."

—Taken from **Berne Witness**

—Six churches have been so **kind** as to send in **copies** of their year books. These are to be studied and reported on in the next issue. Thank you very much for sending them. They are not wasted.

—**The C.P.S. quota** for December 1, 1942, to February 28, 1943, is $1.50 or **fifty cents per member per month.**

—**Brother P. R. Voth.** former minister of the Buhler Mennonite Church, Buhler, Kansas, and now living on the Bethel College campus, repaired over five hundred watches last year. In the last six years he has sent over 1,500 watches through the mails. Many of them are sent to him by Mennonites in other states who know him. One of his sons is a chemist, one a meteorologist, and another a teacher of botany in Chicago University. The latter is also an artist.

—**The Apostolic Mennonite Church, Trenton, Ohio,** held its annual congregational meeting on January 10, 1943. The morning services were followed by a covered dish dinner and a social hour. At the opening of the business meeting all united in singing "Faith of Our Fathers," and Brother Amstutz read from Hebrews 11 and 12. The reports were very encouraging. Brother Amstutz gave a resume of the year's work, and a memorial service was held. God calls each of us during a time when the world is in great need. He calls us in all earnestness, and it is important how we respond. The world needs the loving warmth and ministry of the Master today, more than ever before. We members of the Christian Church must stand united that we may best serve His kingdom in this great time of need. —Lydia A. Augspurger, Corr.

—**Brother J. N. Smucker**, pastor of the First Mennonite Church, Bluffton, Ohio, recently told members of the two "Y's" of Bluffton College about his experiences as a relief worker in the Near East after World War I. Members of the Bluffton church were led in a general hymn sing on a recent Sunday evening by **Harold Thiessen,** son of Brother and Sister John Thiessen of India.

—**First Mennonite Church, Upland, California:** Brother Wesley Ewert brought the message on the morning of January 31. Brother Ewert is "the religious and educational director of several C.P.S. camps in Canada." Rev, and Mrs. Harold Coen are planning to be with us on . . .February 7. They will bring the morning message. This will be followed by a fellowship dinner in the basement. In the afternoon they will show pictures of their work in Africa.

—**Bulletin, Menno Mennonite Church, Lind, Washington:** "Is the pastor calling at your home this week? Consult the bulletin board and make sure. Please, feel free to let him know if this isn't a convenient time." "Of late, radio comment, **Reader's Digest** articles, as well as the words of the President have been very favorable towards the C.O.'s and the worthy work they are doing. Let us show our appreciation to our government and to our boys by buying Peace Certificates for the support of the C.P.S. camps. There is a danger that in purchasing Civilian Bonds, many will forget the peace certificates." The bulletins of this church have some very beautiful designs on their covers. These are done by the wife of the pastor.

Bulletins, **Bethel Mennonite Church, Mountain Lake, Minnesota:** Students at Bethel College are: Edna V. Buller, Eugene Dick, Erna Fast, Jake T. Friesen, Magdalene Friesen, Lola Mae Regier. ". . .the debt (on the new meeting house) is almost paid but not entirely. Several thousand dollars will be due on notes March 1." The new meeting house was dedicated on February 1, 1942.

SUBSCRIPTION ORDER

Each subscription order must be accompanied by remittance of $1.00 service charge.

TO PROVIDENT TRUST COMPANY OF PHILADELPHIA

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BOND (S) TO BE REGISTERED AS FOLLOWS:

The General Conference of the Mennonite Church of North America
Name in Full

521 Main Street
Street and Number

Newton, City *Harvey County,* County *Kansas* State

Face amount of Bond (s) $________

In accordance with a folder of the Civilian Bond Committee of the National Service Board for Religious Objectors dated July 30, 1942, I hereby authorize you to enter subscription for my account to U. S. Government Bonds as may be directed by the Civilian Bond Committee of National Service Board of Religious Objectors. Such bonds shall be in the face amount and registered, both as indicated above, and forwarded to the registered owner by registered mail.

I enclose $________ by

☐ money order

☐ check drawn on ____________ (Name of Bank) ____________ (Location of Bank)

____________ Religious Denomination ____________ Signature of Subscriber

____________ Street Address ____________ City

County ____________ State

All money orders or checks should be drawn to the order of Provident Trust Company of Philadelphia, Fiscal agent for Civilian Bond Committee.

EASTERN DISTRICT SECRETARY'S NOTES

West Swamp—The choir rendered "The Christmas King" by Fred B. Holton on Sunday morning December 27. The White Gift Service was held in connection with the service. The Christian Endeavor Society held the annual Watch Night Service on New Year's Eve with a social at 8:00 o'clock and a worship service at 11:30. A special period of prayer for our land and nation was observed immediately after New Year.

Bethany, Quakertown—A prayer Service was held on Friday evening January 1 at 7:30 o'clock in accordance with the Call to Prayer by the President of the United States. The mid-winter communion service was held on Sunday morning January 3.

Souderton—The White Gift offerings from the Sunday School classes amounted to $1,288.11. Of this amount, the outstanding contributions were $321.25 for Civilian Public Service Camps, $385.75 for War Relief and $466.00 for a Nurse's Fund for the Home for the Aged. The church will observe its fiftieth anniversary during the week of February 7 to 14. J. E. Hartzler of Hartford Theological Seminary, Hartford, Connecticut, will be the guest speaker for the week. The church was organized February 8, 1893, with nineteen members and soon this number was increased to twenty-seven who became known as the charter members. Two of the charter members are still living as well as the first Pastor, the Rev. A. M. Fretz. The church reported a membership of 519 at the last session of the conference held in Allentown last May.

Upper Milford,-Zionsville—Lt. Kermit Shelly and Miss Pearl Miklencic were united in marriage at a beautiful church wedding on Sunday morning, January 3. Lt. Shelly is a son of Mr. and Mrs. Clarence Shelly of Emmaus, Pa. At the annual congregational meeting it was decided to forward $100.00 from the General Fund to the Peace Committee for the work of the Mennonite Central Committee to be used where most needed. It was also recommended that the Adult Bible Class take over the responsibility of collecting money for the M.C.C. At a brief business meeting held Sunday, January 24, the class accepted the recommendation and decided to forward another $100.00 to the Peace Committee to be forwarded to the Mennonite Central Committee.

East Swamp—The total income for 1942 exceeded $8,000.00. This is an excellent record for a church having a membership of 159 according to the report of the last conference session. At the annual meeting it was decided to pay the balance of the church debt. The church also puts on a half hour radio program over WCBA-WSAN every Saturday evening from 7:00 to 7:30 o'clock.

Lansdale—The Young People's Society presented a Choral Cantata entitled, "The World's True Light" by Stultz, on Sunday evening, December 27. The pastor reported that he buried as many people during the year 1942 as in the previous five years. The winter communion service was held Sunday morning, January 10.

Allentown—Last month the Sunday School Workers Association decided to give an additional donation of $15.00 to the American Bible Society. The pastor was elected chairman and Grace Moyer was elected Secretary of the Board of Directors of the Friends of Israel at a recent business meeting. Sister Moyer is active in Young People's work and is editor of the Bi-monthly publication of the Young Peoples Union, "The Witness." The Bible Study Class completed the Through the Bible Study Course in December and the pastor is now conducting weekly cottage prayer meetings. Ten churches of the West End united in a Union Prayer service held in our church on New Year's Day morning at 9:30 o'clock.

Philadelphia, First—The Truth Seekers Class presented a Service Flag to the Church on Christmas Day. During the service, appointed folks came to light their candles from the pastor's candle and then lit a candle for each boy in the service as their names were read. The three Philadelphia churches, First, Second, and Germantown, held a union Watch Night Service in Second Church on New Year's Eve. J. B. Bechtel was reelected deacon at the annual congregational meeting. He will soon have completed fifty-one years as deacon of First Church. Wilhelmina Kuyf is visiting the churches of Illinois, Iowa, and Kansas. She will be in Newton, Kansas, during the time of the annual Foreign Mission Board meeting.

The Quarterly Conference held in Zion Mennonite Church, Souderton, Monday, January 18, was well attended. According to the Conference Treasurer's report, five churches have already met their quota for the conference budget. The total receipts for the budget amounted to $2,161.26. The Peace Committee Sec'y-Treasurer reported that he had received $4,884.21 for Civilian Public Service Camps and $1,504.17 for relief since conference. Robert Kreider of Akron, Pa., spoke on the C.P.S. Camps in the afternoon besides the papers on "The Preparatory and Baptismal Service" by Rev. A. J. Neunschwander and "The Holy Communion" by the Conference Secretary. In the evening Levering Tyson, president of Muhlenberg College, delivered a very interesting message on "The Future of our Denominational Colleges." The Executive Committee also announced that the 145th session of Conference will not be held at Deep Run on account of present circumstances. The place will be announced later.

—**Howard G. Nyce, Secretary**

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference.

Business Office, Mennonite Publication Office, Newton, Kan.
Editor ...... Reynold Weinbrenner, North Newton, Kansas
Subscription in advance, $1.50 .... Foreign, $2.00

Address all contributions and communications for this paper, and exchanges, to THE MENNONITE, North Newton, Kansas.

Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS.

Prof. Melvin Gingerich
North Newton
Kansas

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVIII NORTH NEWTON, KANSAS, FEB. 9, 1943 NUMBER 6

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized January 22, 1919.

THE ZION MENNONITE

Souderton, Pennsylvania

Fifty Years of Growth and Service

On February 8, 1893, exactly fifty years ago, the Zion Mennonite Church of Souderton, Pennsylvania, with nineteen charter members became a fully organized congregation. The history of this church is inspiring from the beginning to the present time.

Early Years

On January 9, 1887, Rev. Nathaniel B. Grubb, pastor at the First Mennonite Meeting House in Philadelphia, upon the request of one of his members residing in Souderton, went there to conduct a service. This historic first meeting was held in the Hunsberger Hall, which was in less dignified terminology, the second floor of the hotel livery stable. It was not the first great event to occur in a lowly stable. The second meeting was held in a room in the Central Hotel which served as a meeting place for a short time. The Home Mission and Church Extention Committee of the Eastern Conference took charge of the work after the first few meetings and arranged for Rev. N. B. Grubb and Rev. A. B. Shelly to alternate in conducting the services every two weeks. Other ministers occasionally called in were A. M. Fretz of Perkasie, W. S. Gottshall of Schwenksville, and J.B. Baer of Summerfield, Illinois.

One year after this work was begun, the Zwingli Reformed Church in town completed its new building and was gracious enough to permit the budding Mennonite group to hold its meetings in the new church every two weeks. This arrangement was continued for almost five years. The annual rental paid was seventy-five dollars. Inter-church cooperation in these early years seems to have been splendid for we find the first Sunday school sessions being held in a hall in conjunction with the Methodist church under the superintendence of a Mr. William Duffy.

In 1892 the Eastern District Conference authorized the committee in charge of this work to collect funds to the extent of one thousand dollars from other

The meeting house of the Zion Mennonite Church, Souderton, Pennsylvania, as it stands today.

congregations in the brotherhood for the erection of a new meeting house. A 46 x 36 building was begun in the fall of that year and completed in 130 days at a cost of three thousand dollars. A fine demonstration of mutual aid is exhibited in the erection of this building. This is reflected in the expression of appreciation appearing in the April, 1893 issue of *The Mennonite* which says: "We have reason to be thankful to God for his grace in enabling our work to prosper. We too owe many thanks to our friends who have so liberally contributed toward our new church."

The dedication services were held on May 20, 21 22, 1893. The dedication sermon was preached in the German language. At that time the Sunday morning services began at 9:30. The nineteen charter members were mostly those who had moved to Souderton from surrounding areas. Six of the members came from the disbanded Rockhill congregation and ten others from the Deep Run brotherhood.

The first pastor of the newly organized congregation was Rev. Allen M. Fretz, at that time also pastor of the Deep Run congregation. He moved to Souderton to take up his work at that place and drove back and forth between these two churches with horse and buggy for the next seventeen years. William Moyer was elected the first deacon and served faithfully for the first sixteen years. During the pastorate of Brother Fretz the congregation grew steadily and constantly from a small one of nineteen in 1893 to a vigorous group of 164 in 1910 when Rev. Fretz brought his ministry to a close.

Years of Growth

One of the inspiring things about the history of the Zion Church is its steady growth. There is hardly a single year in the first fifty that does not reveal some indication of expansion either in membership, larger building, or a larger and more useful program of service in the cause of the Kingdom of God. Already in 1908, fifteen years after organizing, the original building was found to be too small for the rapidly growing congregation. An addition was put to the building in this year at a cost of about $5,000. The editor of the local paper made several interesting observations in reporting on the remodeling of the building. He seems to have been impressed with the departure from the more simple architectural style of the former meeting house. He commented that the new "tower at the east corner of the old structure makes an imposing appearance." "The interior," he said, "is conveniently arranged. The adornment and furnishings are simple, yet beautiful."

The membership continued to grow and the program expanded so that seven years after the first addition was put to the original church, a second addition had to be made. This was done in the summer of 1916 during the ministry of Rev. J. W. Schantz. In the early part of 1925 it became necessary once more to enlarge the Sunday school space. The unused basement of the church auditorium was excavated and additional facilities provided at a cost of approximately $2,000. In 1927 a pipe organ was purchased from the Emmanuel Lutheran Church of Souderton for the sum of $550.00. The latter two improvements were made during the ministry of Rev. G. T. Soldner.

But the end of the physical expansion of this congregation is not yet fully told. From 1925 on the church continued to grow so that already in the early thirties there were inadequate facilities to accommodate all who attended Sunday school regularly. After discussing the needs and the possibilities of expansion for several years, the congregation decided on April 1, 1940, to erect a new Sunday school building and completely renovate the old one. This was completed in the early part of 1941 and the dedication services held from February 16 to 20 of that year. The spirit and cooperation of the congregation is reflected in part by the way this obligation has been met. The cost of the new building was slightly over $30,000 but at the present time, less than two years after the dedication, the debt stands at $7,600 which is exactly a fourth of the original cost. The membership at the present time stands at 523. This means that there has been an annual average net gain of ten members. This steady growth numerically and physically over a fifty year period is a very natural and wholesome type of expansion.

Auxiliaries

Behind the exterior growth of this congregation lies a number of the more invisible reasons accounting for this growth. A large percentage of the lay people have always been active. This is manifested in the large number of auxiliary organizations that have existed within the church to promote the cause of Christ and to assist the minister in a concrete way. The largest of these is the Sunday school which has been active from the beginning. It has served the purpose for which Sunday schools were originally founded, namely to provide a means of supplementing Christian education as taught in the homes and preached from the pulpit. A place where the young can be nurtured and the older folks sustained in the Christian faith.

The Christian Endeavor Society was organized already in 1893. In 1917 it began supporting a native worker in India. In 1916 a Junior society was organized. The church for many years had an active choral society which provided a high type of music for the church and the community. A Ladies' Aid Society and a Men's Brotherhood are two of the main organizations in the church. An interesting comment about the activity of the men in this church is found in one of the old records which says that in 1916 the Men's Volunteer Bible Class began its first crusade toward building up adult membership in the Sunday

(Continued on page 4)

THE PASTORS

A. M. FRETZ
1893-1910

J. W. SCHANTZ
1910-1916

R. F. LANDIS
1916-1923

ERNEST J. BOHN
Has served since 1931

G. T. SOLDNER
1923-1931

The Zion Mennonite Church

(Continued from page 2)

school. That they succeeded is indicated by the fact that on a certain Sunday morning in 1917 there were 115 men present to study the lesson.

Pastors

Another factor that is significant in accounting for the growth and spiritual warmth of this Mennonite congregation is the quality of its leadership. The Zion Church has had five ministers over a period of fifty years which means an average pastorate of ten years. During each of these pastorates the church continued to grow. This is an evidence of the positive leadership each of the ministers exercised.

Rev. Allen M. Fretz, the first minister, also served the longest period being in charge from 1893 to 1910. "Father Fretz" and "Uncle Allen," as he is affectionately called by his many friends and relatives, is now almost ninety years old. He is probably the oldest active minister in the General Conference. He took part in the dedication services of the new building in 1941 and will have the privilege of sharing in the fiftieth anniversary celebration. Rev. John W. Schantz served the church from 1910 to 1916 along with the Schwenksville congregation which he was serving at the time he was called to Souderton. Schantz was a native of Lehigh County, Pennsylvania, a man of great charm, fine character, and a forceful pulpit oratory. His promising ministry was cut short by an early death at the age of thirty-eight.

Rev. Reed Landis, a young licensed evangelist of the Eastern District, succeeded Rev. Schantz as the Zion minister. From this time on the church required the full time services of a minister. Landis' pastorate continued until 1923 when he accepted a call to the Germantown Congregational Church. In 1923 a call was extended to Rev. G. T. Soldner, then pastor of the Mennonite Church at Summerville. Illinois. He served the congregation for a period of eight years after which he was called to the Eighth Street Mennonite Church in Goshen, Indiana. On June 14, 1931, Rev. E. J. Bohn, pastor of the Mennonite Church at Tiskilwa, Illinois, was called to the Zion Church and has served the church since that time.

Significant Facts and Events

There are certain outstanding events in the history of every organization. In the Zion Church, aside from those already mentioned in connection with the building expansion of the church, the twenty-fifth anniversary of the church on June 15 and 16, 1918, was one of these high points. Rev. N. B. Grubb, Rev. A. M. Fretz, and Rev. Victor Boyer preached sermons in honor of that occasion.

On Thanksgiving Day, 1918, the men of the Eastern District Conference met at Souderton and organized a men's Brotherhood. Attorney Maxwell Kratz of Philadelphia was chosen president.

The ordination of Rev. and Mrs. Samuel T. Moyer as missionaries to India was held on September 6, 1922. Rev. S. M. Musselman and Rev. M. M. Horsch of the Foreign Mission Board were present for the service. The records say that "this was perhaps the greatest service in the history of the church." Missionary Moyer is supported by the Zion Church as their missionary pastor. Moyer is a son of this congregation.

Other pastors who are sons of this church are: Raymond V. Stubbs, now serving the Mennonite Church at Bowansville, Pennsylvania. Harleigh Rosenberger serving the First Baptist Church at Fairport, New York, and Raymond Kriebel serving an Evangelical Church at Reading, Pennsylvania.

In August of 1941 the Souderton Church was host to the triennial session of the General Conference. Those who were present know what splendid accommodations were provided for this great occasion in connection with the local high school.

Conclusion

From the purely human standpoint one can say that the success of this church might be due to its wise and devoted leadership; or to its active lay members; or to the fact that the church is located in a strong Mennonite Community and that the majority of members remain for a long period of time in contrast to other churches whose members frequently move away. All these factors are important, but they do not account for the whole story.

The success of this church is due to its praying men and women who over the years have sought God's guidance, who accepted His blessings humbly and tried to serve Jesus Christ, their master, diligently. The way that God has blessed this people and used them mightily for the advancement of His kingdom is an inspiration to other congregations throughout the Mennonite Brotherhood.

—*J. Winfield Fretz*

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MENNONITE PUBLICATION OFFICE,
Newton, Kansas

FOREIGN MISSIONS

P. H. RICHERT, Secretary

Reasons For Thanksgiving And Prayer

By Fred A. Johnson

You know the Lord had saved two women here this fall in our evangelistic meetings, when Rev. Suderman with few of his native Christians were out here this fall in November.

Mrs. Hilda Dalton who have for four years been faithful at our services here at Moencopi. But who for some reason had kept putting off her decision for the Lord. Not until her oldest daughter had died at Albuquerque, New Mexico, this summer of 1942. And when her husband had deserted her and went off never to return to the family again. All this had brought hardship on her. She was very unhappy for quite awhile. One day my wife met her after the service and talked freely with her about her need of definitely accepting the Lord. She finally said, that so there was no hope for her, and she told my wife that she would accept the Lord again for she had once baptized away in school in California when she was yet a girl. But that was all she knew of becoming a Christian, by being baptized in the Church. And she said furthermore, that she never know any Christian experienced in all these years. But now coming to Church here for four years and listening to the gospel being preached in both languages, Hopi and English, she say that it begin to dawn upon her mind, she can understand what it means to be a Christian. And so she has accepted the Lord again but did not publicly confessed him as a Saviour until we open our fall meetings this year for Moencopi. And during Rev. Suderman's preaching one night. She stood up before all the people in the Church and wept like a child, telling our whole audience. That she will follow the Lord. She spoke of her oldest daughter dying in a hospital with her Bible in her arms, and yet she say, I, am a Mother of five children and never have open my Bible. She say furthermore that she hopes her daughter had gone to Heaven, and it is her desire now to meet her there. When she spoke, I notice the tears from many eyes, even from those who are not Christians. This was Hilda's victory at last. She is now a happy Christian mother, and the last Hopi Bible study and prayer meeting was held in her home here in Moencopi. Pray for Hilda Dalton.

OUR MOENCOPI MISSION STATION

In the foreground of the above picture are the buildings of our mission station at Moencopi, Arizona. The village of Moencopi can be seen in the background of the picture. This is the place where Fred A. Johnson is laboring for the Lord.

Now our next sister is Marion, she is a young women from Hotevilla who married to a young man here at Moencopi. She lives fours years in this Moencopi village now. This young woman had never attended our Sunday school once in all these years she lives here. But the Lord knows who are to be called from among our people. One day my wife visited this young woman's home. And she found her to be a very unhappy woman. My wife talk with her and invited her to come and attend our meetings in the church. This happens to be during our meetings here this fall. She accepted the invitation and came to the meeting one evening. At the close of our evening service she requested that we pray for her. She looks very much burden, for we can see on her face and more than that, she was looking sick. But she came again the next evening and heard Brother Suderman preached. And at the close of the service, she came down to the front, for she wants to make known to the audience that she have accepted the Lord as her Saviour. She too came weeping, bringing her burdens to the Lord that evening. This is again a Victory for one more soul in our meetings for Moencopi. Now as soon as we received both of these women to our church at our communion, Marion gotten very sick. She lay very sick at her own home for about three or four days. Her husband do not seems to care to do anything for her. So after much prayer, I went up there to her home. And found her very low. I went to the government school nearby and call up the hospital doctors asking their permission to send Marion to the hospital. So they send the ambulance in which I send Marion away from her home. The doctors tell me, that if we had been waited another day, Marion would have been too late for the doctors. We were just in time; now Marion is home again; she is able to come to church. But she finds it hard to please her husband. Jackson her husband is very unkind to her; he is making it hard for his wife to live with him. He has been treating her in this manner even before she became a Christian. We are very sorry for Marion; we pray with her and seek to give her comfort from the word of God. Now, we are waiting upon the Lord what step we shall take next for Marion. The Lord will lead in this trial for Marion. But you dear people in our churches must pray for her. She needs your help in this, and I hope you will not fail her in her Christian life. Pray for us workers also, that we may have the wisdom to guide God's children as pastors of His flocks. And when the Chief shepherd shall appear, we must receive a crown of glory which shall not fade away. I-Peter 5:4,

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WHY A WEEKLY CHURCH BULLETIN?

There are at least three good ways in which our church is profiting by its use.

1. **It encourages early planning.** Orderliness is a Christian virtue. Early planning helps to avoid conflicts. Special events are then known to have the "right of way." Church meetings are then not as likely to conflict with family gatherings.

2. **It keeps absentees informed.** The same announcements made Sunday morning can be handed or sent to those unable to be present: the sick, the aged, students away at school, "boys" in service, or those unable to be present for other reasons.

3. **It makes a permanent record possible.** The pastor keeps a record of messages, invited speakers, special events, regular announcements. In this way any member can share these with him. Choice poems or sentence thoughts are made available to all.

—Walter H. Dyck in bulletin of the First Mennonite Church, Beatrice, Nebraska

MISSIONARY H. J. KLIEWER PASSED AWAY

The information of Brother Kliewer's death has just reached us. He passed away on January 3, in the early morning hours while asleep, at his home in Newton.

He was one our oldest missionaries, who had served his full time of forty years. This entitled him to pension for the last years of his life. His death leaves Mrs. Kliewer rather lonesome, because all her children are scattered far and wide in four states.

In behalf of the Foreign Mission Board our hearty sympathy is herewith expressed with the prayer for the Lord's comfort. He reached the age of seventy-one years and ten months.

—P. H. Richert, Secretary

Faith Of Our Fathers

The following letter was written on January 25 by L. J. Horsch, Treasurer of the Peace Committee of the General Conference:

Today there came a generous contribution for the C.P.S. program accompanied by a letter which in part reads as follows:

"I want to make the above sum a gift to the C.P.S. work in memory of my father, who left his material advantages in Russia and emigrated to America to give his children the advantage of religious freedom and freedom from military service. "This gift, of course, is over and above what I give to my own church to help her meet her quota. I am sorry I can't make the check ten times as large."

Some weeks ago I received another letter, unaccompanied by a contribution, in which the writer questioned the advisability of continuing the C.P.S. program. I regret that I did not have the letter above to quote in reply.

. . .At the time I write this there is a very noticeable decrease in the flow of contributions to the C.P.S. cause, but if you should publish this item, by the time of publication there may be a renewal of the rate of income which held during December, 1942, and until the middle of January, 1943.

WHEN WINTER COMES

By *Margaret Denison Armstrong*

My lovely tree is stripped by winter's wind,
And through these sunless days is bare and lone.
I will not mourn that for a little while
The fruitful days of summertime are gone.

For lo, retreating into seeming death,
The sap, with life and pow'r all-vibrant still,
Moves deeper down to feed each thirsty root
That stronger grows, in spite of winter's chill.

And so, unseen, the sluggish root below
Expands and deepens 'neath the frozen sod—
That springtime's bloom more beautiful may be,
The fruit more sweet—oh, miracle of God!

Since seasons in God's plan must come and go,
I must not shrink from sorrow's chilling breath,
That sweeps away the leaves of selfish pride
And brings me to a place of deeper death—

Where joy and even faith seem to depart,
And dull inertia tempts me to despair;
Knows this, my soul, that springtime yet will come—
With fragrant bloom and fruit of answered prayer!

MENNONITES and RURAL LIFE

By J. Winfield Fretz

RURAL CEMETERIES

Once in awhile it is a good thing for us to take time to think about the end of our individual life journeys and especially about the place in which we shall be laid to rest.

What Once Was

One of the most characteristic scenes of all earlier rural communities was the small graveyard not far distant from the peaceful little rural church. In my own home community a thing that added to the peace and quiet of the place was the presence of two or three sheep to crop the grass around the small stone markers. In addition to the church cemeteries one finds also a considerable number of individual family burial plots usually located along some quiet country road on the edge of a Mennonite farmer's field. These family plots often contain no more than ten or fifteen graves. But what stories these few markers can tell! What powerful sermons they can preach to one who to-day wanders there on a cool Sabbath morning all alone. They speak of courage, of faith, of firmness in life that makes us ashamed. They speak serenely, calmly, unhurried and undisturbed by the constant whirl in which we find ourselves.

What Now Is

There is a far cry from these individual church cemeteries to the modern municipal or commercial burial grounds. Instead of the small, intimate, and hallowed ground of the family cemetery one finds today the tremendously large, chillingly impersonal, and disappointingly secular atmosphere of the urban burial grounds. Not only is one impressed with the size and the impersonality but with the sense of being crowded. The great variety of markers, tombstones and vaults further gives the impression of competition for a last bid of man's recognition. In every section of the country corporations have now been organized to make a business of providing cemeteries. The commercial aspect of this business is concealed under the name of "memorial park." The beauty of these modern burial grounds is to be commended, but the commercial aspect is to be deplored.

Church and Cemetery

It seems to me there is something sacred about a cemetery close to a church. The two are inextricably related. To separate them is to disturb a hallowed intimacy. It is like breaking up a spiritual family. There is something strengthening about worshiping in a church where just a little way off one knows his forebears are at rest. There is a spiritual unity and a sense of on-goingness in such a situation that defies description. Individual church cemeteries are a spiritual asset to rural churches. It would be well to preserve them, beautify them, and cherish them as such.

WITH CHRIST ON THE EDGE OF THE JUNGLES

The above title is the name of a book written by Missionary S. T. Moyer, which the undersigned has recently read. It is interesting and informative. It shows in a vivid manner the impressions that experiences of both failures and successes made upon the life of the missionary.

The sixteen chapters of Moyer's book show anew what the gospel of Christ does for the poor and lowly. Verily, the text of Jesus' inaugural sermon at Nazareth is still applied and fulfilled: "To preach good tidings to the poor and to set at liberty those that are bruised," (bruised also by fear of evil spirits.)

Chapter nine, "With Christ Among the Lowly," has one's full sympathy. Chapter eleven, 'The Millstones of Poverty," makes the heart bleed. The last two chapters, "The Spirit of God on the March and "The Full River of God," cause rejoicing and thankfulness. Members of our conference should read the book.

Another thought: Those who have not read **Twenty-five Years With God in India** have missed something. Missionary P. A. Penner expresses the hope that after fifty years of service in India by our missionaries another book **Fifty Years With God In India** will be forthcoming. —C. Frey, Newton, Kansas.

(Both books can be had for **one dollar each.** They can be had from the **Mennonite Book Concern, Berne, Indiana,** or from the **Mennonite Publication Office, Newton, Kansas.** The book **Twenty-five Years With God In India** formerly sold for **two and one-half dollars.)**

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference.

Business Office, Mennonite Publication Office, Newton, Kan.
Editor ...... Reynold Weinbrenner, North Newton, Kansas
Subscription in advance, $1.50 .... Foreign, $2.00

Address all contributions and communications for this paper, and exchanges, to THE MENNONITE, North Newton, Kansas.

Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS.

DAILY DEVOTIONAL MESSAGES

By John Graber, North Newton, Kansas

(The Fervor of the Holy Spirit)

FEBRUARY 15—"... .*The effectual fervent prayer of a righteous man availeth much.*" Jas. 1:16b.

It creates *fervency in prayer.* Much of our praying is not real praying at all. There is such a lack of zeal and emotion. Men who possess the fervor of the Spirit can pray with such vitality that their prayers take Heaven by storm. Someone has said, "Prayer moves the Hand that moves the world." The Lord Jesus in the Garden of Gethsemane *agonized* in prayer before the heavenly throne. His was a direct communication with the Father. The Apostle Paul wrote to the church at Collosse, ". . .always *labouring fervently* for you in prayers." Col. 4:12. Our praying must be fervent if it is to be effective.

FEBRUARY 16—"*And daily in the temple and in every house, they ceased not to teach and preach Christ.*" Acts 5:42. This fervor produces *enthusiasm in service.* The early apostles were filled with divine enthusiasm. No obstacle was too great, no threat too terrifying to quench this undying zeal which they possessed. Their chief aim was to make known to the world that Jesus Christ is the Divine Remedy for man's need. They were not concerned as to what the world wanted, but rather, what the world needed. The same cold world exists today as the one which crucified the Christ. The gospel message has not gained in its popularity, but it *must* be proclaimed.

FEBRUARY 17—". . .*and they took knowledge of them, that they had been with Jesus.*" Acts 4:13. The fervor of the Spirit gives *effectiveness in testimony.* The source from which the apostles had drawn their boldness was their fellowship with Christ. They had experienced corporeal presence all the days that He went in and out amongst them, but now the Holy Spirit came—the "Comforter" whom Jesus promised to send. The disciples were with Jesus as each of us may be. This companionship had transformed their lives and the people knew it. Their words bore weight because their lives corresponded to the same. To be "With Christ" is possible for all of us. Not until a constant *being with Him* will our lives leave any impression upon those about us. The life of the individual is the most important agency for the spreading of the gospel in this world.

FEBRUARY 18—"*For the love of Christ constraineth us;*" II Cor. 5:14a. The Spirit's fervor gives *constraint in work.* The Apostle Paul explains in this phrase why his life and its aims were different from the ordinary man of the world. His life was under the influence of Christ's love. To the eyes of the world he appeared as a madman, but in the eyes of God he was the perfection of sober-mindedness. The love of Christ constrains the soul that is yielded to Him from finding its centre in itself. For all love makes the beloved the centre, and not the self. The Christ-centered life bows in glad submission to the joyous service of the Lord Jesus. Difficulties become easy, the impossible possible, the crooked things straight, and the rough places plain. The duty becomes delight, and self ceases to disturb.

FEBRUARY 19—"*And I will very gladly spend and be spent for you. . .*" II Cor. 12:15a. There is *spending in toil.* This is the law by which our blessed Lord lived while here on earth—"*The Son of man came not to be ministered unto, but to minister.*" *Spending and being spent* is an unmistakable mark of the man who is specially called to do Christ's work. There is an unspeakable joy in sacrifice. It is a fellowship with Christ in the very life of His that lifts us from time to time to the heavenly places. This is the spirit in which wrong is to be met, and suspicion, and contempt. The world says, "Stand upon your rights; vindicate your position; insist on all that you think is your due." But the Christian says, "Spend and be spent, spare not; life itself is not too much to give that love may triumph over wrong."

FEBRUARY 20—"*And Stephen, full of grace and power, wrought great wonders and signs among the people.*" Acts 6.8 R.V. It produces *graciousness in life.* "Graciousness is a celestial beauty which belongs to all virtue, and to all likeness in character to God," says Alexander Maclaren. This graciousness is brought into our hearts by the Holy Spirit. He communicates to the believer whatsoever things are lovely and of good report, whatsoever things are fair and honourable, and whatsoever things are worthy of praise. No method of modern culture can produce such a quality of character. It must be bestowed by the Divine Giver.

FEBRUARY 21—"*And be not drunk with wine wherein is excess; but be filled with the Spirit;*" Eph. 5:18. This fervor brings about *Spirit-filledness in the heart.* This term does not have reference to a filling such as pouring water into an empty receptacle. It is the penetration of the Divine Personalty into the human. Thus, the human soul becomes the habitation of God. To be filled with the Spirit is to have the Spirit fulfilling in us God's will. It is not a problem of getting more of the Spirit; it is rather the problem of the Holy Spirit getting more of us. A spiritual person, then, is one who is submissive to the Spirit to the extent that the will of God is accomplished daily in his life.

Sponsored by
the Young People's
Union of the
General Conference
EDITOR
R. Weinbrenner
North Newton,
Kansas

Mennonite Youth

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THE DEACON'S SON

By Wayne Yoder (Part One)

(From *The Youth's Christian Companion*)

Away up on the hill a shot sounded, then another and another. 'Lige Bain stopped and listened, trying to locate the sound. This was a hard thing to do, for the hill, covered with the pine forests, muffled and echoed the sound. 'Lige turned and looked back down the steep trail he had just climbed. Jason Tanner, following him up the mountain, was bent forward under the weight of his pack and his gun.

"Think those shots meant anything, Jason?" Elijah called back. "Three shots together, evenly spaced, and repeated. Sounds like a signal."

"Hard to tell," mumbled Jason. "Guess there's lots of hunters besides us in the hills now. Might be somebody just happened to shoot at a deer that way."

'Lige Bain, his ruddy face serious for a moment, turned over his doubts in his mind, as he brushed back the mop of red, wool-like hair from his eyes. Then as he stood there on a little promontory beside the trail, his keen grey eyes swept over the untouched forests beneath him. Those forests covered, like a rumpled green blanket, the mounded hills beneath them, where was interred all the violence that man had ever perpetrated there upon them. Now they showed no sign of man's rapacious hand. For a moment Elijah Bain put aside the doubts that had been gnawing at his peace, as the gigantic peace of the hills flowed in unto him. Beyond the immediate valley that lay far below him lay the huge hills slightly blued by the atmospheric haze. Beyond that, drawing his eyes out to the contemplation of vast spaces, lay another range of hills, bluer than the first; and then his eyes went on out to another and another, and still yet another range, each successive series showing a deeper blue haze than the last and giving tremendous perspective to the vastness. Elijah felt small out there, and was comforted.

A few woolly clouds moved carelessly over the scene, like a flock of sheep overrunning a new meadow of lush green grass.

"If I could paint a picture like that," 'Lige said aloud to himself. "If I only could, I would write underneath it, 'The mountains shall bring peace to the people.' "

Jason came then and stood beside him.

"What doest thou here, Elijah? After all, they're just mountains. Where do you think you are, up on Carmel or Horeb?" It was not altogether a joke, for a sting of sarcasm was in Jason's voice. Elijah grinned as he passed it off. It was not the first time he had heard allusions to his Bible name, but there was in his thoughts the presentiment that all was not well on this hunting trip.

He turned to the steep winding trail that led upward to the hunting grounds and, leaning his weight well forward against the pull of the pack straps pulling him back, he continued the climb. As he climbed, he he was thinking of the young man Jason climbing the trail behind him. Once they had been the closest friends. A long time ago they had been brown-footed boys romping through the fields and orchards together all content to be with each other, but now their companionship was a rare thing. Elijah wished he knew how to win back the younger boy's friendship.

It was then that the explosions came,—three of them behind him, repeated once and then again. With each shock he gripped his own rifle tighter, tensed into rigidity by the unexpected nerve-jarring concussions. He was steady enough on his feet, however, as he turned to face Jason Tanner.

"Why did you do that?" He asked. "Why, Jason?"

"Ha, ha, that jarred you, didn't it, Elijah?" laughed Jason in immoderate glee. "That wasn't the still small voice you was listening to. I guess that was more like the earthquake. Ha, ha, ha, ha!" And the echo of his laugh came back ribaldly from the steep mountainside across the valley. Then Elijah Bain knew that his doubts were justified.

"Jason," he called. "Jason—" and Jason quieted.

"You brought a bottle, didn't you?" It was a statement. "And those shots were signal shots, weren't they? Signals for you and Ranse Brasen to find each other? Weren't they, now?"

Under Elijah's reproachful insistence, Jason grew sullen.

"Well, what'd I want to come up in the brush for without something to have a little fun with? It's no fun to walk all day up mountains, and sleep on the hard ground and maybe not even see a deer, and nobody to talk to but a—a guy that's going to be a preacher. A guy like you that's always dreaming off across the mountains and quoting Scripture verses to himself."

In spite of himself 'Lige grinned at the allusion to himself, and Jason grew bolder.

"So I came prepared. Ranse Brasen is gonna meet me up the trail here. Sure, that was him that fired those first shots," he said defiantly. "You just go on and find you a Juniper tree to sit under and marvel at the beauties of nature all you want to, and Ranse and me will have a whopping good time."

"Liquor surely does something to a fellow," thought 'Lige, and he marveled at the change in the boy, once so frank and open-faced. Mentally he computed the amount of liquor Jason must have taken to bring him to that stage. It would probably cause violence to try to take it from him now, he decided. There was nothing to do just now but to go on to water and camp, as they had planned. Maybe there'd be a way later to get the boys straightened out before tomorrow. His legs lifted him and his pack steadily up the trail as he thought the situation over. Yes, it had been a mistake to give in to the Deacon's request:

"If Jason goes with you, 'Lige, I'll feel a lot better than if he goes with Ranse Brasen. Ranse Brasen's company wouldn't do him any good. As the Scripture says, 'My son, if sinners entice thee, consent thou not. Walk not thou in the way with them, for their feet run to evil, and make haste to shed blood.' " The Deacon's chin was quivering as he spoke. "I never thought that Jason would turn out like he has. I taught him much Scripture, and there was never a day that I didn't admonish him to live righteously. Neither have I been like Eli of old, who restrained not his sons, but I have tried to do as the Book says of the Lord, that whom 'he loveth he chasteneth, and scourgeth every son whom he receiveth.' Somewhere, though, I have missed it."

And as the Deacon turned his face away 'Lige could not help but smile at the Deacon's method of quoting Scripture, even while there was moisture in his eyes at the man's sincere grief. He remembered that he had wondered how much he dare say to this man who was so much older than he.

Cautiously then he had comforted the man as best he could and had made a frank suggestion, to which Deacon Tanner had agreed.

Unable after that to refuse to take Jason along hunting, he had said, "I'll be glad to have Jason with me, if he will go."

"He'll go all right," the Deacon had joyously accepted, "if I have to thrash the hide off his stubborn back."

So 'Lige had left the man, shaking his head at the Deacon's zeal.

Now they were out here in the national forest, a long hike from their autos, which had been left at the end of the road. As free as stray pups the boys would be if they got together, and as irresponsible, being away from all restraining influences, except what 'Lige could bring to bear. They were armed with their deer guns and had already demonstrated, by their wanton waste of ammunition, their inability to handle them properly. To crown their folly they had brought along strong drink, for 'Lige had no doubt that Ranse would also have some.

"They're more than likely to get themselves into some kind of trouble if I don't do something," he muttered to himself. "The Deacon may be grieved, and Jason may get hurt. But what to do?" And he glanced behind him back down the trail to where Jason was puffing along, trying vainly to keep up with the undissipated Elijah.

"If I can just wear him out a little more before Ranse Brasen and he get together—" 'Lige was hoping. It was then that he heard the rattle of rocks from the trail above.

It was not Ranse Brasen, however, but a uniformed Oregon State Forest Ranger. He pulled up his horse briefly as he asked 'Lige, "Did you fellows do some shooting a few minutes ago?"

'Lige glanced back briefly at Jason before explaining what had happened. The ranger was nobody's fool, 'Lige saw, as the man spoke, and noted that his eyes were busy sizing up both Jason and himself.

"The fellow your buddy here is expecting to meet is waiting just up the trail a little ways. Better try to keep an eye on the boys if you can, so they don't burn up the country." And the ranger rode on down the trail.

(To be continued)

FREE SAMPLE COPY

The **Junior Messenger** is a weekly paper written for children of the junior age group. It is issued by the Publication Board of the General Conference. If you would like to have a free sample copy sent to you or to one of your friends, then put the proper name and address in the blanks below, clip on the broken line, and mail to the **Mennonite Publication Office, Newton, Kansas.**

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SUNDAY SCHOOL LESSON

A. S. BECHTEL

February 21, 1943

Jesus the Good Shephard

John 10:1-5, 11-16, 27-30

The parable of the Good Shephard was probably spoken shortly after the healing of the blind man (chap. 9). Perhaps, it was indeed a continuation of the conversation at the time. The Pharisees claimed to be the shepherds of the flock of God and prided themselves on being almost infallible religious guides. They had put the man whom Jesus had healed of his blindness out of the synagogue. By this narrow-minded treatment they had proved themselves to be bad shepherds. They had opposed the true Shepherd and had spoken of him with contempt. The healed man had found the Good Shepherd, the door into the sheepfold. Jesus used this parable to portray these leaders as thieves, robbers, and as hirelings who had no heart concern for the sheep. His words apply equally forcefully to religious pretenders in our day.

Shepherd Enters Door of Fold, vss. 1-5

Robbers frequently tried to enter the fold to plunder the flock. They could not enter by the carefully guarded door. They entered to illtreat the sheep. These robbers represent religious teachers who make false claims and lead people astray. These Pharisees had gotten into the visible church, but not into the invisible one. The true shepherd enters by the door (vs. 2). He recognizes the divine way of salvation and leads the flock (people) in the right way. The sheep recognize him as leader and trustingly heed his call and follow him. Christ, the true Shepherd, leads his sheep that He may feed and protect them. Sheep will not heed a strange voice. Christians who truly know their Lord will not follow false teachers and leaders whose teaching and example are contrary to the spirit and teaching of Christ.

Christ the Door, vss. 6-10

Christ is the "door of the sheep" (vs. 9). Through Him alone may we enter into the kingdom of God and find satisfaction for all of our spirtual needs. The Jews were trying to enter through their good works and through keeping the Mosaic law and rabbinical traditions. They needed Christ just as does every one else. No other leader or religious teacher can take his place. Our salvation depends his redemption work. In Him we "find pasture." He gives to us the spiritual life and "more abundantly."

Christ the Good Shepherd, vss. 11-16

In this lesson section Jesus contrasts his conduct and love for the sheep with the attitude and conduct of the hireling. Christ is the *one shepherd* who *excels all others* in goodness. He was willing to give his life for the sheep because their eternal welfare demanded it. The Shepherd who was hired to herd another man's sheep did not have any personal love for them, and thought only of his own safety when danger threatened them, (vss. 12, 13). Jesus is speaking of the Jewish leaders whose motives were selfish and who would not sacrifice themselves in any way for Christ's beloved people. A true shepherd lives close to Christ and has a deep heart concern for the life and soul of every one for whom Christ died.

Christ is the *Good Shepherd* who did deliberately lay down his life to save the sheep, (vs. 15). Christ lives in intimate communion with the Father. His communion with his disciples is as intimate and complete. Christ's sacrifice was made for all sheep, for those also outside the Jewish fold, (vs. 16). Christ forsees the ingathering of the Gentiles who would hear his voice and many be numbered among his followers. All his followers together are to be one great company of Christians. All Christians have the same Shepherd; all are really his sheep. How blessed it would be if all could be willing to live as one flock without any hindrances to genuine Christian fellowship.

Christ the Sufficient Protector, vss. 27-30

Christ rewards the active trust of his sheep by his greatest gift. He teaches here that eternal life is a divine gift and not something which we can earn through good works. Christ is our all—sufficient protector. The bravest and most faithful shepherd may not be able at times to protect his sheep successfully. Those who trust in Christ's protection are always safe. He is more than a match for any foe. His Father is infinite in power, and no power can pluck us out of his hand. Christ and the Father are one, infinite in wisdom and strength. We may entrust ourselves into his hands with unlimited confidence and trust.

How can we detect false shepherds?

How do some sheep come to go astray and become lost?

In what sense do Christians not know the voice of strangers?

WANTED

Someone in each Mennonite congregation to sell our line of Everyday Greeting Card assortments, birthday and getwell assortments. This is an opportunity to earn money for yourself, church, or society. Good commissions paid. Remember, too, this will give you a chance to get in on the Christmas greeting card business also. Many earn as much as $100.00 in their spare time.

MENNONITE BOOK CONCERN
Berne Indiana

AN OPEN LETTER

We are very grateful for the fact that in spite of the growing program of the Mennonite Central Committee which has charge of the directing of the Mennonite relief work and the Civilian Public Service camps, it has never found it necessary to go into the "red." Enough money has always come from the various constisuency peace treasurers to pay the bills, which now are about $60,000 per month. This, we feel, has been a remarkable achievement and speaks well for the interest that the Mennonite people have had in the program.

I. The report of the Mennonite Central Committee up until December 17, 1942, gives us the following statistics:

1. **Boys in Camps:**

Total number of boys in C.P.S. camps	5,374
Total number of boys in hospital service	298
Total number of Menn. in hospital service	92

2. **Statistics on Mennonite Boys**

Menn. boys in M.C.C. camps	2,116
Menn. boys in Cooperative camps	30
Menn. boys in detached service	25
Menn. boys in other historic peace camps	19
Total number of Menn. in C.P.S. camps	2,190

3. Non-Menn. boys under M.C.C. direction 271

Total number of boys under M.C.C. direction 2,461

II. **Civilian Public Service Camps:**

1. There are now 17 camps under the direction of the Mennonite Central Committee. Of the 5,374 boys in the Civilian Public Service, 40.96 per cent are Mennonites, 12.44 per cent are Brethren, 7.86 per cent are Methodist, 6.93 per cent are Friends. The remainder is represented by other religious groups.

2. Of the two largest Mennonite groups—Old Mennonite and General Conference—the Old Mennonites have 953 boys in Camps, and the General Conference has 445 boys.

3. In order to support the present population in the Mennonite Camps it means 50 cents per month per member in all Mennonite constituencies for the three months from December 1, 1942 to March 1, 1943, or $1.50 per member for the three months.

The Peace Committee in the United States

(Members of the committee are: Ernest J. Bohn, L. J. Horsch, J. N. Smucker, H. T. Unruh, and Emil J. Waltner. The above is the first part of a letter sent out by the committee; the second part is to appear soon.)

EXTRA COPIES

There are available about 250 extra copies of the minutes of the last session of the Western District Conference. You can obtain needed copies by writing for them to Herbert Miller, Deer Creek, Oklahoma, or to the Bethel College Press, North Newton, Kansas. —Herbert Miller, Secretary

CORRESPONDENCE

SWISS MENNONITE CHURCH

Alsen, North Dakota

Greetings in the name of Jesus!

In the past year we were able to harvest one of the largest, if not the largest, crops we ever had. Rainy weather and a shortage of labor made the season long and hard, but we were able to gather in all. We are thankful for that. Recently the thermometer stayed below zero for ten days. It went as low as 40 degrees below. The last few days it has gone above zero now and then. However, the weather is more severe than it was last year. We also have more snow. However, most roads can be travelled by cars.

We have also been blessed spiritually. Yet one longs for greater blessings and feels that only mercy-drops have fallen. For the showers we plead. I herewith thank all the dear servants of God who came into our midst and served us with the bread of life. We very much enjoy these visits, and we sincerely hope that more will be able to come in 1943. We appreciate any Christian workers, and especially, those of our own conference. In December we had the privilege of having Brother J. J. Esau hold a short series of meetings, and we were very glad that he served us at the communion table. The following week Brother A. Warkentin brought us a few sermons, and these were also appreciated very much. One afternoon we had Bible study in German for those who understand it so much better than the English. This was a treat for our dear older people. We were very sorry that the weather was so unpleasant, so that we were not able to show more hospitality to Brother Warkentin. We sincerely hope that these brethren can come again soon, as well as all others who ministered unto us in the past year.

We also hope that all of our missionaries who are visiting the churches will not miss our little group in the far north. In the summer it gets pleasantly warm. If you can come then, you will not have to suffer from cold.

We had a number of weddings the past year, and Brother and Sister John P. Spenst celebrated their silver wedding anniversary. All members were invited to this last celebration and to one of the other weddings. Brother and Sister Spenst both gave very touching testimonies of God's leading in the past twenty-five years.

—*Minnie Kunkel, Corr.*

"Deeper trust in God produces greater courage to do hard tasks."

LITTLE FLAKES OF SNOW

A little thing like a flake of snow,
Can hamper traffic and make us go slow.
It makes children happy, cheerful, and gay,
While down it comes to light the way
Of cars and busses and people so free,
To make them ponder and think of Thee.
It comes in a spirit of life divine
Which tells us in wisdom He rules the kingdom
Of earth and all mankind.

—*Estella I. Vorheis*

« « JOTTINGS » »

—**Helpful Information:** Would you like to have a book which lists the names and addresses of all the ministers of the various Mennonite groups, and also the entire personnel list of our C.P.S. camps? If so, you can secure the **Mennonite Yearbook** and **Directory** from the Mennonite Publishing House, Scottdale, Pa., for 15 cents a copy or $1.50 per dozen postpaid. This book should not be confused with the **Year Book** which is issued in connection with **The Mennonite** and which contains general information about our conference as well as statistics. The latter **Year Book** can be had from the Mennonite Publication Office, Newton, Kansas, for 20 cents.

—**Nine churches** put in good-sized orders for the **Junior Messanger** in a period of about one month. This weekly paper for children has increased its subscription rapidly since it started.

—**The Brotherhood of the Bethel College Church** met recently around a common meal table. Brother Lester Hostetler, pastor, emphasized the importance of: 1. Declaring one's loyalty to the church. 2. Winning people to Christ. 3. Giving one's first and whole allegiance to Christ. Brother C. E. Krehbiel, President of the General Conference, told of churches that had burned notes recently and suggested that the brotherhood succeed in burning the note of the church parsonage debt. The debt is $4,000.00. The brotherhood has undertaken to pay the debt. Leo Brandt, teacher in the Newton schools, is the new president.

—**The First Mennonite Church, Beatrice, Nebraska,** has decided to put a cement floor in its basement. Older people who were at the General Conference in 1908 will, perhaps, remember what the basement was like. The auditing committee has been authorized to help all treasurers to set up individual bank accounts. The church is looking around for a teacher for its Bible school which it intends to open again next year. Walter Dyck, the pastor, recently attended a meeting of the Western District Peace Committee and spoke at a chapel service in Bethel College.

—**The Annual C.E. Banquet of the Eastern District** will be held in the meeting house of the Zion Mennonite Church, Souderton, on February 20. The Intermediate C.E. Union, instead of having its own banquet this year, has been invited to share in this. —Bulletin of Deep Run Church

—**Waldo R. Wedel, son of Brother and Sister P. J. Wedel** of North Newton, Kansas, has gone with a party of scientists on a three-months archeological expedition to Old Mexico. He is assistant director of the expedition and holds the position of Assistant Curator, Division of Archeology, United States National Museum, at the Smithsonian Institute in Washington, D. C. His father, who has been connected with Bethel College for many years, is now writing a history of Bethel College.

—**The all-school play of Bethel College** will be given on February 12 in Memorial Hall. The play portrays in a simple, eloquent, and reverent way the family life of Jesus.

—**David Toews** was operated on January 22 for the second time. He was given a blood transfusion. He will need complete rest for a while, so that he can utilize to the utmost his low energy reserves.

—**The Mennonite Cultural Conference** proceedings will be available for distribution within a few days. The publication contains the addresses given at this conference held at Winona Lake, Indiana, on August 7 and 8, 1942. The names and addresses of all those registered for the conference are included. In addition there is a summary of the program and proceedings of the first Conference for Administrators of Mennonite Colleges. The publication may be had from J. Winfield Fretz, North Newton, Kansas, for twenty-five cents.

—**Bluffton College:** Mrs. Mosiman was honored on her birthday recently by a tea, which students and faculty members attended. The Peace Action Club has started to canvass Bluffton for used clothing. This is then repaired and distributed for relief purposes. Collections of clothing will be made on Saturday afternoons. The Bluffton Sportsmen's Club is making plans for providing trees suitable for bird and animal conservation and for planting them on the college campus. The campus has been a state game reserve for a number of years. Already a large number of fox and gray squirrels are thriving there. Pheasants and rabbits are also seen frequently. Many song birds find refuge there in summer. Plans for a ten-week first aid course to be taught by the wife of Professor Sidney Hauenstein have nearly been completed.

—**Winton, California: J. P. Glanzer** greets the editor and readers with Psalm 91:2. He writes, "We are having rainy weather now. (January 25, 1943). We had a big wind here and a frost to about eighteen degrees. Most people here are busy pruning peach trees and vines. **Rev. Homer Leisy of Dallas, Oregon,** will hold meetings here February 3, 4, 5. His daughter, Dorothy, will assist him. **The Mennonite** is a blessing to us; may it continue to be so."

—From the annual report of the Burrton Mennonite Church, Burrton, Kansas, we glean that the membership fee has been abolished. Another plan of "The Giving of The Tenth" is to be tried. The membership stands at 133. In the past year letters were sent to absentee members. Those who did not reply in six months time were dropped from the list.

—The Year book of the **Inman Mennonite Church, Inman, Kansas,** opens with an interesting picture of its meeting house and a schedule of services. This church has the worthy practice of electing correspondents to **The Bundesbote** and **The Mennonite.** It has a mixed choir and a Junior choir. All eleven boys who have been drafted are in C.P.S. camps. In it is also a complete list of offerings for 1943, including offerings for the Publication and Education boards, two boards sometimes overlooked. The name Wiens leads in the church membership list, being mentioned twenty-three times. The church membership fee is three dollars per member.

—The Annual Report of the **Walton Mennonite Church, Walton, Kansas,** is before me in a very neat, business letter size form. This size and make-up is very convenient for filing. On the first page is an interesting history of the beginning of this church which was eight months old on February 7, 1943. One of the main motions reads: "That we take the offerings of every fourth and fifth Sunday of the month, of which one-half will be given to the various benevolent causes; four Sundays to C.P.S.; four Sundays to Foreign Mission Board; two Sundays to Board of Education; two Sundays to Board of Publication; two Sundays to Home Mission Board and two Sundays to Emergency Relief. The church has a correspondent to our church papers and has also adopted the 100 per cent church paper plan. Ronald von Riesen, a son of the First Mennonite Church, Beatrice, Nebraska, is pastor.

The Annual Report of the **Menno Mennonite Church, Lind, Washington,** has very clear print and in a legal letter size. This church also has a Mennonite paper in every Mennonite home. Ten members were placed on the inactive list during the past year in accordance with the constitution. "Back to School and College Day" was one of the special days observed. There were no church services on the Sunday that most of the members attended the Pacific District Conference. Nineteen young people went to the retreat. Willard Jantz, Marie and Viola Franz are attending Bethel College. Seven members are in the teaching profession. A chart of church giving, which is one of the clearest the eidtor has seen, shows marked increases from 1941 in practically all lines of activity.

—A program given by the **music and dramatics departments of Bethel College** on the evening of February 1 was very well received by a large audience.

—**Eicher Mennonite Church, Noble, Iowa:** At our Christmas program Carel Johnson spoke on God's greatest gift, His son Jesus Christ. The mission society sent thirteen boxes to the boys in camp for Christmas. It also collected and sent away 133 pounds of clothing for European relief. We are still without a pastor. No seminary to go to? Several pastors from the community have filled our pulpit. When Miss Kuyf visited us she renewed within us a more earnest zeal to pray for our missionaries and their work —P. P. Graber Corr.

—**Walter A. Gering**, pastor of the Eden Mennonite Church, Moundridge, Kansas, recently conducted evangelistic services in the Hoffnungsau Mennonite Church.

—**A church correspondent writes:** "I wish some plan could be worked out so that every Mennonite would have the privilege of reading **The Mennonite** . . . I think the quarterly supplement is a great advancement in showing the contributions of our various churches."

—**Lorraine Avenue Mennonite Church, Wichita, Kansas:** The Young People's C.E. has made itself responsible for sending the church bulletin to the men in camp. The Friendship Circle furnished linens for two boys which left for C.P.S. camps recently. On the back of the January 24 bulletin this church listed its proposed budget. Then it provided a blank in which the member could indicate how much he planned to give in the coming year. This seems like a systematic way of planning. A budget of $1,777.78 was adopted at the annual meeting. If every member would pay one dollar every month then the budget could be met, states the bulletin.

—**The Gnadenberg (Whitewater, Kansas) C. E. Society** had an interesting C. E. program on January 24. Topics had been prepared by all of our boys in camp. We have five boys in C.P.S. camps. (These are all that have been drafted.) The subjects of the articles sent in by the boys were: "Goals for C.P.S. Camps," "Children of God Are To Be Peacemakers," "Those That Take the Sword Shall Perish," "Christians Are To Overcome Evil With Good," and "Christ's Example."

—**Wayland Mennonite Church, Wayland, Iowa:** We had a joint meeting with the Eicher Church to hear Wilhelmina Kuyf. She gave a clear picture of conditions in occupied China and also an encouraging report of how the Chinese Christian leaders carry on the good work since the foreign missionaries can no longer work with them. On January 24 all church officers were installed.

—Mrs. C. K. Schantz, Corr.

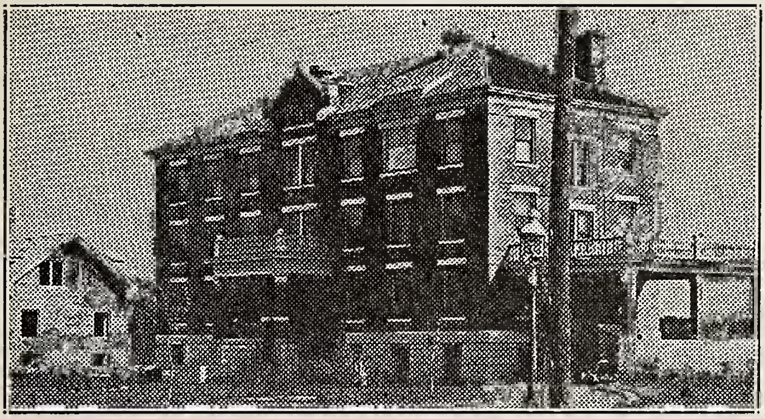
—**Zion Mennonite Church, Souderton, Pa.,** will observe February 14 as Home Coming Day. A conference program in the afternoon will include greetings from the ministers of the conference. J. E. Hartzler is the speaker for the anniversary week.

—**Inman Mennonite Church, Inman, Kansas:** Brother and Sister J. K. Warkentine and son John went to California to attend the funeral of son Jake. Eleven of our boys are serving in C.P.S. camps. Two more boys are leaving: Walter Martins to Fort Collins, Colorado, and Carl Neufeldt to Hill City, South Dakota. Brother and Sister George Plett were baptized recently.

Some of the **year book reports** must wait longer, for there is too little space in this issue.

The Bethel Deaconess Home and Hospital Society, Newton, Kansas

At the thirty-ninth annual meeting of the Bethel Deaconess Home and Hospital Society in session at the First Mennonite Church in Newton, Kansas, on February 9, 1943, special recognition will be given to the fortieth anniversary of the organization of the society on March 13, 1903. On that date, the directors of Bethel College made application to the secretary of state at Topeka, Kansas, to form a private corporation in order to establish and maintain deaconess home and hospital under the auspices of the Mennonite church of North America through the agency of this corporation.



Bethel Deaconess Hospital as first Constructed

The following men signed the charter which was submitted with the application for incorporation:

Abraham Ratzlaff, Moundridge, McPherson County, Kansas
Abraham Baumgartner, Halstead, Harvey County, Kansas
H. Banman, Canton, McPherson County, Kansas
Jacob Isaac, Moundridge, McPherson County, Kansas
J. W. Regier, Elbing, Butler County, Kansas
B. Warkentin, Newton, Harvey County, Kansas
J. J. Krehbiel, Newton, Harvey County, Kansas
G. A. Haury, Newton, Harvey County, Kansas
David Goerz, Newton, Harvey County, Kansas

Of these men, Jacob Isaac of Moundridge is the sole survivor, and, God willing, he will take part in the short anniversary observance.

The directors of Bethel College took the first steps toward renewing the deaconess service in the Mennonite church on May 29, 1901. By 1903, considerable interest had been awakened; plans were being made for the erection of a deaconess institution in connection with Bethel College, and there was a fund of approximately three thousand dollars on hand for this purpose. Three sisters had volunteered for the work and were being trained for the service. (Frieda Kaufman, Agnes Harder, and Agnes Isaac.)

The plan to establish a deaconess institution in connection with Bethel College met with considerable opposition, and the newly organized society did not meet for further action for two years in order to await the clarification of the situation. On April 12, 1905, the men who signed the charter called the first general meeting of the forty-five members of the society; and the charter was adopted with the provision that the words, "In connection with Bethel College," be cancelled, and the society has functioned since as an independent organization.

This year, 1943, also marks the thirty-fifth anniversary of the dedication and opening of the Bethel Deaconess Hospital on June 11, 1908. The original hospital building received additions in 1913, 1930, and 1939. It is well-equipped and has a bed capacity of seventy-five.

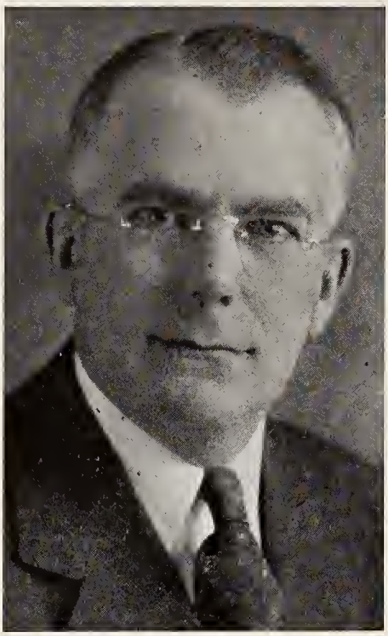
The school of nursing connected with the hospital is fully accredited by the state of Kansas and by the American Red Cross. It has forty students enrolled who are housed in Sarepta, a separate building which was completed in the fall of 1942.

The Bethel Deaconess Home was built by Mrs. B. Warkentin as a memorial to her husband and was presented to the society on December 26, 1910. In 1916, Mrs. B. Warkentin and her children, Mr. and

Bethel Deaconess Hospital as it is now

Mrs. M. L. Alden and Mr. and Mrs. C. B. Warkentin, enlarged this home, adding not only to its capacity but also to its comforts.

In 1911, at the request of a few friends from Mountain Lake, Minnesota, a sister was stationed there to care for the sick in that community. Friendship and mutual trust were established between the Bethel Deaconess Home and Hospital Society and the people of Mountain Lake and vicinity. By 1927, the service to the sick and aged in Mountain Lake was centered in three buildings, a fire-proof, modern hospital, a commodious new home for nurses, and a well-functioning home for the aged. By 1930, a number of young women who were trained as nurses were available for service in the community. The friends there then asked to form a separate society, to procure a charter, and to carry on the work independently. The institutions have prospered under the blessing of God.



H. J. Andres,
administrator of the hospital

The efforts of many years toward establishing a home for aged in Newton was crowned with success, and on May 9, 1926, the Bethel Home for Aged was dedicated to God for service. It has offered the comforts of home and care to many in need of its shelter since that day. It can accommodate thirty-five guests and is usually filled to capacity.

On November 1, 1932, on the eighteenth anniversary of the birth of Mrs. B. Warkentin, the beautiful home of the B. Warkentin family, located on East First street in Newton, was presented as a gift to the Bethel Deaconess Home and Hospital Society to be used as a home for retired deaconesses. This home has been dedicated as a memorial to Mrs. B. Warkenten who was a close friend of the deaconess institution for more than twenty-four years.

The present officers of the Bethel Deaconess Home and Hospital Society are; Rev. J. E. Entz, president; H. E. Suderman, vice-president; Rev. H. J. Dyck, secretary; and F. N. Funk, treasurer. Sister Frieda Kaufman is the deaconess mother of the sisterhood, and Sister Helena Entz is sister-in-charge of the home for aged. Mr. H. J. Andres has been the administrator of the hospital since September 1, 1938.

A Memorable Day Was June 11, 1908

Let us step back in time! As late-comers we enter into the meeting house of the Newton Mennonite Church on June 11, 1908. We must hunt for a seat, for practically all places are filled by visitors from near and far. We listen to the following men: J. H. Langenwalter, Elder J. Toews, Elder Abraham Ratzlaff, and Pastor Jentz, Superintendent of the Evangelical Deaconess House, St. Louis, Missouri. Frieda Kaufman, Katharina Voth, and Ida Epp are ordained to the deaconess service by Elder D. Goerz.

At the dedication of the hospital in the afternoon Mayor Grove says, "I hereby wish to thank you people for this institution which you have built in our city. The origin of all giving finds its origin in God, and true goodwill expresses itself in blessing." Speaking in behalf of the doctors of Newton, Dr. Axtell says, "I am ready to give my right hand to this institution which is an honor to us." Pastor Jentz bases his message on I Kings 8:28,29. Pastor Ewert of the Presbyterian Church also speaks. Rev. J. W. Regier had led in the "Einleitung" that afternoon, and Elder D. Goerz speaks the prayer of dedication, basing it on Psalm 127:1. The offering amounts to a little over $800.00. Many enroll as new members of the Hospital Society before they leave for home. (The above is based on material given in the Christlicher Bundesbote of July 9, 1908. The direct quotations are rough translations from the German.—R.W.)

Bethel Home for the Aged

Prof. Melvin Gingerich
North Newton
Kansas

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVIII NORTH NEWTON, KANSAS, FEB. 16, 1943 NUMBER 7

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized January 22, 1919.

A LIFE OF DEVOTION AND SERVICE

Henry J. Kliewer, son of John P. and Aganetha (Foth) Kliewer, was born in Russia on April 9, 1871. At the age of three his parents with the entire family migrated to America. They located about ten miles east of Newton. It was in this vicinity that he spent his childhood and youth. When but a lad of eight years his mother's death brought a change in his life. At her grave a friend said to him, "Your mother has gone to be with Jesus. If you trust Him, and do as she has taught you, He will take care of you till you meet her in heaven." Thus began a life of devotion and service.

Missionary Henry J. Kliewer

In spite of many difficulties he secured his education in the public schools, and later at the Halstead Seminary and Academy. He was baptized on May 26, 1890, and became a member of the Gnadenberg Mennonite Church.

It was his early desire to become a missionary. A few days after graduating from Halstead Seminary, he was on his way to Oklahoma to fill the position of a teacher in the mission school at Darlington and Cantonment. After a few years in that capacity he went to Canada where he also taught. Ill health necessitated his return to a warmer climate, so he continued teaching in Kansas. After these experiences he felt prepared to enter active mission work, and was ordained as a missionary by the Rev. R. Petter May 15, 1898. He answered the call of the Foreign Mission Board to start a new station among the Red Moon Indians near Hammon, Oklahoma.

On August 31, 1899, he was united in marriage to Christiana Horsch and they founded their first home at the Red Moon Mission station. Of his five children born into the home four are still living.

He was ordained as elder April 13, 1902. He has seen forty years of active missionary service among the Indians of Oklahoma. All those who are acquainted with mission history will know that such an undertaking is connected with much prayer and full consecration to the work. He must have had discouragements, but among his papers we read, "The Lord has guided and blessed us during these forty years with the Indians."

Because of his wife's ill health he retired to Newton in 1936 where he has since made his home. He transferred his membership to the First Mennonite Church November 27, 1937. He passed away peacefully while asleep early in the morning of February 3, 1943.

He is survived by his wife; three daughters, (Martha), Mrs. A. G. Linscheid, of Cleveland, Ohio; (Linda), Mrs. R. van der Smissen, Ely, Nevada; (Ruth) Mrs. P.R. Linscheid, Attica, Kansas; one son, Milton Kliewer, Bartlesville, Oklahoma; four grandchildren and three sisters, Mrs. Agnes Ewert, Drake, Saskatchewan; Mrs. J. J. Schmidt, Newton; Mrs. J. H. Harms, Newton. Besides the immediate family he will be missed by his fellow missionaries and many friends in Newton and elsewhere.

His life was a continual victory. His death only ushered him into the heavenly home where he pursues in a more complete measure his labors for his Lord, whom he so gladly and humbly served on earth.

Funeral services were held Saturday afternoon, February 6, at 2:30 o'clock from the First Mennonite Church with the following ministers officiating; J. E. Entz, A. Warkentin, P. A. Penner, and P. H. Richert.

Interment was in the Greenwood cemetery.

An Energetic Youth: How Are We to Direct It?

By J. C. Kaufman

When an infant is born into a home a bundle of problems come with it. Problems of which the young parents were not conscious heretofore. As the child develops and grows the problems develop and grow with it.

These problems do not remain the problems of the home only, but gradually become the problems of the Sunday School, the church, and the higher institutions of learning. The problems which began as individual problems have thus become a general problem, and these problems increase or decrease with the trend of the time.

I believe, therefore, that the problems which are confronting us in our day, as to the guidance and the direction of our young people, are more vital and more serious than they were at any time in history, because of the abnormal and chaotic conditions the world over, and in every sphere and on every field, the religious included.

The spirit of the present age has, to a certain extent, gripped old and young, but our youth is more affected by this spirit because of their idealism. They are easily affected with something striking, something fanciful.

The Danger of Emphasizing Leadership

We are living in a day in which the need of leadership is very prominent. Educational institutions the world over, ours included, see this need of leadership. Therefore, phrases like these are very common: we must create leadership among our youth; we must educate our young people to become leaders. This idea of leadership has alarmingly gripped some of the young people even to an extent where it may prove disastrous for the world in general as well as for the church.

We all are aware of the fact that leadership is necessary; someone will have to take the responsibility after we are gone, if the Lord tarries. And especially is wise leadership necessary in the chaotic conditions of the world as well as the church. When this objective of creating leadership among our youth became so prominent, I was interested in one thing and that was, the reaction, the bearing which this may have upon the youth. Here is an observation: I happened to be in a community just at the closing exercises of a large school. A large class of fine young people graduated. The motto this graduating class had chosen as the motto for their future life was, "We will lead but we will never follow." Think of it if we turn loose several millions of young people into our country, into our churches, into our homes, inexperienced, energetic with a big amount of surplus energy with such a motto or view in mind.

Leadership is necessary, but the best leaders the world as well as the church ever had were those men and those women who were trained first of all to be obedient and submissive followers and especially obedient to the parents. We must therefore before we can create effective leadership create followership, obedience and submission.

I mention the above incident to show to you how the spirit of the age takes a hold of some of our young people and how here and there the mask is lifted, and the spirit is exposed. Questions arise in my mind as to why this is so, and I turn to the Word of God for an answer, and I read: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy. Without natural affection, truce breakers, false accusers, incontinent, fierce despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away. For the time will come when they will not endure sound doctrine, but after their own lusts, shall they heap on themselves teachers, having itching ears." II Tim. 3, 1-5:4,3. In passages like these I find the answer to my questions.

The Virtue of Obedience

You have noticed that the Apostle Paul mentions disobedience to parents. This is a mark of our present age. I wish to say that I had ample opportunity in my itinerant work for observations along this line. I have been in many homes where I said to myself: "In this home the parents are quite obedient followers. Quite frequently the father who had lost all control over his children, confided his troubles in me, and often with tears. I plead with you that before we create an egoistic spirit of leadership, let us above anything else create a spirit of followership, of obedience, and submissiveness. My Bible has much to say on obedience and submissiveness, but what has it to say on creating leadership? My Bible says God gives the leaders. See Eph. 4,11-14. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."

(Continued on page 3)

FOREIGN MISSIONS

P. H. RICHERT, Secretary

"THIS MOUNTAIN SHALL BE REMOVED"

A number of us brethren were gathered at Saraipali, about seventeen miles from our Basna mission station, for a church business meeting. Night came and our Brother Tunglu, a rather weak Christian brother, and I were to sleep on one side of the house, outside, and several other brethren were to sleep on the other side of the house. I made my bed, and then said to Brother Tunglu, "Let's go and have evening prayers on the other side of the house with the rest of the people." We did.

When we came back Tunglu's blanket was gone. The only one he had, not only the only one he had along, but the only one he possessed. We had seen no thief. We hunted, but found no trace of it. Finally Tunglu said, "Let go, I will sleep without it." I lay down on my bed then, and he came to his bamboo mat (fishpole mat) and knelt down, with face on the mat, and prayed earnestly for strength to endure hardships, and for love towards all men. Then he picked up a brick from nearby and put it under his head for a pillow and soon was sound asleep. The mountain had been overcome.

I lay awake a long time yet, wondering what I would have done if my bedding had disappeared. Here I am in a country far from my native land. I am here to help build a church against which the gates of Hades shall not prevail. Yet this Christian brother taught me a lesson. (The next morning the blanket was found. A young dog had dragged it into a rice field not far away.)—*John Thiessen*

ITINERARY FOR SISTER KUYF
Continued

March	2-3	Perrytown, Texas, Mr. J. D. Wiebe, Waka, Texas
	4-5	Liberal, Kansas, Rev. Marvin Eck
	7-8	Kismet and Montezuma, Rev. Victor Graber, Plains, Kansas
	9-10	Hanston, Rev. A. S. Bechtel
	11-12	Ransom, Rev. A. Albrecht
	14	Pawnee Rock, Rev. J. B. Schmidt
	15	Arlington, Rev. Geo. Kopper
	16	Bethany, Kingman, Kansas, Rev. E. J. Neuenschwander, McPherson, Kansas
	17	Kingman, Mr. Marvin Schrag
	18-19	Pretty Prairie, Rev. P. P. Tschetter
	21	Hutchinson, Rev. H. C. Dirks, 725 E. 7th St.
	22	Medford, Rev. Albert Schmidt
	23	Deer Creek, Rev. Herbert Miller
	24	Enid, Rev. Henry Harder
	25-26	Meno, Rev. H. U. Schmidt
	28	Goltry, Rev. J. W. Bergen
	29-30	Orienta, Rev. August Schmidt
	31-32	Herold, Rev. J. R. Duerksen, Bessie, Oklahoma
April	1-2	Bergtal, Rev. H. Hege, Corn, Oklahoma
	4	Sichar, Rev. Menno Kliewer, Cordell, Oklahoma
	5-6	Gotebo, Rev. Noah Unruh
	7-8	Carnegie, Rev. Rud. Schmidt
	9	Geary, Mr. John Warkentin
	11	Bethel, Rev. Henry Funk, Hydro, Okla.
	12-13	Inola, Rev. Sol. Mouttet (go via Tulsa)
	14-15	Wichita, Rev. P. E. Frantz, 655 So. Lorraine
	18	Colby, Rev. J. H. Epp
	20-21	Vona, Colorado
	22-23	Madrid, Nebraska, Rev. Jac. F. Sawatzky
	25-26	Henderson, Nebraska, Rev. A. W. Friesen
	27-28	Beatrice, Rev. Walter H. Dyck, 1408 N. 9th St.
	29-30	Beatrice, Mr. Wm. Andreas, Jefferson St.

Since the connections for traveling are often not the best, we have given to most churches two days. The churches may decide whether they wish one or two services. Sister Kuyf will be ready to speak also to the sewing societies, and to make house visits. Then she will also need some rest.

If a church finds its date not suitable, please, inform the secretary.

—P. H. Richert, Sec.

(continued from page 2)

Such young people who have broken loose from all restraint in the home join our churches and enter our schools. I question, are such in the proper state of mind to be filled with the spirit of leadership?

This is one side of our problem today as to the direction of our energetic youth. But the problem of guidance does not involve only young people who have broken loose from all restraints in the home, church, and school, it includes also our splendid, modest, obedient young people. They look up to us for direction. How shall we direct them in a world of chaos and surrounded by dangers to the soul? How shall we train them so as to reach the highest standard of efficiency in the Lord's cause?

(to be concluded)

AN OBLIGATION

"Freedom of conscience is a foundation stone of our Democracy. Consequently. we must respect the attitude of those persons who honestly and sincerely, on conscientious grounds based on religious training and belief, object to participation in war. The fact that such persons form but a small minority of our citizenry and that we disagree with their position, does not effect our obligation to recognize and respect their convictions."

—Francis A. Biddle, The Attorney General, Washington, D.C.

MENNONITES and RURAL LIFE

By J. Winfield Fretz

ON CHURCH UNITY

Recently I heard of a small rural community of about 700 people in which there were four churches. Each church was so weak it could not support a full time minister. The school superintendent, who had recently come there, suggested that by combining all of the churches one fairly strong church could be maintained. Church unity was freely discussed and a good deal of enthusiasm aroused for the idea. When it came down to the point of action the enthusiasm waned and pettiness prevailed.

The Church of God people maintained that there was, after all, only one true church and that was the Church of God. The Baptists were interested in unity but claimed that all true Christians really must baptize by immersion. The Methodists happily offered their church as the most likely to satisfy all groups and, after all, the bishop would never agree to allow any other group to take over the building. The United Brethern advanced the plausible suggestion that if all of the Christians in the community formed one body they would in fact be United Brethren, so it would be well to merge with them from the beginning. These attitudes prevented the formation of a unified group, and today there is a fifth church as a result of a split in the Baptist church.

A Lesson For Mennonites

I wonder how many times a similar situation prevailed in rural communities where four or more Mennonite bodies were formed because of small differences of opinion and a lack of appreciation for the larger good. Certainly there is hardly a justifiable reason for the existence of seventeen varieties of Mennonite churches today. Many times there is so little difference that members in each group can't tell what the distinctive teachings are until they consult one of the church fathers or a history book. This fact is repeatedly discovered by the boys in the C.P.S. camps who come from every branch of the Mennonite Church. They are frequently amazed at the similarity of their beliefs and the points of doctrine.

The inspiring thing to witness in these camps is the way the boys from the various churches get along well with each other. They may still hold to certain practices and beliefs that vary one from the other but this does not prevent them from working and worshiping with each other. Not only do they work and worship together but they come to understand and appreciate each other's point of view and respect the person for his sincere convictions.

Would this not be a fine lesson for the communities back home where differences are cultivated and continued decade after decade simply because of a lack of effort to try to understand, to discover, and appreciate each other's convictions? Perhaps our young men can make this contribution toward greater unity when they return from their present areas of service after the war.

WANTED

Someone in each Mennonite congregation to sell our line of Everyday Greeting Card assortments, birthday and getwell assortments. This is an opportunity to earn money for yourself, church, or society. Good commissions paid. Remember, too, this will give you a chance to get in on the Christmas greeting card business also. Many earn as much as $100.00 in their spare time.

MENNONITE BOOK CONCERN
Berne Indiana

OUR CONTRIBUTORS

John C. Kaufman is pastor of the Emmaus Mennonite Church, Whitewater, Kansas. Formerly he served as traveling minister in the Northern District Conference and as a worker in the Pacific Conference. He has taught in the Bible Department of Freeman Junior College and has also solicited for this school. He served the Hoffnungsfeld Mennonite Church, Moundridge, Kansas, before accepting his present pastorate. Elder Christian Kaufman of Marion, South Dakota, was his father. Brother Kaufman now has a son in the C.P.S. camp at Weeping Water, Nebraska, who edits the camp paper.

Paul Goering, Senior at Bethel College, is from Moundridge, Kansas, where his father is a banker. His father is also a member of the Bethel College Board of Directors. Paul is Chairman of the Peace Committee of the Western District Christian Endeavor Convention and has been active in arranging peace rallies in churches.

Correction: Edward Yoder is not the author of the book **For Conscience Sake.** Sanford Yoder is the author of this book. However, Edward Yoder is the author of booklet number three of the series **Mennonites and Their Heritage.**

TO THE WOMEN OF OUR CHURCHES

Please, note that the World Day of Prayer is to be observed on March 12 this year. Now is the time to order program booklets at two cents each or one hundred for two dollars for community and interdenominational meetings. Order them from The United Council of Church Women, 156 Fifth Avenue, New York, N. Y.

—The Executive Committee of Women's Missionary Association, Mrs. W. C. Voth, Sec.

DAILY DEVOTIONAL MESSAGES

By John Graber, North Newton, Kansas

("Thou hasts" of Psalm 30)

FEBRUARY 22—*"I will extol Thee, O Lord; for Thou hast lifted me up, and hast not made my foes to rejoice over me."* Ps. 30:1. *"Thou hast* lifted me up." (*Salvation).* The Psalmist extols the Lord. That is, he wishes to give utterance to his gratitude in the best possible way of expression. Throughout this Psalm David enumerates the various reasons for which he "extols" the Lord. The first great benefit is salvation. God's Grace through Christ has lifted us from the pit of hell, from the pool of iniquity, and from the ditch of corruption. God was not obligated to save any man. Man forfeited his blessings in the Garden of Eden when he disobeyed God's command. But God, in spite of it all, provided a way of redemption.

FEBRUARY 23—*"O Lord my God, I cried unto Thee, and Thou hast healed me."* Ps. 30:2. *"Thou hast"* healed me. (*Sanctification).* Healing energy flows form the Divine hand. God is the best physician, even for our bodily infirmities. If our watch is out of order, we take it to the watchmaker; if our body or soul be in an evil plight, let us resort to Him who created them. Nothing can heal our spiritual diseases but the touch of the Lord Jesus. If we but touch the hem of His garment, we shall be made whole. Sanctification is the second aspect of the work of Christ in this world, justification being the first. Sanctification is a work accomplished *in us.* Whereas, justification is a work accomplished *for us.* The health of the soul consists in holiness. God declares the sinner righteous in order that He may restore him to holiness.

FEBRUARY 24—*"O Lord, Thou hast brought up my soul from the grave. . ."* Ps. 30:3a. *"Thou hast* brought up my soul from the grave." (Revised). The Psalmist tells us here that he has descended to the brink of the grave and yet he was restored to tell of the forbearance of God. The restoration that God afforded, David likened to a resurrection from the grave. A parallel passage which conveys the same thought is Ps. 23:3a, "He restoreth my soul." It is God's "quickening" and "restoring" work for which David offers praise. The Good Shepherd not only gave His life for the sheep, but He leads them day by day. When one goes astray He restores and chastises. Jesus said, *"What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it."*

FEBRUARY 25—" *. . .Thou hast kept me alive, that I should not go down to the pit."* Ps. 30:3b. *"Thou hast* kept me alive." (Preservation). Again we must turn to Christ's words: *"My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."* John 10:27,28. If God preserves our physical life, how much more may we expect Him to preserve the Spiritual. The word "preserve" reminds us immediately of Ps. 121:5a, 7: "The Lord is thy *keeper*. . .the Lord shall *preserve* thee from all evil: He shall *preserve* thy soul."

FEBRUARY 26—*"Lord, by Thy favour Thou hast made my mountain to stand strong . . ."* Ps. 30:7a. "*Thou hast* made my mountain to stand strong." *(Established)* King David prospered in his domain by the hand of the Lord. His wealth had secured for him a stability which he compared to a mountain. He considered himself fixed and established. In the realm of the church there are many individuals who seem to be unstable. They're always in doubt about something. They really don't know where they stand. They are not established spiritually. But the individual who has received Christ as Saviour and has entered into newness of life with Him, knows of a certainty his position.

FEBRUARY 27—*"Thou hast turned for me my mourning into dancing. . ."* Ps. 30:11a. *"Thou hast* turned. . . mourning into dancing." (Exultation). Here the Psalmist names another benefit of the grace of God. The mourning is not simply turned into peace and quiet, but more than that. It is turned to dancing, to joy and mirth. God loves to do wonders for His creatures. He would bless every man with His salvation. But man's stubborn will does not permit Him. The Lord delights to do the unexpected. He lifts the sinner from the pit of sin, and looses his bonds. He showers upon him blessings of peace in place of former confusion, light in place of darkness, and joy in place of sorrow.

FEBRUARY 28—*"Thou hast put off my sackcloth, and girded me with gladness."* Ps. 30:11b. *"Thou hast. . .*girded me with gladness." *(Separation and Gladness).* The Lord removes the sackcloth of human sin and defilement. Not only does He purify the soul, but He clothes it with a new garment—*gladness.* Many a man possesses only shabby garments in this world, yet around his heart he may be clad with a royal vestment bestowed by God Himself. On the other hand, there are those who wear only the most expensive garb. Yet, towards God they are poor, naked and wretched. They are destitute of the robe of "gladness." There is no reason why God's children should not be seen with gladness on their faces at all times. Christ's salvation brings joy to the full. *"Whom having not seen ye love; in Whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory."* I Pet. 1:8.

CENTRAL CONFERENCE ACTIVITIES

Rev. Wm. B. Weaver, Editor, Danvers, Illinois

The year book of The Central Conference of Mennonites has just been issued, (1943). Rev. R. L. Hartzler of Medaryville, Indiana, is the editor. Copies can be procured from his office for twenty cents if anyone is interested. This year book contains directories of our conference organizations as well as of the ministers of the conference. It contains annual reports of the various reports of our institutions and activities for the year July 1, 1941, to June 30, 1942. There is also a historical "In Memoriam" of Rev. Emanuel Troyer written by Wm. B. Weaver.

The annual meeting of the delegates of the Old People's Home at Meadows, Illinois, was held January 7, 1943. This is a cooperative work of our conference and the Defenseless Mennonites. This home was built in 1922. On May 20, 1923, it was dedicated. Since January 1, 1925, Rev. and Mrs. George Gindy have had charge of the work. They care not only for the physical, but spiritual needs of the old people. The reports at the annual meeting were very encouraging. A fund is being built up to build another wing to the home. The capacity of the home now is about twenty-two.

The other annual delegates' meeting held in relation to our institutions was that of the Mennonite Hospital at Bloomington, Illinois. This hospital is the cooperative work of our conference, Defenseless, and Old Mennonites. These groups are represented on the board. The meeting was held at the Normal Mennonite Church. The Ladies Auxiliary of the hospital met in a separate session in the afternoon.

The superintendent of the hospital, M. O. Hoover, reported 2,165 admitted patients at the hospital in 1942. Babies born in the hospital 494. The new addition just completed gives more needed room to care for the patients.

The Nurses Training School has thirty-one students. There are seventeen probationers. Rev. R. L. Hartzler gave the inspirational address at the hospital meeting. This was a memorial service in honor of Rev. Troyer who had been president of the Board of the institution beginning in 1919. Rev. Hartzler spoke on "The Price of Leadership."

On the evening of January 22 the ministers of Illinois of our conference had a fellowship meeting at the Normal Church. These meetings have been held about every two months. After a lunch, the wives of the ministers held a separate meeting. The ministers meet in a discussion group led by Rev. Wm. B. Weaver. We have discussed thus far personal evangelism, and the minister as pastor. Our next discussion will be the minister as a preacher.

Our Conference Women's Organization, under the leadership of Mrs. Harry Yoder and Mrs. Ali G. Stohly of Carlock, Illinois, has arranged for prayer circles. They suggest to the churches the institutions and specific activities which are to be remembered in a special way for a given period of time. Through March we are to remember 1-7, our boys in the war service; 8-14, our foreign missions; 15-21, our proposed seminary; 22-28, missionaries on furlough; and 29 -April 4, our boys in C.P.S. camps.

RELIEF

As Relief Work continues in England

A recent letter from Brother John E. Coffman in England and reports for Sisters Edna Hunsperger and Elfrieda Klassen give an account of the progress of a busy relief program.

Twenty bales and five cases of clothing arrived in time for distribution during the Christmas holidays. Sister Klassen remarks that the children at the "South Meadows" Home in North Wales are doing very well and that she enjoys her work "immensely." Sister Hunsperger continues to be helpful as attendant to the old people in "The Woodlands."

Brother Coffman mentions that post-war relief and reconstruction is occupying a place in the thinking of government and relief agencies and that he is keeping in touch with contemplated measures.

"We Give Through Our Church"

For these giving to War Sufferer's Relief and Civilian Public Service, a placard for window display can be secured through the treasurer of the respective relief board or committee. The placard is five and one-half inches of four and portrays the M. C. C. symbol together with the words: "We give through Our Church to War Relief and Civilian Service."

CIVILIAN PUBLIC SERVICE

Twenty-four to Attend Training School

The second Training School for C.P.S. administrators will include among its students six who are serving as camp directors, four who are serving as assistant directors, nine who are leaders of hospital units, and five campees who are to be placed on administrative duties as needs for their services are presented. Six of the total will attend the Akron session only.

Latest Expansion of Hospital Service

The Rhode Island State Hospital at Howard, Rhode Island, is now eligible for receiving a contingent of tweny-five C.P.S. boys on its personnel staff. This hospital is located near Providence, Rhode Island and has over 2,800 patients.

The Hawthornden State Hospital at Macedonia, Ohio, is soon to have five more C.P.S. boys added to the present unit making a total of fifteen.

Mennonites in Paraguay and Our Mennonite Heritage

By John R. Schmidt, M.D.

My experience with the South American Mennonites along with the world picture as it has unraveled itself before us in the last two years has given me renewed appreciation of what we as Mennonites really have inherited from our forefathers and that we need to keep it alive forever.

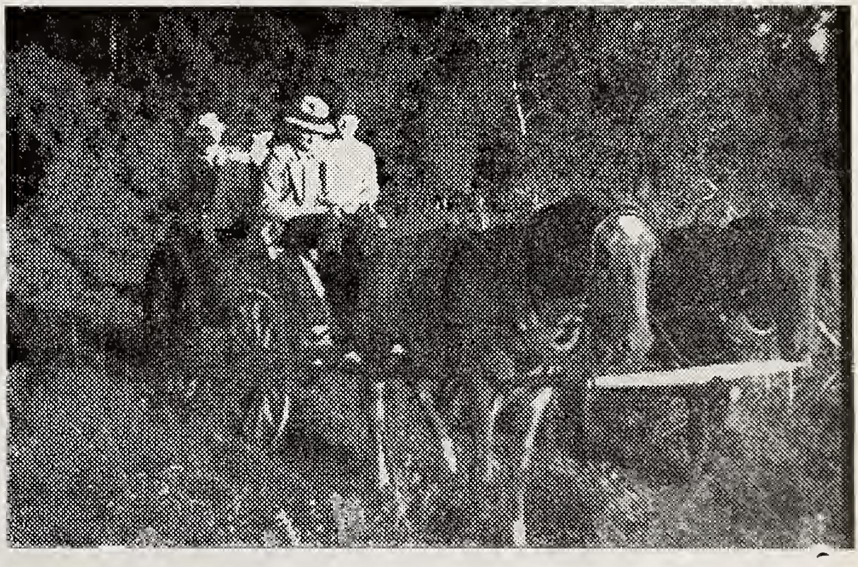
The Mennonites of Russia had almost two centuries of great riches and luxury. When the Russian revolution came many held on to material wealth even if they had to take up atheism; others went through some of the most horrible punishment to hold fast to their religious beliefs. We have all heard of the suffering these people went through, but to have various people tell you in their own way how they lost a sister, brother, father, or mother, gives it a new meaning. The thought of these tribulations calls to mind the many sufferings Menno Simon and his followers had to go through in the sixteenth and seventeenth centuries. It is said of these men, that the Mennonite principle had never survived the punishment if the men that upheld it had not had supernatural strength and courage. These tribulations are all credited on record as suffering for the Mennonite cause.

The paradox about the Mennonites that came from Russia is that while they saw many dear ones give their lives, and many risked their own for the Mennonite cause, not more than ten years later many started to play with politics and fell for Nazism, which means utter disregard for the noble cause. Also they were so glad that they got out of Russia, yet the whole political inspiration came from the idea that as Nazis they would some day be able to go back to Russia. Even with conditions as they have been in Europe in the last four years the movement has been kept alive. Of course, this has brought marked dissension among the Mennonites in the Chaco.

The political movement of the Russian Mennonites in the Chaco was well known to the American Consulate in America long before I ever arrived in South America; hence, I felt free to consult with them, and I am glad to report that they have shown great appreciation for the work of good-will that the Mennonite Central Committee has done in disapproval of this movement. There are many of the colony's most able people who have a clear Christian viewpoint of this problem and are working actively to regain the faith of the people involved in this movement for the noble cause. The whole story of the Russian Mennonites covering the last twenty years is one that will always remain an important one in our Mennonite heritage, but the ones left of this group who are true to the cause need our support.

Our Mennonite heritage is not something we can memorize and then put on the shelf to let dust collect on it. We must not cover its light with a bushel. We must recognize deeds done by men of great spiritual insight. With Nazism making its attack on Mennonites we should all remember the great pastor, Niemoller, He is not a Mennonite but is probably one of the greatest human martyrs of Christendom that the world has ever seen. The torture that he went through to try to save freedom of religion ("Freedom to Preach the God We Believe In" as he put it the Sunday he was preaching in Berlin while all Germany had its eyes on him.) can only be told in bits. During the trials by the Nazis, when he knew there was no way out, he said that really he was not on trial, but the One Who died on the cross was on trial.

If we as Mennonites had worked up enough support for him before this war started we would have gone a long way in preventing this war. Here in the center of Christendom, the place where the Reformation took place and the region where brave Mennonites died for what we have the privilege to believe, we as Mennonites allowed men like Pastor Niemoller



This picture hints at the very bad road conditions with which the Mennonite colonists have to contend. In rainy weather the wagon sometimes sinks down to the axle. Seated on the rear of the wagon are: Dr. John R. Schmidt, Oberschulze Legiehn, Fernheim, and Oberschulze Kroeker, Friesland. The name of the driver is not given.

and his followers to stand alone, and eventually we see the worst war of all ages develop. God still sees what His people are doing and I'm sure He has the greatest dissatisfaction for us if we know but do not care.

We can still regain some of the lost duties by searching for opportunities to let our light shine, the light given us through our Mennonite heritage, where people who are about to break under the strain can hear us and be lifted up.

The climax to this whole thought of Mennonite heritage comes to me when I see how we, the Mennonites of North America, respond to the events of history before us. To hear what Senator Taft, Mayor La Guardia, Eleanor Roosevelt and dozens of other nationally known people have to say on tolerance for the conscientious objector makes you think thay have more respect for our Mennonite heritage than some of the people from our own churches.

The young men that go into the military organization from the Mennonite churches may be sincere with their beliefs, but they are not sincere with what we stand for. For many it is "Faith of our fathers, I will be true to thee until I am threatened with loss of income and friends." Having been away from the United States for some time I'm sure no one could appreciate the marvelous government we have more than I do; yet we must serve God before man.

We, the Mennonites of North America, have a great task to perform. The hundred twenty thousand Mennonites or more in Europe need our physical, social, and spiritual support. Many of these, including some in South America, have had their Mennonite beliefs shattered. We must have understanding for their motives and tolerance for their ideas yet give unquestionable disapproval for any point that does not rest on the solid ground laid down by our forefathers. The problem with Mennonites here at home that have lost sight of our Mennonite heritage need cautious judgment, yet the answers must be directed unwaveringly along the straight and narrow path. Will we be strong enough for the task? We cannot just remain Mennonites because the noted people of our country seem to have an understanding for our cause.

We must remember our Mennonite leaders. We must study our Mennonite periodicals. We must acquaint ourselves with Christian activities all over the world. We must practice what we preach. Our Mennonite heritage—let us keep it undefiled. If we remain clean and true He will give us the strength we need.

"Hard things are put in our way, not to stop us, but to call out our courage and strength."

IN MEMORIAM

ANNA FREY wrote most of the following obituary herself before her death: I . . . was born on the farm of my parents, Mr. and Mrs. Peter Balzer, on January 30, 1879. This my home, was near Goessel, Kansas, in a village called Greenfeld. . .

On the sixth day of June, 1897, I was baptized . . .and admitted into the Alexanderwohl Church.

On April 21, 1904, I was married to C. J. Frey, with whom I had the pleasure to live for ten years and one day. . . .This was a short union, but the most blessed time of all my life. Seven of the ten years we spent on the mission field of Arizona. We were blessed with three sons and one adopted Indian orphan child, when only one month old. This Hopi orphan girl had her home with us for twenty-four years.

In 1907, a well-to-do Christian lady from California, found interest in mission work in Arizona and in connection with this she outlined a mission farm and also a hospital. The call to aid in this great plan was extended to us and we resolved to go and extend a helping hand.

Brother J. B. Epp's wife was sickly and was ordered to find relief. When Mrs. Epp died, we were asked to take over the work, and so in 1912 we were ordained for the mission work at Oraibi, Arizona.

In 1914 my husband was stricken with typhoid, and after twelve days of suffering was taken from me. Then I took my little children and went back to Kansas. Here my mother took me in, and I stayed with my mother for eight years. At this time I joined the Tabor Church.

We have experienced much sickness in our family circle. . . .My mother, loved ones, church, and many friends have aided and helped us much in easing our life's burdens. . .

In 1923 we moved to Hillsboro, Kansas, where the children had better educational advantages. . . . In March 1935 I joined the First Mennonite Church of Hillsboro. In 1938 I moved to my children, Mildor Freys, Newton, Kansas. They took me into their easy home. But in 1940 I moved back again to my children, Amadeus Frey, Hillsboro, Kansas (From here on the children continue.)

Our mother suffered extensively in her later days. This caused her and us to arrange for an operation, which seemed the only way out. . . . The Lord had different plans. She slumbered into eternity, seemingly without pain, on Thursday morning, January 21.

One of her favorite Bible verses we find in Psalm 28:7. . . . Our mother was a praying mother . . . her prayers have guided us through the years. . . . She had a warm heart for the mission cause. . . .

She leaves to mourn three sons, and their wives, and one adopted Hopi Indian daughter and her husband. . . .

" No cloud can overshadow a true Christian, but his faith will discern a rainbow in it."

Sponsored by
the Young People's
Union of the
General Conference

EDITOR
R. Weinbrenner
North Newton,
Kansas

Mennonite Youth

"A United Mennonite Youth in Christ"

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Kirby Page to Speak at the Eden Church

Mennonites will have a rare opportunity to hear an outstanding thinker and speaker when Kirby Page speaks in the Eden Church near Moundridge, on Friday evening, February 19, at 8:00 on the theme of "How We Can Follow the Way of the Cross in an Age of Violence." The Peace Committee of the Young People's Union of the Western District Conference made the arrangements for Dr. Page's appearance with the American Friends Service Committee.

Kirby Page is a minister, author, lecturer, and one of America's foremost leaders in pacifist thought. He is an intelligent, devout Christian and is recognized for his superb ability as a thinker and an interpreter of Christianity in relation to life.

Although several years ago many people were critical of Mr. Page because of his forward political philosophy he has become more conservative and emphasizes the Christian approach to our current problems. He is increasingly concerned that we understand the Christian basis for objection to war and peaceful living.

The suggested theme for this discussion centers around the problem of suffering and in particular about the persecution and scorn which conscientious peacemakers meet especially in wartime. Hence, his talk will be right up to the minute for Mennonite youth for many of the adults who have watered down their convictions with compromises. It is expected that the message of this courageous and stimulating Christian will be a real strengthening influence to the Mennonite faith which we are now endeavoring to live.

The Peace Committee is not paying Dr. Page any guarantee. However, an offering will be received of which the first fifty dollars will go to the American Friends Service Committee for their relief work and the expenses incurred in Mr. Page's visit, the second fifty dollars will go to the M.C.C. and any balance remaining will be divided evenly. —*Paul Goering*

Kirby Page, America's well-known author, lecturer, and religious leader who is to appear in the Eden Mennonite Church near Moundridge next Friday evening, February 19.

THE DEACON'S SON

By Wayne Yoder (Part Two)

When they found Ranse Brasen, 'Lige was left out of the greetings as Ranse and Jason, in jubilant obscenity, thumped each other on the back.

"That's putting one over on the Deacon. Haw, haw, haw!" shouted one gleefully as they matched brown bottles in the sunlight. The other yelled, "We're rootin' tootin', sons of curly wolves, and this is our time to howl. Just wait till the rest of the gang get here," and they roared with laughter "We'll shoot all the deer, climb all the mountains, and drink all the liquor in Malheur county. . ."

'Lige shuddered. This was really going to be some hunting trip. Even one day of this would probably result in burned forests, crippled bucks and does. Maybe a man or two would be shot by the wanton carousers, filling up the cup of their careless crime. This would never do. He strode resolutely up to Ranse and Jason who were tipping up their bottles.

"Boys, please don't go ahead and spoil a clean hunting trip this way. You know as well as I do that you're heading up the wrong canyon. There'll be trouble, fellows. Throw that stuff away, please, or give it to me to keep for you. . . ."

Jason's face was sullen, his eyes avoiding 'Lige's, but Ranse laughed scornfully.

"You, preacher, you keep out of this. Go find you some place to worship nature according to the dictates of your own conscience, and let us worship in our way. Haw, haw, haw!" He tipped up the bottle again. "That was a pretty good one, wasn't it? Hooray for nature! Me for the wide open spaces!" Then he raised his rifle and let off shot after shot at a knot on a tree till the magazine was emptied. As the startled echoes died down, he reloaded while singing a song that originally meant something like,

"To the west my way I'll wend,
Where a friend is still a friend,"

but his parody of the song was a despicable thing to hear.

"Jason," said 'Lige quietly, "Ranse is no true friend of yours. He'll cause you only misery, and in the end he won't stick with you. Let's you and me get away from here and find our own hunting grounds."

Jason made him no answer then, but stubbornly refused to meet 'Lige's eyes or his words till 'Lige continued, "Jason, what would your father say?"

Then Jason exploded.

"Don't you talk to me about my old man," he ripped out. "There's only two things in this world that the Deacon cares about, and I ain't one of them. If he'd ever forget his farm or his church position long enough to go any place with me, things might be different. Every good time I've ever had I've had to sneak away from milking cows or feeding bawling calves and cleaning stables." He broke off as Ranse came closer again. "I ain't going with you, and that's final. I'm going to have MY friends."

It was then that Ranse Brasen noticed the drift of the conversation and at once he was before 'Lige, his bony fist shaking, his breath charged with fumes.

"Listen, preacher, I'm warning you! Either you like our company, or you get yourself out of here. I didn't want Jason to bring you along in the first place, but he said his old man would be more apt to leave us alone if you were along. But no more trying to get Jason to go back on the gang! Understand? And no more preaching! D'ya hear? Or I'll shoot that Testament out of your vest pocket for you."

'Lige, seeking for right words to say, could think only of, "O. K., Ranse; no more preaching," for he knew it was no use. As he strode on down the trail toward Clear Creek Camp he was considering the alternatives left to him. He could give it up and go back alone, leaving Jason with Ranse Brasen and the gang that would soon meet them; or he could go with them quietly, watching his chance to get Jason out of any trouble that might come. The latter, of course, was dangerous, and would become more so the more they drank. It was, however, the only plan he could seriously consider and not call himself a coward. Besides, the Deacon was counting on him.

By that time his stride had brought him to Clear Creek, and there was an hour of daylight left. While Jason and Ranse dawdled at their camp-making, Elijah quietly cleared a space for a fire, fried himself some ham and eggs, and after eating, spread out his sleeping bags on a well cleared carpet of pine needles.

Then he lay down,—but not to sleep; nor to make plans for a successful hunt tomorrow, for the chucklings and swearings and jests of Ranse and Jason around their campfire were in his ears. Covertly he watched their firearms so as to know as far as possible their location and the amount of their ammunition. If only there were some way to do so without violence, the boys should be dispossessed of their arms and their liquor.

When darkness had fallen he arose and stole away into the brush. As he looked upward past the tall waving tops of the firs, he was steadied. Even the incontinent shouts of the other two of the gang, just arrived, failed to startle him. Then he returned to his bed.

As he peered through the darkness he could see the four together, and there was much evidence of bottles. In a little while they'd be badly drunk and more dangerous than ever, he knew, unless he could stop them. Carefully he moved his sleeping bag further away into the trees; then with his rifle under his arm he walked toward the group. They were playing with their guns and taking an occasional shot at a shiny tin can which gleamed from out of the darkness, reflecting the light of the campfire.

"Has anybody hit it yet?" he smilingly greeted them, and in his voice there was something of a challenge.

Ranse, his face flushed, carelessly brandished his rifle as he shouted, "I can hit anything you can!"

So 'Lige knelt where the firelight shone on his gunsights and shot. The tin can jumped a little, punctured by the bullet. Ranse, not to be outdone, levered cartridge after cartridge into his gun as he fired. The others took up the challenge also and riddled the can with holes. When they paused, 'Lige shot again, hitting the can. That set them off again. They chose other targets and dared 'Lige to beat their shots, which he was careful not to do too often. When they had tired of the sport and fell to boasting of their marksmanship, 'Lige smiled and strolled away, partially content, into the darkness. He estimated that they still had half of their ammunition left, but that was far too much. In their condition, one shot, carelessly let off, might cause grief to the whole gang. He had dedicated himself to protect the boys, all of them if he could, but Jason by all means, from disaster from their own folly. Some way he must prevent manslaughter, forest fire, or a prolonged spree of drunken debauchery.

As he walked toward his bed he glanced back at the group around the flickering fire. They were passing the bottles again, evidently comparing their flavors. 'Lige turned and watched them from out there in the darkness, his rifle half raised to firing position, as if trying to decide whether to shoot or not. In the moment that all four bottles were at rest on a windfall log, set there to await the next round of drinks, 'Lige yielded to temptation.

"This is something I never thought I would do," he muttered softly. "God, If this is the wrong method for a preacher to use to save Jason and the rest—please forgive me."

But if God spoke, Elijah did not hear. He raised his rifle and aimed at the glimmer of firelight on the bottles. When the shot came, it momentarily paralyzed the circle around the campfire. Then they raised a howl as they saw the havoc the bullet had done to their drink. One of the bottles, however, had been out of line and had not been hit, and Ranse Brasen stumbled forward toward it, reaching out desperate hands.

When 'Lige's second shot exploded the last bottle, Ranse was still five feet away.

For one moment that group of four around the campfire appeared to be a sober bunch. Jason and one of the others rolled over and quietly lay down beside the fire. 'Lige had an idea that they would be there till morning but Ranse and the other fellow stalked around in the lurid light, brandishing their weapons, and slobbering curses.

"Tomorrow, I'm going to kill 'Lige," declared Ranse over and over again, and the other fellow muttered also, a number of times, "Kill him! Kill him!" before he sank to the ground beside Jason and his buddy, near the fire.

The sleepers stirred a little from time to time, according to their degree of yieldedness to the spirits of alcohol. Presently, Ranse Brasen, too, lay down near the fire in a drunken stupor. His snores soon obliterated the footsteps of 'Lige, who came up and covered the sleepers with their own blankets. 'Lige then made sure the fire was safe and that none of the sleepers was too close to it. Then he gathered up the four rifles of the gang and carried them away with him into the darkness. He placed them where they could be found only in daylight and by sober men.

Then at last he retired to his own bed, to toss fitfully for an hour, before he fell asleep.

(To be continued)

WE THANK THEE

"We thank Thee, Lord, for weary days
When desert streams were dry,
And first we knew what depth of need
Thy love could satisfy.

We thank Thee for the rest in Him
The weary only know—
The perfect, wondrous sympathy
We needs must learn below." —Selected

SENIOR DEPARTMENT

MENNONITE ORIGINS IN EUROPE

(Based on a pamphlet by H. S. Bender)

I. Worship Service: 1. Songs: Luther's Hymn, No. 549, A Mighty Fortress is our God;" No. 546 composed in 1640, "O Holy Spirit Enter In." 2. Reading of Luke 8:16-25; 3. Special music. 4. Offering for relief.

II. Leader's Introduction:

A series of six booklets entitled, "Mennonites and Their Heritage" has been published by the Mennonite Central Committee. They are presented to the men in Mennonite C.P.S. camps and are used for study groups in the camps. They are to serve our C.E. groups, too, this year as a basis for the programs of alternating months. In this way we will share the thought life of our friends in the camps. We, too, need to deepen our convictions and commit ourselves more fully to following Christ in the way of love and peace. These booklets offer convenient study material dealing with the faith, life, work, and history of our church. They will lead to a greater appreciation of the precious heritage that may be ours. They may become a help to a deeper understanding of Christ and His teachings, and lead to greater vision and better service for Him and His Kingdom.

III. For Discussion:

1. What changes took place in the Catholic Church which were not in line with the true faith and worship of God?
2. What were the strong points of the Lutheran movement? The weak ones?
3. Discuss John Calvin and his work.
4. What blessed results did the Reformation have for the progress of the Church of Christ? What weaknesses did it have?

IV. Suggested Topics for Short Talks:

1. The Founding of the Mennonite Church in Switzerland.
2. The Early Leaders of the Swiss Mennonites.
3. The Founding of the Mennonite Church in Holland.
4. The Life of the Early Leaders in Holland.
5. Foundation Stones of Mennonite Faith—(Use your best speaker for this topic, or work out a pageant or dialogue on this chapter.)
6. The Price of Faith: Persecution and Martyrdom.

V. Facts for Study:

Our forefathers aimed to live in accordance with the teachings of Christ. He was their Master. Since He clearly taught newness of living and true holiness in everyday conduct they endeavored to live such a life. If Christ told his followers to love the brethren and to love their enemies, love must be the motive of all their actions and so they refused to go to war. Christ taught them the value and high regard for human life. From Him they learned lessons in sympathy and helpfulness; so they were willing to share their possessions with those in need.

They held that the church was a fellowship of true believers of those who were born of God and led by Christ's spirit. Church membership, based on conversion and the voluntary committment to holy living, was achieved by baptism on confession of faith. This meant adult baptism. Separation from the world followed since there was a radical difference between their way of life and that of those who did not practice Christ's teachings. They naturally did not want the state to dictate to them, and so the separation of church and state was another emphasis of our fathers. Likewise, freedom of conscience was taught by them. No one was to be compelled to accept the faith. Force and coercion were not to be used, for "faith is a free gift of God."

VI. Food for Thought: Our life proves the depth and sincerity of our convictions.

INTERMEDIATE DEPARTMENT

LET THERE BE LIGHT

I. Worship Service: Songs: (1) "Holy Spirit Light Divine" No. 136; (2) "When we walk with the Lord," No. 286; (3) "I heard the voice of Jesus say," No. 142; (4) "Holy Spirit, Faithful Guide," No. 137. (5) Prayer: Use song 136 as a prayer—read or repeat it slowly. (6) Scripture reading, Psalm 139. (7) Offering.

II. Leader's Introduction:

God's first recorded words in the Bible are "Let there be light." This might serve as the title for our Bible, because this is the subject it treats about in all of its chapters.

We who live in Christian families, communities, and countries have not experienced what it means to live in fear of death and sin a life not worth living. In India life is cheap. The lot of orphans and widows is sad indeed. The little children seldom laugh; the faces of young and old usually look sad or hard and forbidding, never bubbling over with joy and hope and health. There is constant fear of evil spirits. Diseases are believed to be caused by evil spirits, and people burn the skin of patients over the painful area with red hot irons to drive the evil spirits away. Even little babies suffering from indigestion are treated like this, and these burn wounds often become infected. Long journeys are made to loose the load of sin; sacrifices and money offerings are tried without results. The phrase "everybody hunts for salvation" is common. I have heard it almost daily. There are good and bad non-Christians, too, relatively speaking for some have followed the teachings of nature and their own conscience at least in a measure, but all have much to learn at the lesson "to do justly and to love mercy." In court the man who pays most for bribes wins the case.

Yet "the people that walked in the darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." Isa. 9:2. The low-caste Christians who accepted Christ and began to walk in the light have been blessed. Today many non-Christians of all castes acknowledge this and wish to become Christians. The out caste, despised people, have become Christians in large numbers, and today the higher caste people say that they are ahead of them and they too wish to accept Christ and live this new life.

III. Suggested topics for short talks:

1. What do the following scripture passages say about light or walking in the light? Ps. 119; 105; Col. 1:10; Col. 3:16; Rom. 13:13; I John 1:7.
2. Tell the story of "Two Lightbearers." (May be secured from Mrs. A. E. Kreider at North Newton, chairman of literature committee. for a few pennies.)
3. Tell what you know about the necessity of light for plants and animals.

IV. For Discussion:

How can I be a light in my own family school, community, and church? How might I be a damper or hindrance? Try to think of definite things you as intermediates might do to serve as light to others at home, school, neighborhood, and church.

V. Illustration:

A Hindu by the name of Sadhu Sunder Singh accepted Christ. He was persecuted by his relatives and others. They tried to poison him, crush him, drown him, leave him to be devoured by wild beasts; but again and again he was miraculously saved; several times he did not know whether by human beings or by angels. He traveled where preaching was forbidden and made disciples of Christ. When I heard him preach at a conference I thought I saw the light of Jesus Christ reflected in his face. Missionaries said his face reminded them of Jesus Christ more than any face they had seen before. Soon after this he went to Tibet to regions where preaching was forbidden under sentence of death. No one ever heard of him again, he may have been killed, he may have died; many of his friends think the Lord took him away to be with Him like Enoch and Elijah, because he walked in the light.

VI. Food for thought:

Jesus says, "I am the light of the world." Later he says to his followers, "Ye are the light of the world." Many non-Christians in India know very well how a Christian should live; if a Christian succeeds they think our religion is wonderful and very good. Those who are only name-Christians are a stumbling block. What are we lights to help others find the way to heaven or stumbling blocks for others to fall? Can we say to others. "Follow me, as I follow Christ" as Paul did?

—**Augusta Schmidt**

JUNIOR DEPARTMENT

WHAT CAN WE DO TO HELP CHINA?

I Thess. 1:2-6

Memory Verse—"Go ye unto all the World, and preach the gospel to every Creature. Mark 16:15. China is a hungry land. The people in China are going through a time of great testing. For many months the Japanese have been waging war upon them. Many people are hungry for food and also for the Bread of Life, the Lord Jesus. The Lord commanded us to give the poor to eat; he himself fed the multitude.

A letter from a missionary in China tells how their church daily fed hundreds of hungry starving people before they were interned. Twice each day, morning and evening, the people formed a double line outside the church, and each person carried an empty bowl. As they passed each was given a scoop of rice.

Who must carry this work on now? The people, native Christians, must do the best they can themselves. They are learning to trust God and depend on him more than ever.

The Chinese people are eager to have **Bibles.** In every city and town and school, they ask when they will get their supply of Bibles. Let us send money that these Bibles may be supplied. We are told the supply is not nearly great enough for the demand.

Then too, we must send **workers.** Let us prepare now, so that when the way is open there will be some who are ready to go at once. A missionary from China once wrote, "There is no better way to help China than to invest your money in the lives of Christian workers."

As we send money for food, Bibles, and workers to the Chinese we need to pray. Missionaries tell us that frequently they have felt that someone in the homeland was praying for them. How wonderful is this privilege. God's great blessings have come because of the volume of believing prayers that friends have offered.

The Question Box

(I) What do we mean "By praying without ceasing?" (2) Who is to go out as a missionary? (3) What can you do to help China?

The Prayer List

(a) Strength and faith for the believing Christians in China today. (b) For the wounded soldiers on the battle fields of China. (c) Thank God for those who have answered the call to be his servants in far-off China.

Bishop Grundvig, founder of the famous Danish folk school and folk culture, once said, "The cosmopolitan is like sawdust. But one who roots himself in the life and culture of his town is like the grain of wood."

SUNDAY SCHOOL LESSON

A. S. BECHTEL

February 28, 1943

JESUS RESTORES LAZARUS TO LIFE

John 11:20-29, 32-35, 38-44 Read chap. 11

The account of this outstanding miracle of raising Lazarus from the dead is of absorbing interest. This event is inseparably connected with some of Christ's most profound sayings. This miracle was witnessed by a considerable number of people, (vs. 19), most of whom had not as yet believed on Jesus. Some of them indeed remained hostile to Him after seeing the miracle, the reality of which they could not deny. They reported to the Pharisees what Jesus had done (vs. 46). The end of Christ's life was near at hand, and it was fitting that He should work this miracle of mercy to hearts crushed with grief. It would also strikingly prove that his claims concerning himself were true.

Jesus Delays

When Lazarus fell sick, his sisters sent a message to Jesus (vs. 3), informing Him of his friend's illness. They doubtless presumed that He would come at once. Jesus, however, delayed for two days in the place where He was (vs. 6). This was not caused by any lack of love, (vs. 35). It can not be considered as being a lack of love when God allows us to suffer, or permits affliction and grief to come into our lives, or does not answer our prayers in the way we desire . We do not understand God's purposes. The apparent purpose of Jesus was to bring greater glory to God and to his Son by working this miracle under conditions which could leave no doubt as to its reality.

Jesus Meets Martha and Mary, vss. 20-35

Martha, the more energetic of the sisters, went to meet Jesus when he heard of his coming. She expressed the lament which had been in their thoughts during the past two days, (vss. 21, 32). This reveals the implicit faith of the sisters in Jesus' power. Martha intimates her faith in His power to raise her brother from the dead even now, (vs. 22). God is not limited in his power.

The resurrection of the dead at the last day was commonly taught among the Jews, and Martha fully believed that doctrine. She so understood Jesus' words, (vss. 23, 24). That promise, so distant in fulfillment, did but little to assuage her present grief. Jesus declares that He is the resurrection of the body and the life of the soul. He wants Martha to see that He has the power of resurrection and is the source of all life, so that He can give life to the dead. He who truly believes in Him shall continue forever in fellowship with Christ, (vs. 26).

Martha makes one of the great confessions of faith recorded in the gospels.

Mary came very promptly when Martha called her, (vss. 29, 32). Her deep emotions overwhelmed her when she came to Jesus. Her grief was very real and unrestrained. The Greek word for weeping means "wailing," crying aloud. Jesus "groaned, was strongly moved in the spirit." He was moved with deep sympathy for the sisters in their distress. He wept, meaning here that He shed tears. He is moved by our sorrows and struggles.

Jesus' Mastery Over Death, vss. 38-44

Jesus asked that the stone be taken away from the entrance into the grave. He could have done this by a mere word, but He has always called upon men to do what they could do. Beyond their ability to do, He uses his divine power. The Jews believed that the spirit of the dead kept vigil by the tomb for three days, but flew away on the fourth day. Martha's faith could not believe that Jesus would actually raise Lazarus after he had been dead for so long a time. Jesus stood by the open tomb and thanked God the Father for hearing and answering him. He attempted no task without prayer. Jesus too wanted the Jews who were standing by to be convinced fully that He had been sent by the Father, (vs. 42). Jesus called Lazarus with a voice of authority so that all should hear and see. All were amazed as he came forth bound with graveclothes. Jesus clearly demonstrated his mastery over physical death. He has authority to speak to us about the world to come. Christ can call the sinner from the dark grave of sin.

How can we best help one who is in sorrow?

How does God compensate us for our losses?

How may tears afford relief?

THINKING JESUS

An Indian, in his preparation for the Sunday services, said he made his body very clean from head to foot, and then, instead of laughing and chatting idly with his friends—to use his own words, —"I sit down and think Jesus until it is time to go." How many of us "think Jesus" just before church time? —Exchange

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

Published every Tuesday, **except the weeks of July Fourth and Christmas**, by the Board of Publication of the General Conference.

Business Office, Mennonite Publication Office, Newton, Kan.
Editor ...... Reynold Weinbrenner, North Newton, Kansas
Subscription in advance, $1.50 .... Foreign, $2.00

Address all contributions and communications for this paper, and exchanges, to THE MENNONITE, North Newton, Kansas.

Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS.

HOME MISSION BOARD TO MEET

The annual meeting of the Home Mission Board will be held in the First Mennonite Church, 73rd and Laflin Street, Chicago, Illinois, on Tuesday morning, February 23.

Many problems are before the board. New stations need to be considered and workers located. Other phases of church extension work need also to be considered.

Will you pray that the Lord may guide us to conclusions which are in harmony with His plan.

—**A. J. Neuenschwander, Sec.**

« « JOTTINGS » »

—**One of our conference churches** has allotted in its 1943 budget the sums of $50.00 for the Publication Committee of the General Conference and $20.00 for the Education Committee of the General Conference. If every church made such provisions, then these boards would be able to do some very necessary work that now is left undone.

—The annual report of the **Lehigh Mennonite Church, Lehigh, Kansas,** lists an "Improvement Sinking Fund Report." By this means money is laid aside for improvements in the meeting house. This church does not center its giving upon a few causes, but it gives to practically, if not all, phases of district and General Conference work. A schedule of offerings for 1943 is also given. The name "Stubby"—given fifteen times—appears most often in the membership list.

—The annual report of the **Zion Mennonite Church, Elbing, Kansas,** reveals that this congregation of 115 members contributed $908.77 to the C.P.S. cause in 1942. Forty-eight certifcates were issued. This church has correspondents for both of our church papers and also has used the 100 per cent subscription plan. An interesting feature of this report that is not found in many reports is the listing of receipts from all members who gave for church purposes. Brother H. J. Dyck is the pastor of this church. The name "Regier" appears most often in the membership list.

—**The First Mennonite Church, Aberdeen, Idaho,** puts its annual report on legal size paper. In 1942 Arthur Wenger, who now serves in Shafter, California, was ordained to the ministry in this church. Rev. and Mrs. Egar Toevs transferred their letter to a Presbyterian Church at Aberdeen where they now serve. Forty-five young people went to the retreat, where Rev. and Mrs. Paul Wenger taught. Eight silver wedding anniversaries took place in this church of 375 members. Ellen Mae Wedel and Ruth Wenger are attending Bethel College, while Lois Wenger is at the Bethel Hospital, Newton, Kansas. Ten members are in the teaching profession, and one is a nurse. The church has correspondents to the **Bundesbote** and **The Mennonite.** A member gave twelve fire extinguishers for the meeting house and four for the parsonage. A calendar of offerings for 1943 is also given. Philip A.

Wedel is pastor.

—The reports of the annual business meeting of the **First Mennonite Church, Beatrice, Nebraska,** informs of the following: The church provided secretarial help for the pastor. An invitation has been extended to Missionary P. A. Penners to serve the First and Second churches during Passion Week this year. During the past year the 100 per cent church paper plan was put into operation. About twenty-five members have completed the Red Cross First Aid Course. Others are now taking a similar course in home nursing. The church has a four-page bulletin which relieves a shortage of space for announcements. A total of 119 certificates was issued for peace or relief work. A very interesting and clarifying financial summary is given. It shows the total amounts given by the church for various purposes (seventeen listed) during the last three years. Then it also gives for each one of those purposes (for each of the three years) the percentage that it was of the grand total given by the church in that year. In 1942 the largest percentage (19.1 per cent) of the total given went for C.P.S. work. The church has decided to install ear phones and to provide a practical system for parking. It was moved, "That we retain an assessment of $7.00 per male member and 11 cents per acre and continue the free-will offerings."

—From the year book of the **Bethel Mennonite Church, North Newton, Kansas:** C. E. Krehbiel is chairman of church meetings. Many of the college faculty and staff are Sunday school teachers, etc. The church has a welcoming committee which seeks to give a feeling of "at-homeness" to those who attend. Adolf Friesen is Sunday school superintendent. The name "Unruh"—given seventeen times—appears most often on the membership list. In the past year the congregation lost the following members by death: H. P. Peters, E. L. Harshbarger, and Elizabeth Voran. The book contains a calendar of Sunday morning offerings and also a budget estimate for the year.

—First Mennonite Church, Halstead, Kansas: The annual school of leadership education sponsored by the ministerial association was held the first three weeks in January. This year it was entirely under local leadership due to restrictions in travel. The school is rotated among the churches, and this year it was held in our meeting house. The Student Volunteer Band of Bethel College visited us on January 24, and Wilhelmina Kuyf spoke to us on February 3.

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MENNONITE PUBLICATION OFFICE,
Newton, Kansas

—**Bluffton College:** The Gospel Team, of which Herbert Fretz is president, recently visited churches in Indiana. Forty-one students have registered for the Red Cross first aid course. Arthur E. Morgan, former chairman of the T.V.A., spoke at the college vesper service on February 14.

—Bethel Mennonite Church, Fortuna, Missouri: During the latter part of January our pastor, Leonard Metzker, spent several days in the C.P.S. camp at Hill City, South Dakota. Three of our boys are there at present. He spoke to the boys in camp three different times. He, as well as the boys, enjoyed the visit. So far eleven boys from this church have been drafted. Eight of these are in C.P.S. camps or on detached C.P.S. work. On January 31 we very much enjoyed the messages of Wilhelmina Kuyf. We refuse to think that one who is prepared to do such a blessed work should not be permitted to return to her field, which for the present is closed. On Sunday, February 7, Nellie Parsons, past state president of the Missouri Christian Endeavor Union, spoke to the C.E. society of the church. — Corr.

—On February 28, **J. Winfield Fretz** will start a series of meetings at the Grace Mennonite Church, Enid, Oklahoma. Other surrounding churches will be invited to participate in the meetings.

—Erland Waltner, pastor of the Bethel Mennonite Church, Mountain Lake, Minnesota, recently conducted evangelistic services for the Eden Mennonite Church, Moundridge, Kansas. During that time he also spoke at chapel services in Bethel College. He besought the students to study the scriptures.

The young men at the **Weeping Water, Nebraska, C. P. S. camp** are studying a unit on home and family life. Another one of our camps offers Spanish and German.

—The Walton Mennonite Church, Walton, Kansas, has begun to issue a church bulletin. The pastor is kind enough to supply the editor with copies of it. **Dear pastor,** if you use a weekly church bulletin but do not send it regularly to the editor, will you not be so kind as to put the editor on a regular mailing list.

—Esther Funk from Goessel, Kansas, writes that they want to use one of the booklets from the **"Mennonites and Their Heritage"** series for their C. E. programs.

—All subscription orders and orders for renewals of **The Mennonite** should be sent to Mennonite Publication Office, Newton, Kansas, and not to the editor.

—A four-drawer steel filing cabinet stands in the Historical Library of the General Conference at North Newton, Kansas. One of these drawers is pressed full with folders, some of them fat with material and some of them very lean from lack of material. When the editor is through using the various years books and annual church reports these are filed away in the folders of the respective churches in this filing cabinet drawer. Here we hope to keep historical material on our churches that will still be there when a great deal of it will have been lost to the churches themselves. Historical material about your church belongs in this drawer. Church histories, constitutions, year books, etc., are what the librarian wants.

—Even though the **American Civil Liberties Union** may resort to court procedures in contrast to our historical Mennonite abhorrence of such, it is interesting to note that this organization is one that seeks: "Protection of the rights of **conscientious objectors** against military training and service" and the "Defense of **religious liberty,** maintaining separation of church and state, especially in public education; opposition to all forms of compulsion on religious conscience, including flag-saluting in the schools contrary to conscience."

—**Pictures of C.P.S. camps and their activities**—yes, there ought to be a few of them around somewhere. Those who have good pictures could be of great service to the Historical Library of the General Conference, if they would send such pictures to it. In later years these will be exceedingly valuable. Send them to Historical Library of the General Conference, North Newton, Kansas. Newspaper articles on Mennonite C.O.'s are also very welcome.

—"**It is highly important** that all Selective Service registrants carry with them at all times their registration cards and notice of classification (Form 57). After February 1, civilians are liable to be stopped on the street and asked to produce such identification, the government warns, and stiff penalties are provided for delinquency."—The Reporter

—A religious magazine read by many ministers in the United States recently stated that there were **less accidents to the patients** in a certain mental hospital since C. O.'s started caring for them.

FREE SAMPLE COPY

The **Junior Messenger** is a weekly paper written for children of the junior age group. It is issued by the Publication Board of the General Conference. If you would like to have a free sample copy sent to you or to one of your friends, then put the proper name and address in the blanks below, clip on the broken line, and mail to the **Mennonite Publication Office, Newton, Kansas.**

Please, send a free sample copy of the **Junior Messenger** to:

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—**The young people of the Northern District** are putting out a young people's paper. The editor of **The Mennonite** hopes that he will be put on the mailing list of this paper. Hermie Preheim of Freeman, South Dakota, is the editor of this new district paper.

—**Rev. and Mrs. A. J. Wiens of Deer Park, Washington,** have moved to Lynden, Washington, about twelve miles from Bellingham where they have a chicken farm. The church at Deer Park is being served by Rev. Harley King and Rev. P. D. Unruh, each once a month.

—**Elder David Toews** is convalescing satisfactorily according to a report in **Die Mennonitische Rundschau** of February 3. The first few days after his second operation were hard. Now he feels much better, although he is still weak and tired. The pathologist ascertained that Brother Toews did not have cancer. Undoubtedly, the dear brother will have to remain at the hospital for a number of weeks.

—**Zion Mennonite Church, Donnellson, Iowa:** There is talk of enlarging the church building in the not too distant future. The church has received a gift of $100.00 from the estate of the late Miss Hulda Leisey. William Hurd Griswold has given the Primary department a piano.

—Bulletin, **Bethesda Mennonite Church, Henderson, Nebraska:** Hugo Mierau has enrolled at the Hartford Theological Seminary, Hartford, Connecticut. During January 1,232 pounds of used and new clothing and shoes were gathered and sent to Akron, Pa., for relief. The freight amounted to $37.31. The church is investigating the matter of a loud-speaking system. So far all of the eighteen and nineteen year-old boys have received the II-C classification.

—**First Mennonite Church, Reedley, California:** Dr. D. V. Wiebe, who left the United States last year to work for the Friends Service Committee in foreign lands as a doctor, has had many interesting experiences in his stops in South Africa and Egypt. His brief contact with Palestine meant much to him. William Dyck of this church recently picked up a short wave radio message from Tokio which gave a report of 225 Americans interned by the Japanese at Peiping, China. It stated that they had their freedom in the city; that they had their own schools for their children, and good medical care. Amongst numerous denominations it mentioned the missionaries of the General Conference of the Mennonite Church of North America. During his special meetings Brother Homer Leisy spoke on "Consistent Christian Behaviour. . . ." in relation to Christ, God's Word, sharing, nation, home, fellow man, "One Thing," and the blessed hope. He gave illustrated talks at the beginning of each evening meeting.

—**First Mennonite Church, Upland, California:** Mr. and Mrs. Harold Coon, returned missionaries from Africa talked and showed pictures on their recent visit.

Prof. Melvin Gingerich
North Newton
Kansas

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVIII NORTH NEWTON, KANSAS, FEB. 23, 1943 NUMBER 8

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized January 22, 1919.

Sitting in Front

Somehow in most churches the front pews are not as readily occupied as are the back pews. Since most pulpits are not fixed with rollers and a track to roll on, the pastor rather often stands somewhat far removed from those he seeks to reach with the Word of God.

In contrast to this are the seating customs at football, baseball, and basketball games and prize-fights. There the front seats are highly prized and priced. The front seats are desired in order that just as much of the performance as possible can be taken in. There is somewhat more occasion for getting hurt at such performances than when sitting close to a minister, yet the front seats are considered the choice ones.

When a young man calls upon the maiden of his choice he usually does not practice the seating custom of most church goers. When visiters seat themselves around the dining table they do not seek to stay as far as possible from the host and hostess.

Why then do people tend to sit in the back pews? There are various reasons, a few of them justifiable but most of them not. For example, someone may say, "I don't like to go to the front and be conspicuous." That sounds humble when one thinks of the person who does go to the front to be conspicuous. But is it? He who does not want to be conspicuous is still concerned with himself after all.

Should not that which the minister has to present be of such compelling attraction that the hearers will involuntarily choose the seats nearest to the source of so great blessing? Furthermore, sitting in front is an unspoken but acted out declaration of affection for the minister and it tends to encourage, strengthen, and inspire him. In addition one might mention such lesser benefits as room in the regular back seats for mother with children and for late-comers.

Let us be so zealous about the things of God that we will come to enjoy the front seats. Remembering the second mile, let us go the second thirty steps with joy. —rw.

A Front Pew

"If at the kirk ye sit a wee
Nearer the front 'twill kindle ye
To sing and pray and care will flee,
And worship will mean more to ye;
If empty pews there needs must be,
Let them grow chill in back of ye,
For warmest song and homilie
O'er them can't touch the heart of ye;
An' when each one a front pew shares.
The back may fill up unawares."

"The world needs a reliable version of the gospel in terms of human living."

SUBSCRIBE 100 PER CENT

According to the 100 per cent church paper subcription plan every family in the following churches receives either **The Mennonite** or the **Bundesbote.** A subscription costs only one dollar for the members of those churches who have adopted the plan. More and more churches are joining the list.

Alberta Community Church, Portland, Oregon
Chicago Mennonite Bible Mission, Chicago, Illinois
First Mennonite Church, Beatrice, Nebraska
First Mennonite Church, Newton, Kansas
Goessel Mennonite Church, Goessel, Kansas
Lorraine Avenue Mennonite Church, Wichita, Kansas
Medford Mennonite Church, Medford, Oklahoma
Menno Mennonite Church, Lind, Washington
Second Mennonite Church, Beatrice, Nebraska
Tabor Mennonite Church, Newton, Kansas
Walton Mennonite Church, Walton, Kansas
West Zion Mennonite Church, Moundridge, Kansas
Woodland Mennonite Church, Warroad, Minnesota

BIBLE WEEK AND MINISTERS' CONFERENCE at BETHEL COLLEGE, NORTH NEWTON, KANSAS

March 7 - 12, 1943

Sunday Morning, March 7

9:45 Worship Lester Hostetler, Pastor
Sermon, "The Kingdom of God" Luke 17:20-21 Jacob H. Janzen

Sunday Evening, Memorial Hall

7:30 Music, A Capella Choir Walter H. Hohmann, Director
8:15 Sermon, "The Kingdom of God" John 3:3 Jacob H. Janzen

Monday Afternoon, March 8

1:30 Sermon, "The Days of the Son of Man" Luke 17:22-37 Jacob H. Janzen
Address, "Our Attitude Toward A Changing India" P. A. Penner

Monday Evening
Memorial Hall

7:30 Address, "What India Thinks of Christ" P. A. Penner
8:15 Sermon, "The Days of the Son of Man" Hebrews 12:14 Jacob H. Janzen

MINISTERS' CONFERENCE

Tuesday Morning, March 9
Memorial Hall

9:45 Worship Service C. H. Dirks
10:00 An Hour of Testimony led by P. A. Penner
11:00 "Effective Evangelism in the Sunday School" H. J. Dyck
Discussion C. H. Dirks

Tuesday Afternoon

1:30 "Faith on Earth" Luke 18:1-8 J. H. Janzen
2:30 "How Encourage Lay Evangelism" B. H. Janzen
Discussion P. P. Wedel

Tuesday Evening

7:30 Address, "Speak To My People That They Go Forward" C. E. Krehbiel
8:15 Sermon, "Faith on Earth" John 6:28,29 Jacob H. Janzen

MINISTERS' CONFERENCE

Wednesday Morning, March 10
Memorial Hall

9:45 Worship Service George W. Kopper
10:15 The Problem of Our Drafted Youth — Will They be a Source of Strength for the Church when They come Back or Will They Be Estranged? Our Responsibility? P. H. Richert
Discussion H. T. Unruh
11:15 The Problem of Non-resident Church Members Lester Hostetler
Discussion Walter H. Dyck

Wednesday Afternoon

1:30 "Justification" Luke 18:9-14 Jacob H. Janzen
2:30 What a College Like Bethel Should Mean to the Church F. J. Isaac
Sister Frieda Kaufman
Discussion J. M. Regier

Wednesday Evening

7:30 Address, "The Task of the Church in C.P.S. Work" M. C. Lehman
8:15 Sermon, "Justification" I Peter 5:6 Jacob H. Janzen

Thursday Afternoon, March 11

1:30 "Growing Up" Luke 18:15-30 Jacob H. Janzen
2:30 "Building the Missionary Mind" M. C. Lehman

Thursday Evening
Memorial Hall

7:30 Address, "The Task of the Church in Relief Work" M. C. Lehman
8:15 Sermon, "Growing Up" Luke 19:8-10 Jacob H. Janzen

Friday Afternoon, March 12

1:30 "Redemption" Luke 18:31-34 Jacob H. Janzen
2:30 "The Task of the Church—Post War Possibilities" M. C. Lehman

Friday Evening
Memorial Hall

7:30 Address, "Christian Education" M. C. Lehman
8:15 Sermon, "Redemption" II Corinthians 5:20-21 Jacob H. Janzen

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Rug Making In C.P.S. Camps

By Vernon S. Rocke

Rug making is not a lost art. When the Civilian Public Service Camps were opened none of the boys had made any rugs which are known as "warp rugs." In 1942 several men imprisoned for their failure to register for the draft were paroled to the Colorado Springs camp. They brought with them the art of rug making. From this Colorado camp the art has spread to most of the Civilian Public Service camps throughout the country.

I made a little survey at the Weeping Water camp to determine the extent of the rug making industry in that one camp. The average number of campees in camp was approximately 150. During the seven months from May 15 to December 15 more than 410 rugs were made. One hundred and two men made one or more rugs. Some boys made as many as fifteen.

It requires approximately two and one-half rolls of warp to make a rug four feet by three feet in dimensions. More than one thousand rolls of warp have been used in the Weeping Water camp alone. The warp runs around forty cents for eight hundred yard roll. At forty cents a roll the cost of the warp used would be approximately $400.

If one were permitted to spend all his time making a rug four feet by three feet it would take at least twenty-four hours. The men work at these rugs during off hours, and since the number of educational activities are numerous in most camps it is nothing unusual for a boy to spend a month on his rug before finishing.

Many rugs were given by the boys as Christmas gifts.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

Present Conditions in India

By H. E. Dester

Yesterday (July 15, 1943) I came to Champa to help out in the medical work. The doctor who was employed about three months ago is leaving. We again expect to get Dr. John who resigned shortly before Baumans left.

Several days ago we received a letter again from our consulate. This is causing others to consider seriously the immediate future.

The distress of our people is great because of abnormally high prices, famine, and war. Hungry people come to us day and night. In Phuljarh the distress is even greater because there is a much larger percentage of Christians who have no income from mission sources. We are having good rains. The people are hopeful for better crops this year.

The Duerksens are thinking very seriously of Mrs. Duerksen and the children going home. We are considering giving more responsibility and property to the Indian Christian Chruch, but one difficulty is that this body is not fully organized and registered.

Our work continues much as usual. The Lord only knows how long it shall be thus. Aside from high prices and restrictions of some articles, there is not so much change in our work and living. May the Lord not leave man to his own destruction much longer.

"These People Are Rogues, and Must Be Treated in a Roguish Way"

Thus runs the pronouncement of a government official whose work with village people I had a chance to observe for an hour, yesterday. I was called to a court case to identify some property which was stolen from the mission smithy shop some time ago. Two Indian officials, one a Mohammedan and one a Hindu, held court for some days in our area. Before the case came up in which I was to witness, I sat in the courtroom and listened in. Several small cases came up during the hour I sat there. On the least provocation the officials unloaded profanity on the village people. People came in folding their hands and spoke with trembling voices. Yet the officials "scorched" them. Finally I said laughingly, because the officials were quite friendly with me: "You surely handle these folks without gloves." Upon this remark the Mohammedan official said, "These people are rogues and must be handled in a roguish way. We are now very soft with them because you are here, otherwise we land much harder on them." A feeling of sympathy and pity came over me. Here I was, unconsciously serving as a constraining force in the relationship between officialdom and the ordinary citizen of village India. I thought people were treated brutishly, and here I was told that because of my presence they were treated rather softly. Then I let my thoughts go on to some conclusions: How can the riches of grace and love be understood by people who are treated "roguishly" and who are constantly looked upon as rogues and who think themselves rogues? Out of such our Christian brethren come, and it is painfully true that very many of our immature Christians identify grace and love with weakness.

Jesus came to demonstrate God's love and grace, and many in Palestine scoffed at Him. We are here in India, not merely to tell of God's grace and love, but to demonstrate it too, at least, in a small way. We too are scoffed at and counted "soft" by many people, including some Christians. This is sometimes a bit discouraging; yet in the long run history and God himself teach us that love and grace are more powerful than brutishness.

—*John Thiessen*

TWO COMMANDS

Stone upon stone rear we churches today;
Finer and fairer than ever are they.
"How do we honor Him!" proudly we say—
But Christ said, "Go ye!"

Deep-toned the organs we place in each shrine,
Well-trained the singers that chant praise divine,
Woods carved and costly, rare metals that shine;
Still, Christ said, "Go ye!"

Then, on our way to our temples so fair,
(Ah me, the ecstasy, worshipping there!)
Pass we earth's lowly ones, burdened with care—
And Christ said, "Go ye!"

Over and over is God's Holy Word
Preached unto those who already have heard,
Ears long grown calloused, and hearts feebly stirred;
And He said, "Go ye!"

Out in our mission fields, far, far away,
Labor our workers; how patient are they,
Bearing the burden and heat of the day,
For Christ said, "Go ye!"

Shall we not ask ourselves earnestly, How
When we shall stand in that ominous now,
Will Christ, approving, say, "Come, enter thou"?
Or will He say:
"Go ye!"

—*Selected*

MENNONITES and RURAL LIFE

By J. Winfield Fretz

COUNTRY DOCTORS

A few years ago a Kansas small town doctor became famous for writing his experiences and observations in a book which the publisher chose to title *The Horse and Buggy Doctor.* This reminds us that the country doctor once played an important part in the life of every rural community. He with the pastor was one of the two leading men in the community.

Where Is He Today?

But what has happened to the country doctor in the life of the modern rural community? Statistical evidence shows very clearly that the supply of country doctors is steadily diminishing. It has been for the past thirty-five years. Yet the total number of doctors is increasing. Every medical school in the country annually turns away hundreds of young men seeking admission. A look at the graduate list of our colleges indicates that Mennonite men are among those entering medical schools in increasing numbers. What happens to the graduates of medical schools? Where do they go? Where do our young doctors go? It is evident that they do not return to their own or other rural communities. They tend to remain in the cities. They are needed there, but they are no less needed in the thousands of rural communities that have no medical care. The proportion of doctors to total population is greater in the cities than in the country, and the disparity is contiunally growing.

Is There No Need?

Lest we think there is less need in rural areas than in the cities it need only be said that in a study of a half million children both rural and urban it was found that by comparison rural children suffered more from heart disease, lung defects, anemia, curvature, ear defects, enlarged glands, malnutrition, eye defects, adenoids, tonsil and teeth defects than did urban children. Rural children do not have the clinical and preventative treatment and services provided for most city children today. It is estimated that 50,000 babies, stillborn each year, could be born alive; thousands of mothers could be saved, and half of the 70,000 babies who die during the first month of life could be saved if adequate medical protection were provided. In addition is the high cost of medical services to many rural communities. Often it costs rural people from $10 to $15 for every medical call to the home. There is a crying need for country doctors today.

What It Takes

The thing that it takes to bring our medically trained young men back to our home communities is a little vision, intelligent leadership, and community support on our part. A medical school training is expensive. No less than $5,000 to $10,000 is needed to go through medical school and establish oneself in practice. This has to be repaid, and many young men feel the city offers greater opportunity to repay these obligations. To bring our own young men back to serve us we need to show them that there is a need for them and that we are willing to help them meet their problems. A small building equipped with only the most essential medical supplies would be a great inducement to most of our young men. They would feel that the community was interested in them and willing to support them in a way that they could render service that would approximate that which they could render in the cities. We help establish our medical missionaries, why not our home doctors?

Religion and Health

Looking upon the problem of health in this way would again put the doctor in a position of rendering a professional Christian service rather than operating a profit business as so many doctors now do. The doctor and the minister should work hand in hand because health is something that is both physical and spiritual. Sometimes the minister needs to show the patient a cure for his soul before the work of the doctor can be effective. We need country doctors. Let us find ways of bringing them to communities in need.

WESTERN DISTRICT MINISTERS' CONFERENCE

will this year again be held in connection with the Bethel College Bible Week. The program of the first day will be of special interest to church officers and Sunday school leaders. To listen in on that hour of testimony will in itself be a great experience. We invite church officers and Sunday school leaders to attend this conference.

—*W. F. Unruh, Secretary*

OUR CONTRIBUTORS

Albert Schultz has been pastor of the Butterfield Mennonite Church, Butterfield, Minnesota, since 1939. From 1935 to 1938 he served the Bethel Mennonite Church, Wolf Ponit, Montana. He is a graduate of Northwestern Bible School, Minneapolis, Minnesota.

Forrest Musser, who is contributing the daily devotional messages for March, is the pastor of the Grace Mennonite Church, Pandora, Ohio, which he has served since 1941. Previous to this he served as Assistant Pastor of the Hadlyme Congregational Church, Connecticut, from 1929-1931; as Pastor, Winchester Congregational Church, Connecticut, from 1931-1938; and as Pastor, Portland Congregational Church, Connecticut, 1838-1941. His college he took one year at Wooster and three years at Blufton. Next he attended Hartford Theological Seminary for four years and secured his B.D. and S.T.M. degrees.

An Energetic Youth: How Are We to Direct It?

By J. C. Kaufman

A Great Need

The greatest need to guide our energetic youth is to fully understand them. We must be able to follow their line of thinking; we must make their problems our own. We must win their confidence. We must be their companions in whom they can confide. And by all means we should take their problems seriously. Young people will gladly confide their problems in persons who take an interest in them. They long to have someone to go to with their problems. We older people must show ourselves worthy of such confidence. Many a young life has been wrecked because the one in whom confidence was placed proved himself unworthy of such confidence. Never, never ridicule the problem of a young person; take them seriously and you will be able to direct them. We are living in a day in which I believe the gulf between mature minds and young minds is fixed deeper than ever. And the burden of bridging this gulf rests upon those of mature minds. We must take an interest in their recreation, their amusements. Personally, I enjoy playing most any innocent game with young people when opportunity affords. Thus we will be able to direct them in wholesome recreation.

The True Foundation

Furthermore young people who are to be directed effectively must have a good foundation. Young people as well as older people are building character, building for eternity, and the older people are the ones to lay the foundation. Some will say give them a good education as a foundation. I beg to differ on this. First comes the foundation and then the education, and if the education is in disharmony with the foundation, the results may be disastrous. The foundation should be laid when very young and this must be laid in the home at the mother's knee, if we shall be successful in the guidance of our energetic youth. Most of us who had saintly and Godfearing parents will agree with me that the first religious impressions of childhood remain with us through life. Therefore the guidance of our energetic youth should begin at the family altar, or rather while kneeling at mother's knee. Sanctified homes and sanctified parents are *the* great essential in directing our energetic youth.

The foundation our young people need before they really start building for life is the foundation *which is laid,* which is Jesus Christ according to the teaching of the Holy Spirit by St. Paul. They must be brought to a saving knowledge of Jesus Christ. I mean a *saving* knowledge. There is a world of difference between a saving and a historic knowledge. So often we find young people who are acquainted with only the historic and not the saving knowledge of Christ. Bring them into contact with the regenerating power of God. To accomplish this they must be instructed in the *living,* not only the *historic truths of God.* This can only be done by instructors who themselves know that they have experienced the regenerative power of God in their own hearts.

In all the chaos of the present age an old saint of God said, "There are only two things that matter." 1. Does God speak? 2. And if He speaks what does He say? Take this to heart and meditate on it, it is worthy of our meditation.

To the Mourner's Bench

Bring our youth to the point where they are convinced that God speaks, and then let them listen to what God says. To gain this end we must have a revival, a real heaven-born revival by the Holy Spirit of God. And I am convinced that the most effective revival for our youth would be one in which some of us older would come to the mourner's bench and get right with God, and be freed from some of the shackles of denominationalism and even Mennonitism (all that which has crept in and does not edify, yes.) which are, mildly said, threatening our spiritual life. O, for a revival and a return to the old faith even if it should be somewhat *emotional.* The *emotional side* of man too is a creative act of God and should not be neglected, especially with the youth. *If we do not give them something to feed this part of man, they will seek satisfaction elsewhere.* In sensational religious meeting, etc. *This also should be seriously considered in directing our youth.* Do you know why so many of our young people flock to questionable amusements, such as movies, dances, card playing, etc. If you ask such a one he or she will answer you, *because we get a kick out of it.* And the older people who frequent such places must confess this too. What is this kick? You do not have to study psychology to know that it is the the gratification of the emotional side of man.

The Living Bread of God

O, why let our youth feed on the husks of the swine of this world? Why not feed them with the deeper truths of God? Why are we so neglectful of our duty, why not feed them on the living bread of God instead of denominationalism, or some form of antichristian social programs; or even Mennonitism (true Mennonitism is good, but not all is Mennonitism that claims to be.) These things will not save. Let me assure you if we bring them to a saving knowledge of Jesus Christ we have made a long stride in directing our youth in the right way.

What God Actually Says

And then after they have found out that God really speaks, then lead them to the second thing that *matters and teach them what God actually says.* Instruct them in the Word of God. This can be done in the home, the Sunday School, and the church. I am instructing a class of young people in my church the year around in the deeper spiritual truths of God and as an outline or textbook I use our catechism because upon personal investigation I have found that the teaching of our fathers was based squarely on the Word of God. I can assure you that I am not a Mennonite because my father was an elder in a Mennonite church. Maybe it will shock you but I do not teach Mennonitism neither pacifism in the present day meaning of the word, but the doctrine of non-resistance based on the doctrine of seperation, which doctrine was so dear and so precious to our fathers but lies to a great extent dormant in our day We seemingly rather teach affiliation and cooperation with all kinds of questionable movements and enterprises.

But not only is the home, the Sunday School and the church a factor in directing our youth but also the school. And if the school shall direct our youth effectively in "What God has to say," the school must stand firmly and unitedly on the Word of God. For instance, if one teacher teaches the doctrines of the Bible literal and the other figurative, or if one teaches that our Lord was conceived by the Holy Spirit and the other that he was conceived by Joseph. If one teaches that the Bible in its original language is the inerrant Word of God and if the other teaches that the Bible only contains the Word of God. If one teaches that the Bible is God's revelation unto man and the other teaches that the Bible is the fragmentary discovery of the human mind of God. *How in all the world do you expect that our youth shall find the right way of teaching and be directed in the right path?*

A Need For Soul Travail

All this is a proof to me that we need a real heaven-born revival, that we need to get back to God and the Bible, so that we may hear God speak and listen to what he says. It sometimes appears that there is seemingly so little interest taken in the salvation of the lost. I hear so much about loftly social enterprises but all this on the expense of the salvation of souls. Our need today for the direction of our youth is not social programs for the uplift of the economic and political conditions of the world in general; our need today is not more cooperation in financial support for expansion of our churches and schools. *What we need today to save our youth is soul travail.* Without soul travail none will be born again. We may grow numerically, we may grow economically, it matters not. The need of our youth cannot be supplied with this. We need the life which Christ gives in the hearts of our youth. And only in so far as we will be able to direct our youth to the real source, the spring of life, only in so far will we be able to direct them successfully for time and eternity.

O, that we could be united on the Word of God and stand positive for the sake of the oncoming generations.

IMPRESSIONS OF O.B.A.

It was my privilege to spend a full week at the Oklahoma Bible Academy and another week at Inola with the Brethren Mouttet and Regier. The blessings have been many in giving out the powerful Word. It has not lost its power; it is even as Paul described it in the sixteenth verse of Romans 1. "It is the power of God."

A school is composed of a faculty and a student body. All impressions must be gathered from both of these bodies. The faculty impressed me as loving the Lord and the Bible. They have a ringing testimony to the saving power of the Lord Jesus. They have firm convictions concerning the Bible. The one thing that arrested my attention was that some of the teachers have a deep concern for the salvation of the men and women in the school who are not saved. They pray for them and talk to them about their lost condition.

The student body is being trained to serve the Lord. A group goes to a state orphanage to tell the children about Christ who can save them. On Friday afternoons students with material for object lessons and flannel-graphs hurry into cars which have been lined up. After inquiring about the hurry and bustle, I learned that the students go out to seven rural schools to teach the children about the saving power of the Lord Jesus. The student's liveliness was proof of their interest in this work.

The chapel periods were an inspiration to me. While I was there visitors spoke. Normally, the teachers read a passage of Scripture,, comment upon it, and pray. One of the chapel periods revealed the atmosphere of the school, when students testified to the saving power of the Lord Jesus and of their desire to serve Him.

With a school board that is spiritual, a board president who has missionary vision and evangelical fervor, a school president who is Biblically sound, aggressive, spiritual, and who has a passion for the lost and a good understanding of the Bible with a positive tone in all of his teaching, God will bless this school with both men and money. The Lord never fails when we are true to Him. Parents, you can send your children to O.B.A., and they will learn to love the Lord and the Word.

—Fraternally, *Albert Schultz*

New York Fellowship Is Active

The first meeting of the New York Mennonite Fellowship was held at Biblical Seminary, 233 E. 49th Street, New York, on Wednesday evening, February 3, with twenty-one people present. We were very happy to have four of the Mennonite groups represented: General Conference, Mennonite, Mennonite Brethren in Christ, and the Defenseless Mennonite. We also discovered that we had representatives from four of the five district conferences of the General Conference: Eastern, Middle, Western, and Northern. The group also included graduates from Bluffton, Bethel, and Goshen colleges.

The meeting was opened with a brief devotional service in charge of Jacob Enz, a middler at Biblical Seminary. Paul Shelly, a graduate student at Union Theological Seminary and Teachers College, Columbia University, told of the steps that led to the formation of the group and also spoke of the purpose of the Fellowship. He mentioned the Mennonite group that he belonged to while he was a student at Hartford Seminary. He also spoke of the group in Chicago and mentioned the fact that it met a real need in the lives of students and others in that area. He said that late this past fall he had met with a few of the Mennonite students at Biblical Seminary and at that time made plans for the first meeting. He said that he felt that Mennonites had a distinct spiritual heritage that was worthy of being preserved and that such a group would make a definite contribution to the people in this area.

After this we had the most interesting part of the informal Fellowship meeting. Each person introduced himself, giving a brief autobiography, including information concerning his home community, home church, college, his present work, and his future plans if he was a student. Each person also told of his present church connections and also gave his opinion on the problem of whether the Mennonites had a distinctiveness that was worth preserving.

We were very fortunate in having as our guest Rev. Freeman H. Swartz, pastor of the Eden Mennonite Church, Schwenksville, Pennsylvania. Brother Swartz is chairman of committees in both the Eastern District Conference and the General Conference and is also a member of the Board of Trustees of Bluffton College, Bluffton, Ohio. Thus, his presence made the group feel a sense of relationship to our larger Mennonite Fellowship. Brother Swartz spoke briefly about the Mennonite groups in Pennsylvania. He spoke of the Mennonite heritage, saying that it is more than a tradition, more than a name, that it is something vital within the individual and the group. He mentioned that the Mennonites have always stressed the fact that the Bible is to be lived in the daily lives of people.

Plans were made for future meetings of the group on the first Wednesday of each month at Biblical Seminary, 235 E. 49th Street, New York, at 7:45 p.m. The topic for discussion on March 3 will be "Pacifism among the Mennonites." At the conclusion of this article I have included the names and addresses of the people who attended this initial meeting of the New York Mennonite Fellowship. I have also given the home church of those where I have the material available. *We will appreciate the names and addresses of any Mennonite who lives in the New York area.* If any one knows of any Mennonites who should be informed of our Fellowship kindly communicate with the Executive Secretary, Gerald Stucky, 235 E. 49th. Street, New York City, New York.

It may be interesting to note that four of the people who attended the first meeting of the New York Fellowship are at present at Biblical Seminary, preparing for Christian service. Two are doing graduate work, preparing for God's work. Two are General Conference missionaries, who are at present enrolled at Biblical Seminary. One is a missionary in the Mennonite Conference and one is a city missionary in a rescue center in Brooklyn. Two are former missionaries.

The following is a list of those who were present: Mr. and Mrs. Hans Bartsch, 562 W. 193rd. Street, First Mennonite Church, Newton, Kansas; Mr. Willard Derksen, 27 E. 35th. Street, Bayonne, N.Y., Mountain Lake, Minnesota; Mr. and Mrs. Addison Eastman, 7505 35th. Ave., Jackson Heights, student Biblical Seminary, Mennonite Brethren in Christ, Detroit; Mr. Jacob Enz, 235 E. 49th. Street, Student, Biblical Seminary, First Mennonite Church, Newton, Kansas; Miss Aganetha Fast, 235 E. 49th. Street, Foreign Missionary, China, Mountain Lake, Minnesota; Miss Elizabeth Foth, 415 E. 3rd. Street, Brooklyn, City Missionary, Oklahoma; Miss Clara L. Kuehny, 314 E. 15th. Street, New York, Foreign Missions, Halstead, Kansas; Miss Marie Hodges, 235 E. 49th. Street, Student, Biblical Seminary, Baptist, Hamilton, Ohio; Mr. Howard M. Lichti, 440 Morningside Road, Ridgewood, N.J., Former Missionary, Berne, Indianna; Corporal Gerald W. Leh, Co. A., Metro Technical School, 673 Broadway, Hereford Mennonite Church, Bally, Pennsylvania; Mrs. Quiring, 537 W. 121st. Street, wife of the late Professor Quiring; Mr. Milo A. Rediger, 418 E. 136th. Street, Professor and Graduate Student, New York University, Fort Wayne, Indiana, Defenseless Mennonite; Miss Augusta Schmidt, 235 E. 49th. Street, Missionary, India; Rev. Paul R. Shelly, 600 W. 122nd. Street, Graduate Student, Union Theological Seminary and Teachers College, Columbia University, Hereford Mennonite Church, Bally, Pennsylvania; Mr. and Mrs. S. J. Smucker, 79 Western Ave., Morristown, New Jersey, Mennonite Church; Rev. Freeman H. Swartz, Norristown, Pennsylvania, pastor,

(Continued on page 12)

DAILY DEVOTIONAL MESSAGES

By Forrest Musser, Pandora, Ohio

MARCH 1—*"And seeing the multitudes, he went up into a mountain . . . and taught them."* Matt. 5:1,2.

It was Jesus' compassion for the multitudes that prompted many of His teachings and parables. *"Seeing the multitudes . . . he taught them."* The "Red Lettered" words of Jesus are timeless—just as appropriate for the multitudes as they were the day they were uttered. When he opened His mouth every word had divine and eternal significance. We are a part of the multitudes who go up the mountain to hear His words of Life.

MARCH 2—*"Blessed."* Matt. 5:3.

The very first word strikes a deep responsive chord for the multitudes. So much meaning is crowded in this one word that we need to pause in our meditation and prayer to discover its depths. We usually think that Jesus meant, "Happy is the one who," but there is more than mere happiness in the beatitudes. While the word "Blessed" does undoubtedly contain this quality of Christian joy, like most of Jesus words, there is a deeper current beneath the moving waters of the surface. By prayerful thought we would come to understand that the Master was speaking not only of those things which give us joy, but also of being holy, reverent, overflowing with joyful service, and being spiritually whole.

MARCH 3—*"Blessed are the poor in spirit for to them belongs the kingdom of Heaven."* (Weymouth) Matt. 5:3.

The Gospel of Luke records these words simply, *"Blessed are the poor."* Luke 6:20. Who are the poor? Did Jesus have in mind those who had not allowed the cares of riches and possessions to harden their lives without any sense of Christian stewardship? He often refers to the dangers of riches in crowding out spiritual things. Surely, he must have thought of the rare quality of humility which keeps man's mind and spirit always open to further teaching and understanding about His Kingdom. In fact, it is as He says, the Kingdom belongs to those who remain learners or have the quality of teachableness. Let us pray for such a spirit as we approach the Christ.

MARCH 4—*"Blessed are they that mourn."*

The shortest verse in the Bible, *"Jesus wept,"* John 11:35, is in some ways the most meaningful. Jesus had an infinite capacity to sympathize with the multitudes. Those who are able to mourn are spiritually whole. The most miserable people in the world are those who have become bitter and have lost the ability to sympathize. Are we still moved by the vast suffering in the war torn countries of Europe? Does the starvation, broken homes, tragedy, and death following the path of war still touch us deeply? If so, we are spiritually well. Once we turn a cold shoulder to "the least of these" we are spiritually sick and in need if the healing touch of the great Physician.

MARCH 5—*"Blessed are the meek."*

In what way did Jesus mean that the meek shall inherit the earth—in this life or in the life to come—materially or spiritually? Does the meek man always achieve outstanding success in the material world? Does His happiness and well-being rest in these successes? Humility and meekness are essential for success in all lines of human endeavor. Another thought must not be covered by this—it is the meek spirit that becomes conscious of the need for God and the reality of being one of God's children. In this sense, as a child of God, he does inherit all of God's world, His Kingdom. What he inherits in this life is but the foretaste of what he beholds in the life to come.

MARCH 6—*"Blessed are they who hunger and thirst."*

In this day when the hungry wolf waits on so many door steps and in many homes, the wolf is already inside the room, would we say that *"Blessed are they who hunger and thirst"*? It is true that we only can enjoy food and water when we are hungry and thirsty, but I believe that Jesus had another meaning beneath the surface. Not until we develop the feeling of need, the emptiness of our life without God in Christ, do we accept Him. Just as in the nourishment of our bodies we become hungry and thirsty for those things which mean life to us, so in our religious life we are to remain hungry for the bread of life and thirsty for the water He gives us. Hunger and thirst for more of His spirit in our lives, hunger and thirst for more of His teaching and love in the life of our day, is basic to all Christian work in His Church.

MARCH 7—*"Blessed are the merciful."*

We sing the beautiful hymn, "There's a wideness in God's mercy, like the wideness of the sea; There's a kindness in His justice, which is more than liberty." If you have ever stood on the shore of the ocean, you understand the picture. God's mercy in Christ is as wide as the vastness of the ocean we behold. It is limitless, *"Greater love hath no man than this."* Those who have such mercy towards others receive mercy in return. Man's ways are not always just—often far from it—but with God is such justice which includes all who will come unto Him.

Sponsored by
the Young People's
Union of the
General Conference
EDITOR
R. Weinbrenner
North Newton,
Kansas

Mennonite Youth

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THE DEACON'S SON

By Wayne Yoder (Part Three)

When he awoke, the skylights between the trees toward the east showed lighter than those toward the west, so he arose.

After cooking his breakfast over a small, safe fire, he hid his pack. With his rifle under his arm he wandered slowly up through the timber and underbrush of a canyon. He reveled in the glory of the morning. The chatter of pine squirrels and magpies blended with the whisperings of the forests of pine. This was the choir in a temple greater than any man had ever built. "Behold, the heavens of heavens cannot thee hold, and how much less this house which thou hast built." Elijah worshiped. If only Jason could enjoy these things instead of walking blindly past them, longing for things too low to be compared with them.

Then he continued up the canyon, his rifle ready, his feet quiet, every sense alert. Now he was on the hunt, and he knew there was game ahead. He knew it by the faint snapping of a twig in the underbrush and by a faculty of knowing, almost without sensing, the presence of wild deer. When a doe came walking toward him from up the hill, he did not even raise his rifle, but quietly watched as she nervously looked back over her shoulder, then bounded away up a ravine. But when he espied a buck with a fair spread of antlers, he was tempted to shoot. However, Jason was no longer with him and it would take a long hike up and down hill to get the meat out of the woods. Besides, the buck had warned him by his nervous haste. There was danger up the hill. 'Lige turned to the left in the direction the deer had taken, to wait and see what would happen. What happened was not up the hill where he was watching but down the hill behind him. A man or a boy came running up the hill toward him from the thicket below. 'Lige soon saw that it was Jason. The boy weakly struggled up the hill, as if he had exhausted himself with speed.

"'Lige," he panted, "they're—after—you. You—run."

"Who?" asked 'Lige. "Do they know where we are?"

"Ranse. Others too. They saw you when you were—praying. They found—guns." His breath came in great tearing gasps, and in his eyes was suffering. 'Lige sat down beside him to wait till he should be able to talk more.

"Two are watching at the top of the canyon, and I'm supposed to be with the other one driving up from the bottom, like driving for deer. They'll shoot you and claim it was a mistake, like dozens of hunters are killed every year. Maybe they'll fire the canyon—afterwards."

"Why do you tell me this?" asked 'Lige gently.

"Aw, you know why, 'Lige. I ain't going to see them do you like that; you—the only guy that ever cared a thing about me! Besides, I don't belong with them birds. They're too tough for me. I didn't know it at first, but they're in pretty deep in some things. I ain't goin' along with them!"

"Good boy, Jason," commended 'Lige. "Now we better get out of here before they accidentally on purpose take us for a deer. See that little ravine there? That leads off to the side. We'll try to make it to that and lay low there till they either pass us by or show themselves. Think you can make it now?" he asked the tired boy.

"Sure," said Jason; "sure, I can make it. Say, you were swell, 'Lige, to get rid of that liquor for us. Soon as it was gone I knew I was glad, but I just had to go to sleep."

"Quiet, now," warned 'Lige. "Keep hidden by the brush all you can."

They half stood and started to make their way to the ravine. When the shots came, lacing through the brush around them, Jason screamed, hit through the shoulder, but 'Lige barely heard it, for another slug had hit his own head. He felt himself spinning, as it were, into a forest, it seemed, of Ranse Brasen's. Everyone of them was threatening to kill him, and he didn't dare shoot back, for his purpose had been made—to help save the boys, not to use violence upon them.

He dare not return the fire, yet he was, in his delirium, shooting savagely. He was trying to stop those laughing scornful mouths, and his rifle jumped in his hands until all the cartridges were gone. Then he threw it away with the scornful face of Ranse Brasen still laughing at him while he tried to carry Jason away down the hill. And part of it was true and part of it was a nightmare, but he could not separate the two at the time.

"It's because I did wrong, oh!—God!" he was groaning to himself. "I did wrong—I did wrong." And something was holding him down. "I did wrong—used force—my own way—I should never use a gun again, even for hunting. It's too great a temptation."

"You didn't do wrong. I was the one who did wrong," said a familiar voice. 'Lige awoke to see his friend, the Deacon, bending over him. Jason's father had found them.

"Where's Jason?" demanded 'Lige, raising up, but the firm hand pressed him back down.

"Jason's here and alive, thanks to you and the Lord," said the Deacon. "You're all right, too."

"How did you find us?" asked 'Lige. "What happened?"

"Well, I came up this morning, like you told me to—to be with my boy, to have some companionship with him. I'll never regret it, except that I didn't do it sooner. Then I heard your signal shots, the signal shots we agreed upon to find each other, and I came to them. Then I saw you carrying Jason down the canyon to meet me. I knew that some way you had kept him from being taken in by that hoodlum gang of Ranse Brasen's."

Then 'Lige's grief was renewed. "Oh!" he groaned. "I shot at Ranse, and I never thought I'd do such a thing. I was going to save all the boys."

"But you didn't shoot at Ranse Brasen, or anyone else," said the Deacon. "But for a man in delirium, you're sure a mighty good shot, 'cause you practically riddled a big black stump that was standing off up the hill."

"Then what happened to Ranse?" asked 'Lige.

"Why, the State Forest Ranger took care of him and his pals. All that target shooting last night that you got the boys to do was heard up at the fire lookout station on Lava Mountain. Then early this morning the Forest Lookout man came down to see if all was well. He caught Ranse and the other two in the act of shooting at you and Jason. He took them in charge. I quote from Romans 13: 'For he is the minister of God, a revenger to execute wrath upon him that doeth evil.' If you and Jason want to help those boys, you'll find them in a place where they won't do anyone any harm for sometime to come."

"And where are we now?" persisted 'Lige. "Are you sure Jason is all right?"

"I'm right here, 'Lige," said Jason's voice. "My shoulder isn't hurt badly, although the bullet passed clear through. The ranger said I'd be in bed only a couple weeks. 'Lige, look up there toward the hill. The rangers will help us get out of here now, and when we're well we'll come back—all three of us," he said boldly enough, but he shot a questioning glance at the Deacon, his father.

"Yes, we're coming back just to enjoy the scenery and the land that God spread out here all free and bountiful. Why," he said, "I'm a better man for having seen this country. Jason, boy," he said, and there was a catch in his voice, "I want you to teach me, if you will, to ride and camp and hike and shoot."

"Oh, Dad, I knew you would enjoy it out in the woods if you ever got started. And I'm glad this happened to show me who my friends really were. I'll gladly teach you how to do all those things the best I know, if you'll teach me how to—" he gulped, "how to choose good companions, who won't go back on me in a pinch and—I guess with this sore shoulder I'll have plenty of time to think things over." He looked away.

"It's the smoke in my eyes," he said, rubbing them furiously. "Oh, Dad, I just know we're going to have a lot of good times hunting and at home too. Those little calves are awful cute, and I'm going to work harder than ever, taking care of them, while I'm looking forward to the hunting trips we'll take together once in awhile."

"It's a deal, Son," said the Deacon solemnly.

'Lige was looking away to the western sunset where the wooly clouds had been dyed red by the sinking sun. So must have appeared the rams' skins, dyed red, for that other tabernacle in the wilderness. The sun gave the world a parting blessing and was gone.

"His going forth is from the ends of the heaven and his circuit unto the ends of it," quoted 'Lige.

"Now it's time for me to quote some Scripture," said Jason. "I will say, 'It is good for that I have been afflicted, that I might learn thy statutes.' "

And then, under the starry sky, that little group lay down in peace and slept in safety.

The End.

(From the *Youth's Christian Companion)*

SENIOR DEPARTMENT

No. 2 of Series on Church History
THEIR EXPERIENCES IN EUROPE TO THE PRESENT TIME

(Use booklet No. 1 of "The Mennonites and Their Heritage" series.)

I. Worship Service: Songs: "How great, Almighty is thy kindness!" No. 516; "What mercy and divine compassion" (translated by Sister Frieda), No. 562. 2. Reading of Luke 6:39-49. 3. Report on C.P.S. camps. 4. Offering for C.P.S. camps.

II. Leader's Introduction and Facts for Study:

The experiences of the Mennonites in Europe through over four hundred years have been varied. They have met severe oppression and persecution because of their faith. The sincerity and purity of their life has often called out the respect and admiration of their oppressors. Wherever they went they lived simple, frugal, and truly pious lives in the earlier years of their wanderings when many gave their life as proof of their faith.

Later with growing toleration they acquired wealth and influence, and for a time the churches showed an active, wholesome, Christian life. But all did not remain well; they began to be more like the world around them, and they had divisions among themselves and the membership grew much smaller.

In time, finally, even the basic principle of non-resistance was abandoned in Holland and largely also by the churches in northwest Germany. The churches in southern and eastern Germany clung to their faith more tenaciously, but after the abolition of exemption from military service in 1868 they also gradually abandoned non-resistance.

The invitation of Russia to the German Mennonites in 1786 meant escape from militaristic pressure and open door of opportunity. A large exodus to a desirable part of this vast country was made with complete religious freedom and other privileges guaranteed. These settlements flourished and developed a culture of their own. Their spiritual life had handicaps since missionary effort was forbidden them, but they had opportunity here to develop their religious life according to their conscience.

Then came the loss of special privileges, including military exemption in 1870, and many emigrated to America. The Russian government later modified its demands, instituting forestry service much as the United States today has arranged C.P.S. work. Thus the principle of non-resistance was kept intact by those who left and also by those who stayed.

Their experiences in Russia since the beginning of the first World War have been most terrible. Mennonite worship has been suppressed, Mennonite church life has been destroyed, and Mennonite youth has been communized. Many of them have lost their life through execution or re-settlement in the cold, northern wilds. What is happening to those who have maintained their faith in these days we do not know.

Over 25,000 Mennonites have come to Canada and South America in two great migrations, the first movement of over 20,000 under the direction of the Canadian Mennonite Board of Colonization, the later one under the auspices of the Mennonite Central Committee. These people are proving to be good home builders and they are an asset to American Mennonitism.

The Mennonite churches in America number about 300,000 souls, those in other countries about 100,000. Ours is the opportunity to re-emphasize the principles by which our fathers lived, and to apply the great truths of the teachings of Jesus Christ in the world today.

Suggested Topics for Short Talks:

1. The Huttarian Brethren. 2. The Amish. 3. Mennonites in Switzerland and Holland to 1914. 4. The Mennonites in South Germany and North Germany. 5. The Migration to Russia, and Life in Russia. 6. Mennonites of Europe in the World War and after.

IV. For Discussion:

1. What effects has oppression had on Mennonites in the early years of the church? 2. What effects on Mennonitism in Russia? 3. What effect did good times have on the churches in Russia?

V. Food for Thought:

"Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit." John 12:24.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

March 7, 1943

Bible Teachings Against Drunkenness

Samuel, Isaiah, and Paul wrote in widely separated and different periods of time. They also wrote under very different circumstances and environment. All were fully convinced that drinking alcoholic drinks is detrimental to the drinker and to the nation. Drunkenness is and always has been so repulsive that no sane person would defend it openly. The vile saloon—*there is no other variety*—has tried to put on a cloak of respectability by using the name "tavern" or some other nice-sounding name. So, some describe a drunken person by saying "he has imbibed too freely" or "he has taken more than is good for him." To the man on the street, he is just plain drunk. Drunken, intoxicated people are neither gentlemen nor ladies. A real gentlemen, a real lady *will not* be a drinker. *Drinking people are not heart and soul Christians.* They are the bondservants of sin. A *sincere follower of Christ will not drink alcoholic drinks.*

Drunkenness and Physical Destruction

Samuel speaks of the lack of watchfulness on the part of the Amalekites while they were drinking and carousing after they had raided Ziklag and had taken much spoil. David and his men attacked them suddenly and the carousing Amalekites were easily destroyed. Drink had befuddled their senses. It always does that to people.

Isaiah lived in a day when all appeared to be well with Israel. He saw the impending doom of destruction at the hands of the Assyrians (vs. 2). He warned the people of the inevitable judgment of God upon the nation because of the corruption in high places, the debauchery, the drunkenness, so rampant among the people. Destruction and desolation were sure to come. This came to pass in 722 B. C.

Drunkenness and Perverted Acts

The religious leaders of Judah fell a prey to strong drink. Their judgment was perverted. The natural processess of the mind and body do not function properly when under the influence of liquor. Wine had gained such a mastery over them that they were completely overcome by it. Woe to any people who follow such religious leaders as these. One of the terrible things about habitual drinking is the moral perversion that accompanies it. Under the deceiving spell of alcohol all sense of right and decency is lost; evil may and does seem natural and pleasing and all sense restraint is usually swept away. Drinking is the fruitful promotor of many other sins, vices, and crimes.

Drunkenness and Eternal Woe

Paul lists drunkenness among the sins of the fleshy appetites and evil desires of the unregenerate man. These sins will keep a person out of the kingdom of God. This warning to the Galatians needs to be taken well to heart today. Alcohol is the greatest physical enemy of mankind. Drinking liquors injures body, mind, and soul. The drinking man has lost control of himself. He is under the control of sin and not of the Spirit of God. The end of such a life can only be eternal woe. The one and only safeguard against all this is to open our heart's door widely to God's Spirit and daily seek his help. Christian homes that nurture their children in the Lord are necessary to the life of our nation.

Drunkenness is a potent cause of physical destruction today. It injures the body and is the direct cause of many accidents which involve the death of one or more persons. The drinking driver is a serious menace. Drinking is probably the *major* problem in our nation. Many in high places make a practice of it. The young people are encouraged to drink, even young girls and women. Many modern drinking places make special efforts to allure the young people of both sexes. Our administration makes drink available to the boys in our military training camps. The *Brewer's Digest* for May, 1941, says, "One of the finest things that could have happened to the brewing industry was the insistence of high ranking officers to make beer available at army camps. Here is a chance for brewers to cultivate a taste for beer in millions of young men who will eventually constitute the largest beer-consuming section of our population." Our greatest danger lies not in foreign powers, but in the moral failings and corruptions within our nations.

TO THE WOMEN OF OUR CHURCHES

Please, note that the World Day of Prayer is to be observed on March 12 this year. Now is the time to order program booklets at two cents each or one hundred for two dollars for community and interdenominational meetings. Order them from The United Council of Church Women, 156 Fifth Avenue, New York, N. Y.

—The Executive Committee of Women's Missionary Association, Mrs. W. C. Voth, Sec.

New York Fellowship Is Active

(con't from Page 7)

Eden Mennonite Church, Schwenksville, Pennsylvania; and Rev. Edwin Weaver, 235 E. 49th. Street, Missionary to India, Mennonite Church. The reason I didn't give the work that those other than students or missionaries are doing is because I didn't have this material available when I wrote the article.

—*Paul R. Shelly, 600 W. 122nd Street, New York*

CORRESPONDENCE

EMMANUEL MENNONITE CHURCH

Pratum, Oregon

"Blessed is that man that maketh the Lord his trust," Ps. 40,4. After two months of rain the Willamette River overflowed and did much damage. The basement of the Salem Deaconess Hospital was completely filled with water. The kitchen and laboratory are in it, and expensive equipment was stored here. A number of the people from our church helped several days in cleaning away the debris and setting things back in place. In January we had a blanket of snow fifteen to eighteen inches deep and nine above zero.

Our annual business meeting was held as usual on New Year's Eve and was followed by a watch night service. We resolved to raise our pastor's salary $25.00 per month. For foreign and home missions and relief we contributed $894.22 in the past year. The offering for Sunday school was $258.73, and that for the C.P.S. camps was $297.45. Twenty-three of our boys have been called into service. Several are deferred for agricultural work on the farm, and Rufus Franz is director of the C.O. camp at Lapine, Oregon.

Brother Home Welty, our Sunday school superintendent, found it necessary to move to Portland because of his employment there. The Juniors of our Sunday school *have* collected fifty dollars to buy a cow for the leper home of Champa, India. Now they want to find a name for this cow. The Juniors have also been busy making a Bible alphabet which is almost complete. A group of the young people are going regularly once a month to sing and bring words of cheer to the Deaconess Old People's home here in Salem.

In addition to serving us, Brother Unruh serves as chaplain in the Deaconess hospital in Salem. Patients express their joy in getting acquainted with him. Our women's missionary society sent 460 pounds of dried fruit and nuts to the Montana American Indian mission last year. Christmas gifts were also sent to the missionary families. A total of 235 pounds of used clothing was sent to the relief committee.

Bulletin, December 27: "What has 1942 meant to you? Did you use it for the glory of God? Were you drawn closer to Him who loved you and gave Himself for you?"

—*Mrs. W. E. Nafziger, Corr.*

HOFFNUNGSAU MENNONITE CHURCH

Inman, Kansas

On January 24, Prof. B. Bargen of Bethel College was a guest in our church. In the afternoon the C.E. met at which time Prof. Bargen delivered a very interesting talk on the Bible basis for being a C.O. The High School Girls' Sunday School Class served dinner after the morning services and charged twenty cents a plate. This was their S.S. project and they took in a nice sum of thirty dollars, all of which is to be used for missions.

During the week of January 24 to 29, Rev. Walter Gering of the Eden Mennonite Church conducted a series of meetings which were all very well attended. His sermons were on "Living a Normal Christian Life," based on the life of Paul. The topics were that of "Not Being Ashamed," "Joy," "Peace," "Bearing the Cross," "Spirit-filled Life," and "Prayer Life," all being factors of living a normal Christion life. We were all richly blessed through these meetings.

The funeral of Abraham Dirks, Buhler, was held January 31. He reached the age of eighty-three years and has been a faithful member of our church since he came to America. Mrs. Dirks is at present staying with her daughter Mrs. Peter Dyck and Mr. Dyck.

Rev. A. J. Dyck again started the catechism class on February 7.

Brother Walter Adrian of the C.P.S. camp at Downy, Idaho, was operated on February 5. His condition is reported quite satisfactory.

At present we have twenty-one boys in government service. All are in C.P.S. camps, except four who are non-combatants.

The Rev. A. J. Dyck and C. H. Voth are still serving our church and bring us very inspiring sermons. For this we are very thankful.

—*Mrs. Ferdinand Regier, Corr.*

« « JOTTINGS » »

—Year Book, **Johannestal Mennonite Church, Hillsboro, Kansas:** This church has a "Peace Committee" of three members. The office of "Car Usher" is an unusual one, but undoubtedly a very useful one. The church elects correspondents to both of our conference papers. Sixteen Sunday school classes are listed. A women's society earned some money, evidently by selling food at two farm sales. The pastor's salary has been raised for 1943. The total membership is 201. Of eleven men drafted, seven are in C.P.S. camps. The name "Plenert"—given twenty-eight times—appears most often in the membership list. The church observed its Golden Jubilee in 1942.

—From the Record and Directory of the **First Mennonite Church, Allentown, Pa.**, and the **Upper Milford Church, Zionsville, Pa.,** Brother Howard G. Nyce is the pastor of these two congregations. Their memberships are 196 and 189 respectively. The Allentown congregation has a correspondent for **The Mennonite.** It utilized Bluffton College Gift Envelopes for giving to Bluffton College. The church spent $8.00 for sending out church buletins; how necessary it is that those who do not attend receive the bulletin! The name "Kummery"—given eleven times—appears most often in the membership list of the Allentown Church. One name is given on the inactive list. The Upper Milford congregation has two sons in the ministry Wilmer S. Shelly, Topeka, Indiana, and Willian Henry Stauffer, Sugar Creek, Ohio. The name "Geissinger—given twenty-five times—appears most often in the membership list of this church. This church has no services on July 18 and 25, for they are classified as "Vacation Sundays."

—The **First Mennonite Church of Shafter, California,** is enjoying a series of seven evening meditations on the subject, "God's Message to the Church." These are based on the Book of Revelation. Members are asked to write out any questions they may have for consideration in an open meeting after the series is over.

—Bulletin, **Walton Mennonite Church, Walton, Kansas:** "The Apostle Paul tells us . . . 'The Earth is the Lord's and the fulness thereof.' Are we not robbing God if we do not do our part in trying to conserve our soil and do no thing to prevent the soil from washing away? Let us take a lesson from our Amish brothers. We are told that the value of their farms increase instead of decrease after they have lived on them for some time. The government is putting out a Soil Conservation plan whereby counties will be divided into districts, and the plan provides for six things: soil and water conservation, contour and terracing, drainage, shelterbelts and trees, gulley control, and pasture improvement. This program is in correlation with what our C.P.S. camps are doing. . . ." Every week a Fellowship group meets which studies the subject of "Mennonites and Their Heritage."

—**Brother Albert Schultz** writes that the total receipts of the Butterfield Mennonite Church (Butterfield, Minnesota) in 1942 amounted to $5,332.96.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

Published every Tuesday, **except the weeks of July Fourth and Christmas,** by the Board of Publication of the General Conference.

Business Office, Mennonite Publication Office, Newton, Kan.
Editor ...... Reynold Weinbrenner, North Newton, Kansas
Subscription in advance, $1.50 .... Foreign, $2.00

Address all contributions and communications for this paper, and exchanges, to THE MENNONITE, North Newton, Kansas.

Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS.

With a membership of ninety-eight this makes $53.60 per member.

—Bulletin, **Bethel Mennonite Church, Mountain Lake, Minnesota:** "This is a period of **testing.** Our government has made provision for the C.P.S. camps to make the test whether we as the Mennonite Church will be able to prove that we can live what we believe. If we cannot prove it now, another opportunity may never come . . . an unprecedented opportunity is before us in the support of these camps. **We must not fail our boys! We must not fail our God."** —By J. John Friesen, member of the Northern District Peace Committee. "As an alternative to the President's Birthday Ball to aid victims of infantile paralysis, Cottonwood County is asking churches to take special offerings for this cause. By giving to this cause through the church we are doing two things: (1) We are helping in a worthy cause, and (2) we are demonstrating that Cottonwood County does not have to stoop to the level of promoting public dances to raise money for this cause."

—**The Home Mission Board** had its meeting in Chicago on February 23. Let us look forward to an interesting report of this meeting. Members of the board are: J. M. Regier, A. J. Neuenschwander, J. J. Plenert, David Toews, J. E. Amstutz, and Harley King.

—**Buhler Mennonite Church, Buhler, Kansas:** On the afternoon of February 5 Sister Wilhelmina Kuyf brought a wonderful message on the life of the Chinese woman after she has accepted the Saviour. She urged us not to forget the Chinese in our prayers. After the program we looked at the pictures and articles which she had brought from China. In the evening she spoke again. Sister Kuyf left China in June, 1942. She intends to return to China, if possible, when her furlough is over.

—Bulletin, **First Mennonite Church, Reedley, California: "Remember the living.** Next Friday, February 19, it will be seventy-eight years that Dr. Rudolphe Petter of Lame Deer, Montana, was born in Switzerland. He had done a great work under the direction of our Foreign Mission Board, and is still at it despite his years. Those of us who are fortunate enough to know him personally will want to remember him and give him a **word of** appreciation and encouragement. That will do more good than many flowers and well-worded eulogies after he has passed to his reward. Those who have never met him will be glad in later days for any kindness they have shown such a faithful worker in the Kingdom of God."

WANTED

Someone in each Mennonite congregation to sell our line of Everyday Greeting Card assortments, birthday and getwell assortments. This is an opportunity to earn money for yourself, church, or society. Good commissions paid. Remember, too, this will give you a chance to get in on the Christmas greeting card business also. Many earn as much as $100.00 in their spare time.

MENNONITE BOOK CONCERN
Berne Indiana

—**Brother Harold Burkholder** is still conducting a weekly radio broadcast over WSAN, Allentown. In the Financial Statement of 1942 the number of members on the active list are given as 174, and those on the inactive list are given as 18.

—**Brother W. C. Andreas, Beatrice, Nebraska,** sent in a newspaper clipping telling about " . . . a group of senators meeting to read the Bible and to discuss their personal and public problems in the light of the Holy Writ." The clipping mentions that a similar group meets in the United States House of Representatives. Brother Andreas comments, "It inspires one to note that at least a few of our national leaders will unite in reading the Bible for divine help and guidance. 'God still has his thousands who have not bowed their knees to Baal.' "

—**"Lincoln** was an earnest advocate of temperance. Total abstinence from both liquor and tobacco was part of his religion. His idea of temperance did not mean indulging even moderately in what is dangerous. He often defined **temperance as 'The moderate use of that which is good, and total abstinence from that which is evil.' "**

—**The Emmanuel Mennonite Church, Pratum, Oregon,** decided at its annual meeting to hold an offering for C.P.S. on the fourth Sunday of every month. The pastor recently baptized a ninety-four year old man who had been an agnostic until recently. Rufus Franz, a son of the congregation, is director of the C.P.S. camp at Lapine, Oregon. The work project of this camp is a two million dollar dam. The men are now clearing away trees and will begin work on the dam next spring. The camp paper is **New Horizons.** D. J. Unruh, the pastor, intends to visit the boys of the church at Placerville, California, on his way home from the meeting of the Foreign Mission Board in Newton, Kansas.

—**Mennonite and Their Heritage** is the name of a six-booklet series which should be in every Mennonite home. Those in the Eastern and Middle districts can conveniently get their copies from the Mennonite Book Concern or from their peace committees. Those in the Northern and Pacific districts, undoubtedly, can get the copies from their peace committees. Those in the Western District can order theirs from Reynold Weinbrenner, Secretary, Western District Peace Committee, North Newton, Kansas. Ten or more copies may be had for fifteen cents a copy, postpaid. In quantities less than ten, a copy costs twenty cents.

—**Inman Mennonite Church, Inman, Kansas:** Recently the Young People's C. E. Society sponsored a panel discussion on the subject, "A Just and Lasting Peace." The church expects Brother and Sister P. A. Penner to be with them on February 28. They are also looking forward to having

Brother and Sister J. F. Isaac with them on the evening of March 14. The church is revising its constitution.

—**A Year Book** is often difficult to design by those unfamiliar with work of this nature. For a three-cent stamp to cover the postage the Bethel College Press, North Newton, Kansas, will send free sample copies of year books used by churches who have had year books printed there.

—**Bluffton College:** Rufus D. Bowman, president of Bethany Theological Seminary, Chicago, Illinois, has been secured as speaker for the annual Bible lecture series to be held next fall, beginning with November 14. Dr. Bowman is a member of the Church of the Brethren. Brother Jesse N. Smucker conducted a series of messages dealing with the Sermon on the Mount in chapel recently. Brother H. A. Fast, head of Mennonite Civilian Public Service work, discussed problems of reconstruction and opportunities which may open in that field after the war in a Sunday evening meeting of the Bluffton College church organization.

—**Freeman Junior College** faces the following problems according to a statement by the president in a recent bulletin: 1. In the light of our committal to Jesus Christ and His way of life, to what extent can we cooperate with others in a "total war effort?" 2. With a drop of 32 per cent in our college enrollment over last year what can we expect next year? 3. To what extent will the lowering of the draft age to eighteen affect our academy enrollment for next year? 4. Anticipating a further decrease in enrollment for next year, how large a teaching staff will be required to meet adequately our needs? 5. To what extent can we depend on our churches for increased support in the light of increased taxes, more demands for relief, and the C.P.S. program? 6. Do our people fully realize the crisis facing our school—and other schools like ours? Do they value our own school enough to enable it to survive? If it does not survive, to what extent will our respective communities and churches suffer?

—**Rushmore Reflector** is the name of the camp paper put out by the C.P.S. camp at Hill City, South Dakota. In its first issue it contained two interesting pictures of the work being done.—The editor made an unsuccessful attempt to borrow them; so we can not print these pictures in **The** in the Tabor College auditorium on February 8. **Mennonite**, for the Board of Publication has no fund for the making of cuts that are used in

[redacted]

great western forests. Training is scheduled to start about June. Forest Service has only used this method for about three years. "The idea is to get men as quickly as possible to the scene after a fire has been detected, thereby making tremendous savings in area burned, manpower and overall expenses." In 1941 Forest Service figured that fires attacked with parachutists cost on an average of $247 per fire, whereas with the old method they would have cost $3,500 per fire. Special clothing is provided for the "smoke jumpers." Each man wears a padded suit with high collared jacket, football helmet and steel wire mask to protect his head and face, a steel-ribbed leather corset and ankle braces. Straps on the legs of the trousers fit under the feet to help distribute part of the shock of the opening chute. The men carry two parachutes and a supply of rope to get themselves out of trees."—From the Reporter.

—**Storerooms well filled:** "For the second time in recent months, the various Mennonite churches near Goessel, Hesston, and Hillsboro, Kansas, banded together to supply us with many much appreciated commodities. Packed into the truck of F. D. Vogt of Hillsboro were items much too numerous to mention. Included were 1,600 pounds of flour, 176 dozen fresh eggs, 40 pounds of butter, 45 pounds of dressed chicken, and almost 200 pounds of pork. We will remember with thanks for a long time the fine spirit of these people.
—Pike View Peace News

—**Brother Herbert Schmidt, M.D.,** of Newton, Kansas, gave an illustrated lecture to a large audience in the Tabor College auditorium on February 8. Brother Schmidt returned last fall from Paraguay where he had assisted his brother John in about thirty major and many minor operations. Dr. Schmidt gave a history of the Mennonites in Paraquay and showed two reels of colored film showing the life of the colonists and that of the surrounding territory and parts of his trip which was made by huge airliners, river steamer, narrow guage railway train, team and wagon, ox cart, and by foot. Dr. Schmidt says that the Mennonites are making a garden spot out of a jungle.

—One of the church bulletins which comes to the

ATTENTION, CHURCH TREASURERS

Below are given the names and address of treasurers to whom money must often be sent. Cut out the list and paste it in some convenient place for reference.

Conference-Treasurer: Karl A. Richert, Newton Kansas
Foreign Missions: J. E. Regier, Newton, Kansas
Home Missions: J. J. Plenert, 7319 Whitaker Avenue, Philadelphia, Pa.
Publication: E. W. Baumgartner, Berne, Indiana
Education: A. S. Rosenberger, Dalton, Ohio
Relief: P. H. Unruh, Goessel, Kansas
Doctrine and Conduct: J. E. Entz, Newton, Kan.
Women's Mission Societies: Frieda Regier Entz, Newton, Kansas

editor's desk contains an **interesting story** told by Brother Herbert E. Miller in a recent devotional message series. This is a commendable use of material from our church papers.

—**Bethel College:** The all-school play, "The Family Portrait" was given to a large audience in the new Memorial Hall. Wilhelmina Kuyf spoke to the Student Volunteers on her recent visit to the Bethel Campus. She also spoke in chapel. "O Pow'r of Love," the first piece in the Bethel College Choir Series edited by Walter H. Hohmann, is enjoying a good sale. A great many visitors to the Bethel College Museum are amazed by the great wealth of material found in it.

EASTERN DISTRICT SECRETARY'S NOTES

The new Statistical Reports are coming in very slowly, but they are very interesting. To Rev. John Raugh, pastor of the Smith Corner Church goes the credit for being the first one to send in his report, dated January 29. It is also interesting to point out that the receipts of this mission church for 1942 amounted to $547.38 as compared to $416.68 for 1941. The second report to be returned was that of Rev. R. V. Stubbs, pastor of the Bowmansville Church, dated February 2. This church is still receiving some help from the Home Mission Committee but has been asking the Committee to reduce the support for a number of years. The total receipts for this church amounted to $1,848.55 for 1942 as compared to $1,407.69 for 1941. If all the reports show similar improvements according to the membership, the total receipts of the Conference this year will have surpassed any previous record. **Pastor, please send in your report as soon as possible.** If you read the report carefully there should be no difficulty in filling it out correctly. The first two received were properly filled out.

First Church, Philadelphia—Have you jotted down the new address of the pastor, Rev. J. J. Plenert, who is the Treasurer of the General Conference Home Mission Board? Yes, it was in **The Mennonite** and you meant to change it but forgot. Just a reminder to change it at once. The address is 7319 Whitaker Ave., Philadelphia, Pa.

Eden Church, Schwenksville—The Glee Club of the Lower Salford Schools presented special numbers at the Christian Endeavor meeting, Sunday evening, February 7. Mr. and Mrs. Alvin K. Alderfer, Jr., of Conshohocken, are the parents of a son Alvin III, born Sunday, January 3. Mr. Alderfer is treasurer of the Board of Directors of Men-O-Lan.

East Swamp—In a recent issue of the **East Swamp Bulletin,** the following interesting news was found: **"Bridal Showers—**Mr. and Mrs. Wm. Cope were pleasantly surprised by a group of East Swamp members and friends. The bride and groom received many lovely and useful gifts." Mr. Cope was a former president of the Eastern District Young People's Union and is greatly interested in young people's work.

Grace Church, Lansdale—The Sunday School of Grace Church is the fourth largest in Lansdale. This is a wonderful record when you think of the fact that not long ago this was a mission church and that ffiteen years ago there was no Lansdale church.

Springfield—The Church put out a very neat and interesting annual report. **It is believed that Springfield is the only church in the United States where Old Mennonites and the General Conference Mennonites worship in the same building and there never seems to be any misunderstanding between the two groups.** Brother Shelly, we agree with your statement, "This is how it should be."

Bethel Church, Perkasie—A copy of **Home and Church,** issued by the Bethel Church was received this morning. The Rev. A. M. Fretz, Dean of the Eastern District Ministers and affectionately called "Father Fretz," is pastor of the church, and the Rev. Ward Shelly, pastor of the Springfield church, is the associate pastor. The report is interesting, but the outstanding feature of the paper is an article entitled, **"A Cloud of Discouragement versus an Encouraging Revival,"** by the pastor. Rev. Fretz was ninety years old December 12 and is preaching regularly at Perkasie.

Zion Church, Souderton—At this writing, the church is in the midst of the fiftieth anniversary celebration. Dr. J. E. Hartzler, of Hartford Theological Seminary, Hartford, Connecticut, is the guest speaker. The services are very well attended. A booklet has been printed illustrating the activities of the church with beautiful pictures. May God continue to bless the church in the future as He has in the past. **Howard G. Nyce, Secretary**

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MENNONITE PUBLICATION OFFICE,
Newton, Kansas

Prof. Melvin Gingerich
North Newton
Kansas

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVIII NORTH NEWTON, KANSAS, MARCH 2, 1943 NUMBER 9

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized January 22, 1919.

RIGHTLY DIVIDING

One sometimes hears the statement that a little learning is a dangerous thing. It is when it tends to keep someone from learning more. It is not dangerous but helpful when it tends to stimulate more learning.

So it is with truth. There is danger that one becomes so wrapped up in one or several great truths that one becomes closed in mind and heart to others that are important.

Thus it happens that Brother Wenner seeks to impart a great truth to Brother Smide and vice versa, and they both become distrustful of each other. What happens is this: Brother Wenner with heart and head full of one truth tries his best to get Smide to accept it. But Brother Smide also has a great truth that he would like to plant in Wenner's heart and mind. Consequently, his mouth too overflows. But with much talk little is accomplished in the hearts and minds of the two. Why? Each is inclined to feel that since the other does not appreciate the great truth that he sees, the other person has little or nothing to give but much to accept. The result, both try their best to give but not to take, with the further result that neither takes.

But it can be different. Brother Wenner and Brother Smide can meet as humble followers of Christ ought to meet. Each esteems the other better than himself. Each seeks to learn from the other. As each becomes conscious of this, each respects the other a great deal more. With respect in their hearts they are eager to take. Naturally, the barriers to giving have been removed.

How important it is that we seek to emphasize the whole truth as revealed in the Word of God! How important it is that we divide rightly, giving the greatest emphasis to the most important things and seeing all in its rightful place!

Paul declared to the Corinthians, ". . . I determined not to know any thing among you, save Jesus Christ, and him crucified." Should not this be our supreme emphasis in all of life? Jesus Christ is the Way. His crucifixion is the means by which we are freed from the power and punishment of sin. This is the key to right dividing. —r. w.

MENNONITES IN CHICAGO

Do you have any friends, relatives, or acquaintances in Chicago who are Mennonites or who used to be Mennonites? If so, would you be so kind as to send their name and address to Karl Baehr. He is chairman of the Mennonite Fellowship of Chicago. Brother Baehr is trying to get into contact with all those in Chicago who still are Mennonites and also with all those who have joined other churches or no longer regard themselves as Mennonites. Your help is important. Write Karl Baehr, 3815 Thomas Street, Chicago, Illinois.

More Jottings

At the General Conference session held in Upland, California, in 1935, a motion was made that read in part: "Moved, That we give less space to non-essential and non-interesting articles, such as deaths and marriages, unless definitely connected with our church or Conference work; that we give more space to 'Jottings' . . . "

In 1935 *The Mennonite* was issued only every two weeks. In the two July issues of that year the "Jottings" filled fifty inches of space. In the four issues of January, 1943, the "Jottings" took up 109 inches of space. This indicates the need for still more jottings.

However, it does seem as though there now is news from a greater number of churches than in 1935. More and more churches are using bulletins, and more and more pastors are sending them regularly to the editor. Still there are some that do not send them in and some send them in very irregularly. Often for many months one doesn't hear a word from some of the churches which have no bulletin. Others do present news through correspondence. However, a long correspondence is never as appealing to the readers as a fresh, juicy jotting.

We can have more and better jottings if:

(1) *The pastors who are not sending in their bulletins and those who are not sending them in weekly, will send them regularly to the editor as soon as they are printed. More than thirty churches in our conference use bulletins.*

(2) *The correspondents of those churches which do not have bulletins will jot down important news items on postcards and send them in before the important event happens or just as soon thereafter as possible. The churches in our conference which do not have correspondents are comparatively few.* —*rw.*

Post-War Europe and the Allies

*By Helen Dick**

(First article in series of two)

Magazines of late have been featuring suggested programs for post-war Europe. Our vice-president and other men of note have attempted to outline procedures which they feel will build a permanent peace. "Take away their arms," they say of belligerent nations. "Provide for their economic advancement." "Install an international court, an international council, and a police system to enforce its decisions." The suggestions sound reasonable.

The whole set-up is democratic since each nation has voice in the governing body. But that which is its peak—its goal—its aim, democracy, can only be built on a foundation of people who are Christians or who act like them. Therein is where the plan hangs in suspense. You can't start on the top of the structure and work down. You can't build a superstructure on a crumbling foundation, hoping the top of the structure will somehow keep the bottom in place. In reviewing such a picture, history must some day say, "and great was the fall thereof!"

"The heart of man is full of evil." It is "deceitful above all things and desperately wicked. Who can know it?" Such material have the planners for world government to build on.

Some one says, "But democracy works here: why couldn't it work in Europe?" Not all Americans are Christians but there are many; and many, though indfiferent to spiritual values themselves, have imbibed Christian ethics, perhaps, from godly ancestors or neighbors. Christian standards have been in practice to a great extent since the coming of the Pilgrims. That is why democracy works here yet.

Why doesn't it work in Latin America? Those countries want it. Intolerance and selfishness control the lives of too large a proportion. So it is in Europe where religious and political tyranny have held sway.

But "if man be in Christ he is a new creature. Old things are passed away; behold, all things are become new." "By this shall all men know that ye are my disciples that ye love one another." When a man becomes a Christian he develops in "faith, longsuffering, love, patience."

This is not an effort to set up a policy for our government in dealing with the peoples of Europe after the war. Rather it presents the necessary ground-work for making a policy workable.

Civilian Public Service

As Others See Us

It is quite common for newspapers to carry stories and pictures which feature C.P.S. camps. Many of the country's leading papers have in some way or other given publicity to the conscientious objector.

A newspaper from a large mid-western city recently carried a most interesting story of a Mennonite camp. Throughout its paragraphs it emphasized repeatedly the willingness on the part of the boys to sacrifice and run risks if necessary for the *welfare* but not the *destruction* of their fellowmen. It lauded the boys for volunteering to serve as subjects for dietary and temperature experiments. Some of these scientific experiments are hazardous, it pointed out, but that does not deter the boys. "No call has yet been ignored because of the personal risk often involved."

The fact that the boys even give money for War Sufferers Relief when they are not earning wages seemed to impress the reporter quite favorably. One Sunday offering in camp amounted to $38.00. He also referred to the fact that the church and not the Government stands the costs of camp operations.

Nor did the story overlook some of the deeper meanings of C.P.S. Because of their convictions against supporting war the boys could not assist in the scrap metal drive because the scrap was to be used for munitions. Another point of accuracy was the mention of Mennonite good-will. "The Mennonite objection to serving in wars or armies comes from a conviction that good will and love are the only ways to meet the problems of human conflicts."

All in all, this story left the reader with a favorable impression chiefly because it showed to the public that in a world of suffering the Christian conscientious objector desires to serve even at risk or danger. However, he can do so only in a Christian and constructive manner.

This story calls to mind a remark made by a college professor regarding the C. O. in Great Britain: "It has been reported that, owing to the tremendous peril connected with mine sweeping in the waters adjacent to Great Britain, such work is never assigned on command but is performed by men who specifically volunteer for the task. Conspicuous among such volunteers have been the British conscientious objectors—adverse to destroying life, yet risking their lives to save life—true heroes and patriots. Similarly, those whom our own nation has, out of regard for religious scruples, exempted from military service may yet come to rank among our bravest and most loyal citizens."

"A fanatic is one who is incapable of entertaining more than one thought at a time."

***Helene Dick** is the wife of George Dick, who is pastor of the First Mennonite Church, Lima, Ohio. This church is often referred to as "The Lima Mission." It is located in a residential part of town and has a membership of thirty-two. Attendance in 1942 averaged sixty. The supplement to the last **Mennonite** revealed that this little church had the highest per member contribution average of the churches of the Middle District for 1942. The average amount per member was $6.25.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

A CARD FROM CHINA

14 Tung Huang Ching Kan,
Peking, China
November 1, 1942

Dear Brother Richert:

A Merry Christmas and a Happy New Year to you! The same to all the mission board members!

Since October 3 we live here in Peking. I have recovered from my illness; only have stomach trouble, but I take treatments from a doctor. Maria is well. We study, read, and write. I have translated the Mennonite catechism and articles of faith. The manuscript is now in the hands of a publisher. This promises to be a great help to our Chinese churches.

Continue to pay Maria's and my salaries into the National Bank of Freeman, South Dakota, for we now depend upon writing checks. We cash them at the Swiss Consulate. The sisters are still in Kai Chow. We have the freedom of this city and are well-placed in a group of seventeen. Please, write through the International Red Cross.

Sincerely,
H. J. and Maria Brown

Fear In The Orient

When Jesus said to his disciples, "fear not," and to the church as a whole, "fear not little flock," He put his finger upon a very sensitive weakness of the human heart. All over the world people fear. In the Orient fear has more power over human beings because superstitition is so much greater than in many other lands.

In the beginning of the rainy season this year, (June and July) cholera was raging in many villages. We were indeed grateful to our heavenly Father that most of our Christians committed themselves into God's hands and took all precaution in sanitation too. It was real Christian to do both these things. But not all Christians had that grace. In one of our villages in which we have a large church, some twenty-five miles away from the mission station, cholera broke out too. The whole village was confused and nervous, including the Christians. Many people died, also some Christians. All of a sudden by some evil trick of some kind, the idea was born that a certain woman was a witch and caused cholera. Fear took such desperate hold upon the village that one might that woman was cruelly murdered and the Christians approved of that diabolical act. The woman was not a Christian. But that fear, instead of confidence in God, had taken such a hold upon our Christians that they would look with satisfaction upon such an act. It is most painful to us and to the Christian Church as a whole in this area. Please, pray for our churches and us and for that one church in particular that the Christians there may repent in "sack cloth and ashes" and put their confidence and trust in Christ. —*John Thiessen*

CIVILIAN PUBLIC SERVICE

Progress of the Educational Program

Through Brother R. S. Kreider, Educational Secretary, a summary of the Educational Program in Mennonite C.P.S. camps is given. Some of the highlights of the program in the Fall Quarter were:

1. The Mennonite Core Course, Bible Study, and Red Cross First Aid were offered at virtually all of the camps.
2. Major activities were chorus and mid-week prayer meeting.
3. The order of popularity for other classes and interest groups were: Woodworking, Typing, Photography, Public Speaking, Spanish, Rudiments of Music, Current Events, Bookkeeping and Farm Arithmetic, Handicrafts, German, and twenty-three other types of study groups.

Of the instructors and leaders, seventy-three per cent were found to be assignees, fifteen per cent were staff members, eight per cent were members of the technical agency and four per cent were individuals from nearby communities.

In all eighty-four outside speakers including M. C. C. staff members, Selective Service representatives, church leaders, and members of the technical agencies appeared before the camps.

A survey of the educational levels of the Mennonite camps indicates that forty-seven per cent of the boys have had grade school training, thirty-six per cent have gone to high school for one to four years, and seventeen per cent have had college experience.

Among new courses in prospect of being offered are studies in post-war relief and reconstruction.

New Form of Detached Service Opens

A recently approved form of detached service is that of dairy herd testing. From March 3 to March 17 a course of Dairy Herd Improvement will be offered to ten boys at the Pennsylvania State College School of Agriculture. Following this they will be given positions as testers in Dairy Herd Improvement Associations where they will make monthly circuits of dairy farms, spending a day in testing the herd of each farm.

"Opportunity is often lost through deliberation."

Camp Statistics

Following are the Mennonite-administered C.P.S. camps and hospital units with their respective number of assignees as of January 14, 1943:

No. 4 Grottoes, Virginia	119
No. 5 Colorado Springs, Colorado	132
No. 8 Marietta, Ohio	79
No. 18 Denison, Iowa	141
No. 20 Wells Tannery (No. 40 Howard), Pa.	193
No. 24 Hagerstown, Maryland	124
No. 25 Weeping Water, Nebraska	138
No. 28 Medaryville, Indiana	115
No. 31 Camino, California	154
No. 33 Fort Collins, Colorado	153
No. 35 North Fork, California	149
No. 39 Galax, Virginia	139
*No. 44 Staunton, Virginia	21
No. 45 Luray, Virginia	151
No. 55 Belton, Montana	148
No. 57 Hill City, South Dakota	151
*No. 58 Farnhurst, Delaware	25
No. 60 Lapine, Oregon	118
*No. 63 Marlboro, New Jersey	25
No. 64 Terry, Montana	79
*No. 66 Norristown, Pennsylvania	25
No. 67 Downey, Idaho	142
*No. 72 Malcedonia, Ohio	10
Total	2531

*-Hospital Units

Three More Hospitals Approved for C.P.S. Boys

Boys from the Denison, Iowa, camp and the Weeping Water, Nebraska, camp will comprise the twenty-five man unit which will take up duties at Iowa State Hospital at Mt. Pleasant, Iowa. This hospital is located about twenty miles from the Wayland Mennonite Community.

Ten boys from the Denison camp are scheduled to be transferred to the Ohio State Hospital for the Criminally Insane at Lima, Ohio.

The Utah State Hospital at Provo, Utah, is now approved and will receive a contingent of twenty-five boys on its staff from the Placerville, California camps.

YEARBOOK IS OFF THE PRESS

The **Year Book** of the General Conference of the Mennonite Church of North America was off the press by February 24. All those who are entitled to a copy of it **should receive it soon through the mails.**

Those who are not entitled to it by virtue of early subscription payments may secure a copy for twenty cents form the **Mennonite Publication Office, Newton, Kansas.** Order yours today, for the supply is limited.

Those who prefer reading the German may have the **Bundesbote Kalendar** from the **Mennonite Publication Office** for twenty cents.

RELIEF

Two Relief Workers Leaving For Paraguay

Passports have been secured and final arrangements made for the sailing of Brethren A. E. Janzen of Hillsboro, Kansas, and Robert W. Geigley of Fairfield, Pa., from New Orleans with the Paraguayan Mennonite Colonies as their destination.

Brother A. E. Janzen, with the assistance of Brother Geigley, will endeavor to serve the varied needs of the Mennonite Colonies. Brother Janzen's responsibility will be in particular that of a spiritual ministry which includes assistance to the Chaco Mission to the Indians and promotion of the Bible School and the printing establishment. Plans for liquidating the colony debts are to be arranged for by him. Brother Janzen is also scheduled to visit the colonies in Brazil.

Brother Geigley, in line with his legal training and experience as business manager in C.P.S. camps, will aid the colonies in their legal problems and give such help as can be useful in the economic life of the Mennonites in Paraguay.

Interview Held with Mr. Herbert Lehman

On February 4, 1943, Brethren O. O. Miller and C. L. Graber were granted an interview with Mr. Herbert Lehman, Ex-Governor of New York and now Director of Foreign Relief and Rehabilitation Service. The interview was prompted by a desire to present to the government the Mennonite interest and concern to carry on relief as opportunities open and resources permit.

Mr. Lehman was appreciative of the Mennonite record of relief work in the past. While avenues for service are now closed to virtually all private agencies, reasonable assurance was given that as opportunities arise the Mennonite Church can, along with other experienced relief agencies, expect to enter fields of service.

War Prisoner's Aid

Through channels that serve war prisoners it has been the privilege of the Mennonite Central Committee to minister to war prisoners in different camps in Texas, New Mexico, and Jamaica. The service to these war prisoners has been in the form of providing devotional books and song books for the interned German families which comprise the camps.

Among the letters of thanks received from the prisoners there is one letter written by the son of a Mennonite elder in southern Germany. Evidently serving as a missionary, he has been interned with his family and has been removed to Jamaica from whence he wrote a letter of gratitude for the gifts which the M.C.C. made possible for his camp. The letter closes with greetings to all Mennonite congregations.

Brother M. C. Lehman, upon consent of the Canadian government, plans to visit certain German war prisoners in Canada as per the agreement he made with the German government prior to his leaving Germany last year.

MENNONITES and RURAL LIFE

By J. Winfield Fretz

THE SMALL TOWN

There is an old adage to the effect that God made the country, man made the city, but the devil made the small town. I do not know what the origin of this proverb is, but it doesn't matter; it is based neither on sound reasoning nor on actual facts. It seems to me that God must love the small town for the same reason that Abraham Lincoln said He loved the common man, namely, because he made so many of them. There 19,000 towns in the United States with a population ranging from 250 to 2,500 and an additional 35,000 small hamlets with populations under 250.

Vices and Virtues

The small town is neither good nor bad just because it is a small town. It has both vices and virtues. The quality of a small town depends on the quality of its citizens. It stands half way between the open country and the crowded city. It has within it some of the strengths and weaknesses of both. There are the hangers-on, the idle or loafers who hang around corners, frequent pool rooms, gamble, drink, engage in indecent conversation and in general are anything but valuable elements in the life of the community. In many towns there is misunderstanding between farmers and townspeople that results in unpleasant relations and often a feeling of superiority on the part of the town folks. There are those who engage in small talk, petty quarrels, and neighborhood rivalries. People in small towns are famous for their provincialism, narrow-mindedness, and conservatism. But there is another side to this story.

The Other Side

The small town is to be viewed correctly as the capital of the surrounding country-side. It provides the goods and services for the rural hinterland. It it we find the marketing facilities, shopping centers, schools, churches, and community organizations. While the small town may be accused of provincialism and conservatism it cannot be accused of a high crime rate. In most small rural towns there is a high degree of neighborliness, mutual aid, and mutual trust. An interesting evidence of this fact is the prevailing custom of people in small towns never to lock their doors. That this mutual trust is not violated is attested to by the low rate of crime in these communities. Neighbors are frequently concerned with looking after each other's property and welfare as well as their own.

The Future

The small town is a comprehensible and manageable social unit in contrast to the large cities. People can learn to know each other and deal with each other on a decent human level. Many of the evils of the large city are by the very nature of the small town eliminated. These areas may today in fact enjoy many of the blessings and avoid many of the evils of the cities. It seems to me churches in small towns have a tremendous challenge to build upright Christian communities. There is not much sense in talking about world brotherhood if we can't build local brotherhood. The soul of the individual must indeed be saved, but so too must the soul of the community. Regenerated individuals must manifest their regeneration in their social behavior. Menno Simons showed keen insight when he observed that the true Christian brotherhood should be a small working model of the Kingdom of God.

CORRESPONDENCE

FIRST MENNONITE CHURCH

Newton, Kansas

THIS WOULD WE SHARE

Though a few weeks have passed since our farewell service for Miss Sarah Buller, we nevertheless wish to share not only the events of that week but also the opportunity for prayer.

Miss Buller is our missionary to Africa. We may say "our" for we have learned to love her in her joyous spirit of service and as a church have obligated ourselves for her financial support.

On Wednesday, January 6, the women of our church surprised Miss Buller with a bountiful shower of gifts and Bible promises. Among the promises was the one in Isaiah 43:2,

> "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee."

These words have remained in our hearts to stir us unto prayer toward her safe return. Predominating among the gifts that night was thread. I doubt if any of us had ever seen such an abundance of thread. We thought—would it be enough, when unwound, to reach from Newton to the shores of Africa? What a weak bond that would make! How much stronger would be a bond of love and prayer of which God can make a chain to link us with the worker on the field of service.

On Sunday evening, January 10, the church and friends of Miss Buller, gathered for a farewell service. Our beloved Dr. P. A. Penner opened the meeting with the reading of Psalm 91 and also the passage in Isaiah 43 which had been given to him on his leave from India. The larger part of the evening was taken up with the viewing of slides which Miss Buller had brought with her from Africa. I should like to leave her with you as she left herself to us in the last picture shown. There was a narrow path winding its way through tall grasses and the roof of the mission station in the background. Against this background, standing in the path with the tall grasses reaching over her head, was Miss Buller. This picture was taken as she left her station for furlough.

This narrow path winds its way for twenty miles out of the interior of Africa to wider roads and better traveling facilities. It must be walked. Miss Buller left us that night with the prayer that God might allow her once more to walk these twenty miles of narrow path that leads to the work which He has given her to do.

On Monday morning following the service, Miss Buller left by train for New York City to await an opportunity for sailing. Having had a glimpse of the trunks and satchels and cases that stood ready to accompany her, my sympathy went out for a moment to those dark friends across the sea that, should God allow it so, would shoulder these heavy loads and bear them across the twenty miles on foot.

Miss Buller's present address is: Sudan Interior Mission, 156 Fifth Avenue, New York. She is anxious to return to her work in Nigeria, Africa, but is willing, too, to accept God's No should His plans for her at this time prove otherwise.

Still the words ring in our hearts as they were read to us by Dr Penner: "When thou passest through the waters, I will be with thee: and through the rivers, they shall not overflow thee . . . I have given Egypt as thy ransom."

—Joanna S. Andres, Corr.

EDEN MENNONITE CHURCH

Moundridge, Kansas

Eden Chronicles, a monthly bulletin put out by our pastor and family, is welcomed by all of us.

In a series of evangelistic messages Brother Erland Waltner spoke to us on: "The Real Enemy," "Our Sure Defense," "Our Spiritual Weapons," "This Is the Victory," "The Home Front" (religion in the home), "Our Victorious Christ," and "More Than Conquerors." The meetings were well-attended. We were brought closer to God and inspired to fellowship more with him.

Our Mission and Aid Society recently gave a program for the West Zion Misson Society. On her visit Miss Wilhelmina Kuyf related experiences which reminded one that Christianity is on trial today. One wonders what will really be called upon to sacrifice for our belief in Christ.

Rev. Barkman was with us on February 17. An audience which filled our meeting house was keenly disappointed on February 19 when Kirby Page, who had been awaited, failed to appear. We hope to hear him in March. We have begun to practice for the annual rendition of the "Messiah."

Harold H. Goering, Corr.

BETHEL MENNONITE CHURCH

Winton, California

The Church has elected another deacon; he is P. N. Yost. Brother and Sister J. P. Glanzer and I attended the conference of the Mennonite Aid plan in Dinuba. For three days Brother Home Leisy of the Grace Mennonite Church, Dallas, Oregon, served us with inspiring messages. Before each evening message he gave a chart talk. We enjoyed his visit very much. We hope that he soon will be able to come back and stay with us a longer period. Brother Leisy was on his way to Reedley. From there he was to go to Paso Robles for a short series of meetings before returning home to Dallas, Oregon. When Brother Leisy, during the last service, asked for a show of hands of those who wanted to dedicate their life anew to the Lord, a great number of hands went up.

Shortly before Christmas nearly all of the members partook of a communion service. We plan to have another revival series this winter or the coming spring if the Lord will reveal an evangelist to us.

—N. A. Koehn, Corr.

WOODLAND MENNONITE CHURCH

Warroad, Minnesota

Greetings in Jesus' Name. I think it would be a good idea if all church correspondents wrote once a month, and so we shall try to follow that plan.

A farewell gathering was held at the home of Brother and Sister A. P. Harder, January 28, for their son, Abe, who had to leave the following morning for Fort Snelling. An impromptu program was given, consisting of several duets and other musical selections, and Rev. Arthur Ortman spoke briefly.

The sewing circle met at the home of Brother and Sister Jake Quiring, the tenth of February. It was decided at the business meeting to donate a curtain to partition off the various Sunday school classes.

Plenty of snow and cold weather has cut down the church attendance this winter, but with the return of warmer weather the attendance is greater again.

So many people in this world still believe that salvation may be earned by doing deeds, but, oh, that they might forget that false idea and grasp the truth that salvation is free to them that believe, and not to be earned through hard labor.

When the problems of this life seem too great to be solved, let us remember Psalm 46:1 where it says, "God is our refuge and strength, a very present help in trouble."

God doesn't give all sunshine
He also sends the rain.
He gives to each a share of joy
And each a share of pain;
But through it all, His love Divine
Gives strength for every care,
The heart that calls to Him finds help—
God always answers prayer.

—Jake G. Quiring, Corr.

IN MEMORIAM

JOSEPH A. GOERING, November 15, 1863, to January 12, 1943, was born in the province of Wohlynia, Russia. His mother died in Austria in 1874. At the age of thirteen Joseph and another brother emigrated to America and joined four sisters and one brother who had gone before. The father came later, but one brother remained in Europe. In 1878 Joseph A. Goering became a member of the Hoffnungsfeld Mennonite Church. In 1935 he transferred his membership to the Eden Church. In 1886 he married Mary Wedel who now survives him with one son and three daughters. The family lived on a farm for fifty-two years.

MARIA STUCKY GOERING, June 10, 1858, to January 9, 1943, was born in Waldheim, Russia. In 1874 she came to Kansas with her father, the mother having died in Russia. She was baptized by Rev. Jacob Stucky in 1873 and became a member of the Hoffunugsfeld Church. In 1934 she joined the Eden Church. In 1876 she was married to Peter Goering who preceded her death in 1925. The family circle numbers 252 at the present time.

ANNA FLICKNER STRAUSZ, April 6, 1887, to January 3, 1943, was born on a farm three miles west of Moundridge, Kansas. In 1902 she was baptized by Rev. C. J. Goering and became a member of the Eden Mennonite Church. In 1910 she was united in marriage to Peter J. Strausz, who now survives her with five children.

ELISE PENNER, June 14, 1871, to January 25, 1943, was born near Ladekopp, West Prussia. She was the daughter of Johannes and Lisete Thimm, nee Isaac. She came to America with her parents in 1876 and settled near Beatrice about a year later. In 1897 she moved with her parents to Paso Robles, California, but in 1919 she returned to Beatrice. In 1888 she was baptized by Elder Gerhard Penner and became a member of the First Mennonite Church. In 1892 she was married to John Penner, but he died about one year later.

ELLA FRANCES REICHENBACH, May 31, 1891, to December 27, 1942, was the daughter of Alfred and Mary (Kiene) Reichenbach. Ella is survived by Mrs. Mary Sylvester of Columbus Grove, Ohio, and Edward at home, and John at Pandora. At the age of eighteen she was baptized and became a member of the St. John Mennonite Church, east of Pandora.

HENRY DALKE, August 31, 1857, to December 22, 1942, was born in south Russia, the son of Cornelius and Anna Duerksen Dalke. With his parents he migrated to Marion County, Kansas. During his life he lived at or near Hillsboro, Kansas; Cordell, Oklahoma; Vinita, Oklahoma; Du Bois, Idaho; and Aberdeen, Idaho. He was baptized by John S. Hirschler. When twenty-four years old he married Anna Buller. In 1909 she was taken from him in death. In 1910 he married Anna Mathies of Buhler, Kansas. In 1935 they celebrated their twenty-fifth wedding anniversary.

MRS. SARAH AUGSBURGER HAAS, wife of Rev. Jacob Haas, died at the age of seventy years, three months, and three days. She was born in Wayne County, Ohio, the daughter of Henry and Barbara Moser Augsburger. She united with the Swiss Mennonite Church when a young girl. She is mourned by her husband and seven children; Walter Haas of Bluffton, Ohio; Mrs. Enos Walters and Harvey Haas of Mt. Cory; Albert Haas of Columbus Grove; Mary Haas, who is a missionary to Nigeria, West Africa; Mrs. Ernest Francis of Detroit, Michigan; and Milford Haas of Pandora. Three surviving brothers and sisters are: Mrs. Jesse Welty and Mrs. Isaiah Welty of Bluffton; Mrs. Jesse Steiner of Mt. Cory, and Menno, Eli, and Walter Augburger of Bluffton.

FANNY BASINGER, May 13, 1886, to January 10, 1943, was the daughter of the late Moses and Sophia (Aerni) Basinger. She was born near Pandora. She was baptized in 1903 and became a member of the St. John Mennonite Church. Four sisters and four brothers who survive her are: Caroline of Findaly; Elma and Mary Basinger, and Mrs. Elizabeth Augsburger; Christian, Elam, Edwin, and Curus Basinger, all of Pandora.

MARY ANNE (nee Roth) TAYLOR, October 23, 1860, to November 29, 1942, was born in Milford Township, Bucks County, Pa., the daughter of David and Lydia Roth. She was baptized and received into the West Swamp Mennonite Church in 1877. Later she joined the Bethany Mennonite Church at Quakertown. In 1882 she was married to William Taylor. who preceded her in death in 1929. She is survived by one daughter, Mrs. Thomas White of Trumbaursville, Pa., and one brother, Frank Roth of Quakertown.

MRS. MICHAEL WENGER died on January 2, 1943, at the age of eighty-seven years, four months, and one day. In 1942 she and her husband celebrated the sixty-third anniversary of their marriage. With her husband and family Sister Wenger came to Aberdeen, Idaho, in 1909. There they developed a sage brush tract into a prosperous farm. She is survived by her husband; one daughter, Sadie; and three sons, Ira and Frank of Aberdeen, and Rev. Paul of Roaring Springs, Pa. (Paul Wenger has returned from mission service in India.) One brother, John B. Welty of Berne, Indiana, and one sister, Mrs. Emilie Rohrer of Ft. Wayne, Indiana, also survive.

WESTERN DISTRICT MINISTERS' CONFERENCE

will this year again be held in connection with the Bethel College Bible Week. The program of the first day will be of special interest to church officers and Sunday school leaders. To listen in on that hour of testimony will in itself be a great experience. We invite church officers and Sunday school leaders to attend this conference.

—*W. F. Unruh, Secretary*

DAILY DEVOTIONAL MESSAGES

By Forrest Musser, Pandora, Ohio

MARCH 8—*"Bessed are the pure in heart: for they shall see God,"* Matt. 5:8

This verse may be thought of as one of the great themes of Jesus' life. He emphasizes it many times. The Pharisees were rebuked for keeping the outside of the cup clean by following their ceremonies and traditions to the letter, but the inside of the cup, the mind and the heart, was untouched. Jesus does not imply that the outside phases of our religious life should be ugly or unclean. He does reveal that it is the purity within that is basic and most important. Like the large icebergs, nine-tenths of man's life lies beneath the surface within the inner consciousness which we call the "heart." The pure in heart shall see God. The impure do not have the inner consciousness which makes it possible for man to be sure of God's nearness.

MARCH 9—*"Blessed are the peace makers: for they shall be called the children of God."*

We are living in the midst of a world war, a war that seemingly no one fully expected and most people did not want. Christians are not all agreed upon the duties of a Christian during such a time as this. Whatever be his belief in regard to this question, he should not forsake the purpose of a peacemaker. No Christian can possibly be a "war maker." Emphasis should be placed upon the word "maker." Many are "peace believers," but few are "peace makers." Let us ask ourselves the question, do our lives bring goodwill, harmony, and peace into our homes, our church, and among all classes of men we meet day by day?

MARCH 10—*"Blessed are they which are persecuted for righteousness' sake for theirs is the Kingdom of Heaven."*

Does persecution bring joy and contentment—only if we are persecuted for righteousness' sake. It is easy to have a persecution complex, that is, to go out of our way seeking disfavor and persecution. Thus, we do not seek righteousness, but we seek persecution or martyrdom. There is no virtue at all in martyrdom unless it is done for the sake of a great belief. God wants not our death so must as he wants our life dedicated to the Christ and His teachings. Blessed are those who endure the cross for the sake of Christ; there is joy and peace in such persecution. "Lo, it glows with peace and joy."

MARCH 11—*"Ye are the salt of the earth,"* Matt. 5:13.

Jesus taught that our lives were like salt. Salt has two qualities—one for preservation and another for seasoning. We are often heavy on the side of preservation and light on the side of seasoning. We want to defend and preserve all the traditions of our fathers without re-applying and seasoning life today with this inheritance. *"If the salt has lost its savor. . it is thenceforth good for nothing."* We need both these qualities; we need to preserve the good that we find, and we need to season those areas of our life and understanding which have not been touched by the gospel.

MARCH 12—*"Ye are the light of the world."*

There can be no life without light—at least in its highest forms. Put a plant or a man in a dark dungeon and life soon ebbs away. We think of Jesus as being the light of the world, and, therefore, we say that there can be no life in its highest forms apart from Him. Jesus says in the Sermon on the Mount *"Ye are the Light."* As disciples of Jesus we gain some light from Him. Our lives reflect His light. Some of us reflect only a dim light like a single match which often flickers and goes out in the wind. Others have the light of a candle, still others the powerful searching light which can be seen for miles through the darkness. Or our lives, in a Christian way, may be like the flood lights which cover a very large area of life and make it possible for thousands to see their way clearly even on the darkest night.

MARCH 13—*"Let your light so shine before men."*

It is almost impossible to keep a light from shining somewhere. The world may build a wall around the light of Christ, but some of the light will be seen above the wall. If we have the Christian spirit, our light will shine in our words, our thoughts, and our deeds. It is not our purpose to try to keep this light for our own homes alone, but to let it shine from every hilltop throughout the world that *"Men may see your good works and glorify your Father which is in Heaven."*

MARCH 14—*"I am not come to destroy, but to fulfill."*

Jesus' severe criticism of the scribes and Pharisees is often thought to be an indication that he had little respect for the Mosaic law and the words of the prophets. The opposite is true. *"I came not to destroy, but to fulfill."* It was because of Jesus' profound insight concerning the great commandments that the narrow, casuistic, legalistic, attitudes of the Pharisees troubled Him. He simply let His light and life fulfill these ancient laws of God. Just as the scientist of today uses the laws of the lever and the inclined plane in every new machine so did Jesus use the law and the prophets for the fulfillment of His way of life.

Sponsored by
the Young People's
Union of the
General Conference
EDITOR
R. Weinbrenner
North Newton,
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Rethinking Civilian Public Service

By Sanford G. Shetler

When the first "conchics" arrived in camp in May, 1941, it was with the thought of encamping for a year's service. Until Pearl Harbor this was the idea forming the basic pattern of what was to be known as Civilian Public Service.

The thought of being in camp at all was to be alleviated by the time element. For many, after being reconciled to peace time conscription, it was going to be taken as a year's vacation, a more-or-less pleasant change from the normal pursuits of life. The fact of having to give free service was to be compensated for by the possibility of spending off-work hours leisurely by reading and study in the camp library or by participating in recreational activities, in short, in engaging in such activities as a busy life out of camp does not allow.

But after Pearl Harbor a complete readjustment took place. The time element was completely removed, and instead of a year's vacation, a new word came into usage, the word duration. The idea of free service for the duration was a different matter from that of a year's service, and the future economic situation began to loom in the minds of many. Instead of the former acquiescent attitude toward the work program, the type of service now became a matter of discussion. Off-work hours no longer carried with them the idea of leisure but assumed a cumulative value that demanded a more systematic utilization. All in all, it was evident that C.P.S. had undergone a complete revolution in the minds of the majority of the assignees.

Here is where the process of rethinking the entire program of Civilian Public Service began to take place. The social and religious attitudes of the men were being definitely affected, and the whole problem of the Conscientious Objector underwent the closest scrutiny. Such questions as, "Why are we here?", "Are we truly C.O.'s?", "Is this truly work of national importance?", were common in the minds of the men. Satisfactory solutions were sought at the expense of leaving the program for the army if no settled conclusions were reached.

We cannot say that this process of rethinking has ended. However, we who have been connected with the program are beginning to see emerging from the temporary chaos of thought and opinion, a definite C.P.S. pattern which is not likely to undergo much change for the duration. It is with a degree of satisfaction that we look upon the program as it is today, although it is not without its weak spots. The pattern is clearly defined. The religious objector has caught the significance of it all and is willing to concede his own opinion in points where there is any doubt.

Civilian Public Service as it stands today follows a four-fold program of religious, educational, recreational, and work-program activities. Around the religious program center the religious meetings, daily devotions, private interviews on life problems, and fellowship of other Christians, and personal growth activities. Around the educational program center various courses dealing with life problems, religious background, the alleviation of human suffering, economics and sociology, and industrial arts. The recreational program consists of a varied schedule of competitive athletics in the realm of the common games. The fourth part of the program, the work-project, is of course, the work of national importance that is to be the alternate service to military service. It naturally occupies the largest part of the assignees' time. The work consists of definite projects pertaining to the development of the nation's resources and the beautification of the landscape.

Civilian Public Service also includes today what is known as "detached service." Assignees who have spent at least two months in camp are given opportunity from time to time to go out on detached assignments in hospitals or on farms or in some type of specialized service relating to the development of the nation's resources or people. Detached service has served as a "safety valve" for the pent-up desire to serve in projects of greater national importance, and is therefore an indispensable part of the program.

The ideal objective, however, of these camps, is to prepare men for future service either by way of reconstruction or evangelism. This idea of active service for God after the war instead of returning to the normal life pursuits is one that is often expressed among the assignees. It is hoped that the former selfish life pattern will be definitely replaced by the altruistic pattern and thus help to interpret to the world the positive expression of the peace ideals which while in camp in time of war appear to give a negative testimony.

In rethinking the C.P.S. program, the part that religious training and belief as well as individual conscience plays in the life of the average assignee is by no means the least point of consideration. It is upon this ground that the men have accepted the program, and whereas the initial induction into camp during the time of peace time conscription included men whose opinions and convictions were not altogether crystalized, at the present time and since Pearl Harbor the depth and sincerity of these convictions has been the basis of successful adjustment to the entire program. General Hershey at the Winona Lake Conference of 1941 said *that the status of a true C. O. would not be affected by the time element. He said that to the true C.O. it did not matter if the war lasted one year or ten. He recognized the fact that where men are guided by principle instead of passion, that the time element would not figure in the total picture.*

A conscientious objector in a Civilian Public Service Camp is therefore neither to be an object of pity or of scorn. He has had sufficient time to re-think the whole situation thrust upon him and to make the necessary adjustment somewhere along the line. By and large, the average "conchic" is, however, much the same man as he was when he arrived in camp, as far as fundamental ideals and beliefs are concerned. He is one who is willing to serve his country in a way that does not conflict with these ideals, to submit to the "powers that be" and give a continued witness to the highest Christian ideals in his daily Christian life, indefinitely.

A true conscientious objector is definitely Christian in every aspect of life. His stay in camp for the duration is accepted in the truly Christian way as a part of God's plan for his life. To him it marks an important epoch in his life, a period of development and enrichment and the attainment of the highest blessings which can only result from being found in the Will of God. With this outlook there can be no great concern for the future of Civilian Public Service, for its future is held in the hearts and hands of the men who have adopted this concept and are willing, if need be, to die for its continuation if an effort is ever made to enforce military training and service upon them in its stead. —*Turnpike Echo*

"Moment by moment I'm kept in His love;
Moment by moment I'm life from above;
Looking to Jesus till glory doth shine;
Moment by moment, O Lord, I am thine."

SENIOR DEPARTMENT

NON-CONFORMITY TO THE WORLD

Rom. 12:1, 2, 9-21

I. Worship Service: 1. Songs: "O Love that wilt not let me go," No. 175 (written by a man who was blind); "A ruler once came to Jesus by night," No. 461. 2. Reading of Rom. 12:1 2, 9-12, leader's remarks, and prayer. 3. Offering for C. E. Work. 4. One or two stories of martyrs of the faith taken from the church history by C. H. Wedel.

II. Leader's Introduction:

The main interest of the Christian is in the things that abide in the unseen and eternal. The things which are material and are of only temporal value receive their rightful place in his life, and that is a place of minor importance. His life is centered in Christ and his way of living. He must love and serve others, so he cannot fritter his time away with things of lesser value. He cannot conform to the world, spend his time and energy acquiring wealth, or power, or fame, or position, or engaging in the frivolous pastimes of the world because he has other interests.

III. Suggested Topics for Short Talks

1. What does it mean to "walk by the Spirit"? Gal. 5:16-26.

2. What does it mean to "be crucified unto the world"? Gal. 6:14.

3. The relation of Christ's disciples to the world. John 13:1; 15:18,19; 17:6; 17:14-16; 17:9.

4. Faith and the world. I John 5:4,5.

IV. For Discussion:

1. What is meant by the world in John 15:18,19; I Cor. 2:12; 6:2; John 17:14-16 and the other above passages?

2. What have we as Mennonites meant by "non-conformity to the world"?

3. Should we hold to it today?

V. Facts for Study:

The disciples were warned by Jesus to expect the hatred of the world, the unredeemed general society of mankind. The world had hated Jesus because his pure life testified against its wickedness. The world which is selfish in its standards and ways of living; it seeks its own interests and is concerned with its own glory and well-being. Such standards are not acceptable to the Christian. He can not conform to them. So he is persecuted by the world in various ways: by subtle pressure to yield, by ridicule, by ostracism, by outright criticism and infliction of various degrees of punishment for his non-conformity.

Mennonites in the course of their history have generally taught and practiced a complete separation from the evil and selfish and vain practices of the world. They had the serious intent to live lives of purity and sincerity—in motive, in speech, in morals, in actions. The adoption of various tangible means helped to make it possible to live up to this ideal in group life. To shield their members against temptation the direct social and psychological contacts with "the world" were guarded against. Marriage should be within the brotherhood. Close social and business ties were discouraged. Even the adoption of a certain type of dress helped to bring about the consciousness of belonging to a group whose lives must be different from those about them.

Today the Mennonites again find that they cannot conform to the general attitude taken toward war and the people of our so-called enemy countries. Pressure is brought to bear on them from the outside. Their sincerity of desire to follow the Master's teaching and His way of living separates them into a group that desires to bear witness to their convictions.

VI. Food for Thought:

Non-conformity must be the result of an attitude of heart, manifesting itself in outward ways of living.

INTERMEDIATE DEPARTMENT

HIS NAME

I. Worship Service: 1. Songs: "All hail the power of Jesus name," No. 3. 2. "Come Thou Almighty King, Help us Thy Name to Sing," No. 8. 3. "Take the name of Jesus with you," No. 485. 4. Read: Matt. 1:21; Isa. 9:6. 5. Prayer. 6. Offering.

II. Leader's Introduction:

Is a name important? Our parents or someone else gave us names; we did not choose them ourselves. Sometimes we like a name which we disliked before because we have pleasant associations with a person by that name, or vice versa. We associate character and life with a name. In India parents and relatives give odd names to children, e.g., a girl may be named Sukhala which means time of joy or prosperity if she happens to be born at a time of rejoicing, or she may be named Dukhala which means time of pain or grief; perhaps, there was sickness or a crop failure when the latter was born. A much beloved child may be named Sweepings, so that the evil spirits may not be interested in harming such a worthless thing. Sometimes a very precious boy, whose older brothers and sisters all died, is named Old Woman, for surely the evil spirits won't care about an old woman the people reason.

We are often urged by our non-Christian friends to be helpful here and there and to do good deeds for our good reputation, literally for our name. The fear of what people will say often influences both us and the people in India and other countries. The name of Jesus also stands for his character and life, that is why we can pray and work in His name.

A non-Christian storekeeper in India was very ill with pneumonia. He came to our hospital in Basna and to his and our surprise and joy the man recovered. He was very grateful and repeated again and again. "When I was earth and dust you served me and made me well." We explained that the service he had received had been given in the name of Christ, for if Christ had not come people in America would not have given money to build and run this hospital and there would be no people to serve here. Christ taught us how to love, give, and serve. He came to the daily morning services in the hospital, bought gospel readers for his little boys who could read and stayed on and on. Finally after he had paid his bills, the patient brought a cow and said he wished to give the cow as a thank offering for his recovery in the name of Christ. "Yes."—he added, "I would like best of all to stay here, but my children must go to school and I must look after my store to make a living."

III. Suggested topics for short talks: 1. Should we be concerned about our reputation? 2. Do we need a good name to be successful in earning a living? 3. Do we need a good name to be successful workers in God's kingdom? 4. What kind of a reputation should we aim to have? 5. Can it be a blessing to us if some one slanders us?

IV. Discussion or debate:

Is it right or wrong to ask what will people say? Give as many reasons for and against as possible, citing examples when people's opinions should influence our actions and when not.

V. Practical Application:

The poet says:

"He who steals my purse, steals something—nothing
'Twas mine 'tis his and has been slave to thousands,
But he who filches from me my good name
Robs me of that which not enriches him,
But makes me poor indeed."

We have given names, e.g., John, which are our personal property, also a family name, e.g., Brown. What John does honors or dishonors the Brown family. What I do as a Christian belonging to God's family also honors or dishonors Christ and God. Does my reputation and life attract others to become members of Christ's family the church?

VI. Let one or two pupils sing song No. 19 and all join in "May Jesus Christ be praised."

JUNIOR DEPARTMENT

DISREGARD FOR THE LORD'S DAY

Isaiah 58:13, 14

One Day a Week for God

"One day a week for God—
To whom we owe all days
One holy day to honor him
In worship, prayer and praise!
One day a week for God—
'Tis needful for your soul
That Christ may touch the wounds of sin
And say to you. Be whole.
One day a week for God—
Your body, too needs rest,
Without relief from labor's strain
No man can do his best!
One day a week for God—
Only one day in seven

That every other day may be
A little more like Heaven!"

"Remember the Sabbath day, to keep it holy" (Exodus 20:8). Let us consider what day in the week is the Lord's day. The Jews of old were commanded by the Lord to keep the Sabbath day holy. This was Saturday, the seventh day of the week. Until the death and resurrection of Jesus, this day was always kept holy, but since then, the Christian people have kept Sunday, the first day of the week as the Lord's day, perhaps, since Sunday, the first day of the week, was the day of our Lord's resurrection. Many Bible incidents are related to have taken place on Sunday; or the Sabbath. It is important that we keep it a holy day.

God promised blessings upon his children for keeping the Lord's day holy, but many people are not doing this today, sad to say. Many people are working seven days a week and getting extra pay for the labor they do on Sunday, because they are in war plants. Still others are at home, sleep, and rest and never attend church, because they are too tired, but Monday morning always finds them back at their jobs and on time.

We know that God honors our efforts we put forth to serve him on Sundays, and living such lives that exalt Christ and do not disgrace his name, always pleases him.

The Question Bee

1. Why is it wrong to find excuses on Sunday morning, about going to Sunday School and church? 2. What are some things we can conscientiously do on Sunday? 3. What example did Jesus teach us about the Sabbath? 4. What is the Sabbath Day? Is it a Christian Day?

The Prayer List

Pray for (a) the church, that its doors may remain open to the people on the Sabbath. (b) the church, which has taught us God's law from our early childhood.

Ask God (a) to bless us and keep us to live according to the laws as given us. (b) to use us to carry his message. (c) to keep and bless the church and all the good work it is doing.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

March 14, 1943

IN THE UPPER ROOM

John 13:12-20, 14:1-6

This lesson brings us to the concluding events in the last week of Christ's earthly life. It is a part of John's long record of the most notable evening of His life. The expression, "the upper room," suggests a place especially sacred to the Christian. In the upper room Christ had the last long heart to heart talk with His disciples on the night of His betrayal and arrest. There He tried to prepare them for the ordeal before them. There He washed their feet and instituted the sacrament of the Lord's Supper.

Greatness in Humble Service, vss. 12-20

Time and again Christ had endeavored to have His disciples understand that true greatness consists in humbly serving our fellow-men. Now in the upper room He gave to them finest example of noble humility. No provision had been made for the washing of their dusty feet when they entered the upper room, so Jesus did this for them. He wanted them to grasp the full meaning of His washing of their feet. Even here in the upper room, they had been discussing as to who was entitled to the highest honors in the kingdom. In contrast to this, He gave to them an object-lesson in humble service, a lesson which they would never forget.

Jesus clearly asserts His lordship, yet he willingly stooped to do the work of a servant. He gave a concrete example of what He had taught before this concerning true greatness. It does not consist in high honor and position, but in inner heart quality. Jesus' disciples should be willing, likewise, to do a humble service for others. Jesus is our savior and our pattern and we are called to follow Him. Christ gave expression to the spirit of genuine humility. Happy are we if we have acquired this same spirit and have learned to put it into practice in our every-day living. The most happiness comes from humble service done for Christ's sake and for the welfare of others. Christ's whole life was one of service. In this most unusual act, so contrary to all custom, He helped men to see the standard of humble greatness which He requires and to make it a practical rule of life.

A Glorious Hope, vss. 1-6

Jesus had just been speaking to His disciples about His going away, and it was natural that they should be troubled. He spoke these tender words to those faithful ones to soothe their grief at the thought of His leaving them. Their sorrow was not merely a sentimental feeling at the parting of a dear friend. It was a deep perplexity of mind and heart arising from greatly disapointed hopes. Jesus' words resound like music in the soul and fill the Christian's heart with gladness and joy. He urges his disciples to have the same faith in Him which they have in God. He wants them to believe that He, Jesus, is able to and will keep His promise to them. This was to give them courage for the tragic day just ahead. Jesus is urging us today to hold a firm faith in Him.

Jesus beautifully designates the heavenly realm "my Father's house," *our* Father's house. Heaven is a large place with many abiding places, room for all who are prepared to enter there. Jesus came down from heaven and knew all about the "many mansions." He told the disciples all that they would understand at the time. How comforting it is to know that He is preparing a place for each faithful one where we shall ever be with Him. The blessed hope of each Christian is in the promise of a great reunion in the heavenly home. Jesus is the way to this home. It is open to all. Each one must choose for himself. We alone can exclude ourselves from this heavenly home. Christ is our one and only, our all sufficient mediator with the Father. He is the teacher of the truth which reveals God to us. He is the giver of the spiritual life which carries the believer to heaven.

We do not know just where the heavenly mansions are, but Christ knows, and He will conduct us there. We do not know when He will come to take us there, but that time matters little if we are ready for His call. We may be assured of happiness without alloy in His presence.

Correspondence

ST. JOHN MENNONITE CHURCH

Pandora, Ohio

Since the year is still new, it is not amiss to make resolutions and try to keep them. We do hereby resolve to write to *The Mennonite* oftener and less lengthily. For this one more time, however, we'll take the risk of incurring the editor's displeasure in writing a bit lengthily as we review lightly the things that took place in our church during the past year and up to the present.

Among the outstanding things were the series of special meetings held in spring under the auspices of the Young People's Bible Class. The messenger was J. Edwin Orr. Before each message, everyone of which was soul stirring, he would spend a short time showing pictures of places through which he had traveled and would tell of the Lord's wonderful leading in opening doors for spiritual ministry in many countries. Recently, with his wife, little daughter, Astrid, and little son, Allen Bertram, who had come into the family since their stay in our midst, he stopped in Pandora for a few hours on his way from Chicago to Massachusetts where Brother Orr is now being installed as an army chaplain. The welfare of the boys in the army camps has been a real burden upon his heart, and he feels that the Lord is definitely leading him into that service.

The work of the Jubilato Trio in our midst meant much last summer. They took part in a number of meetings, having charge of some of them entirely. Their messages in song, instrumental music, testimony, crayon drawings, and flannelograph presentation were truly helpful and inspiring. Their greatest contribution, undoubtedly, was their work in connection with the two weeks' Vacation Bible School that they conducted with over a hundred children in attendance. We feel the girls are truly being used of the Lord as they go from place to place with such spiritual ministries. One member of the trio is one of our own girls, Henrietta Schneck.

The visits of our China missionaries, Misses Aganetha Fast and Wilhelmina Kuyf, were much appreciated. To the pastor's family especially, they were "home-folks," and their visits and the reports of the Chinese churches carrying on in the face of much hardship, meant much. They realized anew the truth of the words of Prov. 25:25, "As cold waters to a thirsty soul, so is good news from a far country." We fellowshiped with the Grace church in a meeting in which Dr. P. A. Penner "took us to India" in the clear pictures he showed and the earnest message he gave. The two churches joined with other churches of the town to listen to a stirring message in the Grace church by Solomen Caulker, a young African from the field in which Rev. and Mrs. Walter Schutz have been laboring.

Thirteen of our boys have been called into the service of our country in some form or other, and a number of others will soon be going. How we need to "keep the home fires burning" spiritually, that the warmth thereof may be felt even in these far, away-from-home places.

Two beautiful church weddings took place during the year. In each case the bride said, "I will go," to a bridegroom from away when he said "Wilt thou go with me?" The first wedding was that of Ruth, daughter of Brother and Sister Hiram Geiger, when she was married to the Rev. Richard Reilly in July. They have since taken charge of a church in Nappanee, Indiana. The other wedding occurred in September when Martha, daughter of Brother and Sister Menas Gerber was married to the Rev. O. Karl Brown. They are serving several churches in the neighborhood of Kimmel, Indiana. While we miss the girls we are glad for every one of our young people that enters upon some definite Christian service. Other young people, nine in all, are preparing for their life work in Bible Schools and colleges.

The choirs of the church gave programs at different occasions. The most recent one was given by the mixed chorus at Christmas time, in the rendering of the Cantata "The Light Eternal." The cantata, ably and inspiringly rendered, was given entirely by home talent, the following taking leading parts; Director, Earl Lehman; accompanists, Ruth Bixel and Susie Welty; the soloists, Rolland Reichenbach, Helen Schneck, Arvilla Geiger, and Myron Hilty, singing the tenor, soprano, alto, and baritone solos respectively.

The elections at the annual business meeting resulted in bringing two new members into the church council, namely Hiram Kohli and Maurice Grisemore, as secretary and treasurer respectively. They are taking the places of Clarence Schneck and

Howard Welty both of whom had served to the limit of the alotted time.

It is rather unique that throughout the year no deathes occured within the ranks of the members, until just as the year was about to "bend around the corner," when Ella Reichenback was called home. In a few days the Rev. Jacob Haas family was saddened when the mother was taken from them. Two years ago when their daughter Mary left for Africa it had seemed unusually hard for the mother and daughter to part, and it may have been due to the fear that they might not see each other again on earth, which has now become true. In a little less than a week Fannie Basinger also was called in death, after having been crippled for thirty-seven years and bedfast for twenty-three years. What a faith was hers and what a radiance of joy and love despite the suffering! Of her and these others who have left us as well as of us who remain, it has been and is true that God has His own way of leading His children along.

"Some through the waters, some through the flood,
Some through the fire but all through the Blood.
Some through great sorrow but God gives a song
In the night season and all the day long."

Mrs. P. J. Boehr, Corr.

FIRST MENNONITE CHURCH OF CHRISTIAN

Moundridge, Kansas

"Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation." Ps. 68:19. May all of us be mindful day by day of all that for which we can be thankful even in these critical and disturbing times.

Encouragement and spiritual nourishment was received from the following visitors in the past year: John P. Suderman, Augusta Schmidt, Helen A. Penner, J. Winfield Fretz, Herbert Schmidt, M.D., A. J. Dyck, Lester Hostetler, and W. F. Unruh. Walter Gering conducted evangelistic services in our church. His soul-stirring messages centered around the life and teachings of Paul.

Twelve of our men are in the armed forces, and twelve are in C.P.S. camps. Another member, a nurse, is in the Red Cross service. At Christmas time each one of these was sent the devotional book *Strength for Service.*

From our year book for the past year we glean: Membership, 354; total contributions for all causes, $9,010.28; baptized, 11; new members, 17; marriages, 9. Besides making cash contributions to mission work, the sewing society has given a kit to each man who went to a C.P.S. camp, and sent thirteen pounds of baby clothing to mission stations (this included five quilts), and also fourteen pounds of blocks to the same. Thirty-two pounds of new clothing were made and sent to the M.C.C. Five comforters were knotted and given to needy families, and three families were given food and clothing.

—Orlando E. Unruh, Corr.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

Published every Tuesday, **except the weeks of July Fourth and Christmas,** by the Board of Publication of the General Conference.

Business Office, Mennonite Publication Office, Newton, Kan.
Editor ...... Reynold Weinbrenner, North Newton, Kansas
Subscription in advance, $1.50 .... Foreign, $2.00

Address all contributions and communications for this paper, and exchanges, to THE MENNONITE, North Newton, Kansas.

Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS.

« « JOTTINGS » »

—The next **Supplement to The Mennonite** should come out on April 13. This will be possible if the treasurers send off their reports on April 1 or 2 and if the printer isn't overloaded with work.

—**The Western District Tidings,** the official paper of the Western District C.E. Convention, is nearing completion in the print shop as this is being written on February 24.

—**The new Mennonite Hymnary** has already passed through three editions, and over 14,000 copies have been sold in less than two years. "Never before has a Mennonite hymnbook met with such general favor as this one, and churches needing a new hymnbook will make no mistake by purchasing the same." —**Year Book**

—**Brother A. S. Bechtel,** pastor of the Einsiedel Mennonite Church, Hanston, Kansas, writes that he and Sister Bechtel plan to attend Bethel College Bible Week this year. He deplores the fact that our ministerial and other conferences are not announced earlier in our church papers.

—Two members of the **Friends Ambulance Unit** who worked in China are reported lost at sea. Plans are being made to have seventy more Americans join this unit in 1943 if possible. The Quakers are continuing their **relief work in France** to the extent that they have turned it over to a French organization. The Quaker relief workers expect to be repatriated and are now in forced residence at Baden Baden in Germany.

—**Switzerland has some 11,000 foreign refugees now.** Many of them came with only the clothes on their backs. Switzerland is physically limited in the number of refugees she can care for. She does an outstanding job in caring for them by providing work camps. Relief workers who saw two of these described them as "paradise" in comparison with the concentration camps of France. Clothing is strictly rationed and supplies are low.

—**Spain** is to be the scene of renewed relief work by Quakers and others who are interested. Two Quakers are already in Madrid.

—**Dr. D. V. Wiebe, a member of the First Menno-**

nite Church, Reedley, California, traveled over 25,000 miles to reach a unit of the Friends Ambulance Unit at Kutsing, China. On the "homestretch" he rode on a mail bag in a mail car, but the scenery was pretty. He likes the hostel built by the unit, and the food is good. The town is in a little valley, surrounded by green rice fields. The crops that he saw towards the end of his journey looked as good as those on "the best bottom land in Kansas." (Dr. Wiebe comes from the community near Lehigh, Kansas.) There is much spiritual activity at the hostel. Gasoline is forty-five American dollars per gallon. Most trucks are driven on either charcoal, diesel oil, or alcohol. In the market are to be found such fruits as pears, oranges, persimmons, tangerines. All kinds of vegetables and especially potatoes are also available. Dr. Wiebe says, "I am now waiting word from Chungking concerning need for my help in the large hospital out there. If they want me out there I am to go next week. I have always wished that they might send me there as that is the center and nucleus of Free China. For later, I think I am scheduled to direct civilian relief. That will include medical and surgical, but only time will decide that and whatever they might want me to do I will do."

—The year book of the **Inman Mennonite Church, Inman, Kansas,** opens up to a picture of the meeting house in a setting of trees, uncrowded by buildings, etc. The church has correspondents for both of our church papers. Eleven men are listed as being in C.P.S. camps. The offering schedules for 1943 shows that the church does not limit its giving to a few phases of district or General Conference work. The name "Wiens"—given twenty-three times—appears most often in the membership list which totals 205.

—The year book of the **Emmaus Mennonite Church,** Whitewater, Kansas, begins with the words, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" The church has "German" and "English" secretaries. It elects correspondents to **The Mennonite** and the **Bundesbote.** The pastor is the "Hospital Representative." The church' gives generously for many causes. It has an active library committee. The Sunday school has a "Lookout" committee and also a "Welfare and Publicity" committee. The pastor made 140 calls at sickbeds during 1942. The total membership January 1 was 332. Eight men are in government camps. Undoubtedly, many of the young men in this church have been deferred because of farming status. Of the 332 members 40 bear the name "Wiebe," 38 the name "Dick," 35 the name "Claassen," and 35 the name "Regier."

—The **Grace Mennonite Church, Enid, Oklahoma,** recently had a three-day conference on "Mennonites and Their Heritage" led by J. Winfield Fretz. His subjects were: "Mennonites in the History of the Christian Church," "Mennonites Go to the City," "Anchors of Faith," "Mennonite Youth and the Present Crisis," and "Our Opportunities for an Effective Life." The bulletin which announces the conference has a very interesting front cover. It shows the six booklets of the "Mennonites and Their Heritage" series.

—More **C.P.S. men** are being invited to serve in **various mental hospitals.** Institutions which have begun such units recently are those at Ipsilanti, Michigan, and Vineland, New Jersey.

—**Number of C.P.S. camps** according to a **February** 5 report: 28 Mennonite camps, 17 Quaker camps, 16 Brethren camps, 2 Catholic camps, 2 cooperative camps, and 1 Methodist unit. These figures include hospital units. **Total number of men in C.P.S.** is 5,852 with several hundred awaiting assignment.

C.P.S. Camps Continue to Give to War Sufferers' Relief

Brother H. A. Fast, General Director of Camps, reports as an evidence of fine camp spirit the fact that in the past two months 10 C.P.S. camps have given $1144.92 for War Sufferer's Relief. Of this amount $63.00 came from individual boys as their own personal gifts, $707.23 was contributed by camp Sunday Schools, and $374.69 was turned over to relief purposes by the boys when they voluntarily fasted or partook of "frugal meals."

—**First Mennonite Church, Reedley, California:** Into the **Hymnary** rack are to be put envelopes which will contain the list of causes that can be given to. As the donor gives he checks the cause given to. At a special congregational meeting it was also decided that the laity do more in the way of education for mission and for tithing. The meeting house is to be shingled and a storage room built under it.

—A member of the **Grace Mennonite Church, Lansdale, Pa.,** has sent a number of bulletins with very beautiful designs on the front. These were done by Mrs. Olin Krehbiel, the wife of the pastor. Mrs. Krehbiel also enjoys writing poetry.

—**The Brotherhood of the Eastern District Confer-**

FREE SAMPLE COPY

The **Junior Messenger** is a weekly paper written for children of the junior age group. It is issued by the Publication Board of the General Conference. If you would like to have a free sample copy sent to you or to one of your friends, then put the proper name and address in the blanks below, clip on the broken line, and mail to the **Mennonite Publication Office, Newton, Kansas.**

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ence is seeking to keep in touch with a little paper that is to be issued from time and which is to contain a summary of the activities of the brotherhood, a list of materials for local chapter programs, news items of general interest, and reports on projects. Plans have been made to have the annual fellowship dinner in March. During the past four years this brotherhood has raised $250.00 each year for the education of John Boehr at Bluffton College. Now they have undertaken a project of a permanent nature. It it planned to raise one hundred dollars each year for the creation of a permanent Scholarship Fund, which is "to be used in helping educate young men of our conference for religious work." The brotherhood plans to raise this money but will welcome aid from churches and individuals. The following books are listed as suggested material for programs: **The Story of the Mennonites** by C. Henry Smith, **With Christ on the Edge of the Jungles** by Samuel T. Moyer, **Twenty-Five Years With God in India** by P. A. Penner, and the **Mennonites and Their Heritage** series. A mission number of **The Mennonite** is also suggested for reports on China, India, etc. On the next page is given a program outline based on booklet number one of the "Heritage" series. The Quakertown chapter has undertaken the responsibility for building a Workers' Cabin at Men-O-Lan this coming spring. The president of the brotherhood is Eli R. Fretz of Pleasant Valley, Pa.

—**Bible Week at Bethel College** is to be held **March 7 to 12. Jacob H. Janzen,** minister from Waterloo, Ontario, and **M. C. Lehman,** former missionary to India and relief worker in Europe are to be the speakers. Brother Janzen is to preach in the Bethel College Church on the morning of March 7.

—**Johannestal Mennonite Church, Hillsboro, Kansas:** Vernon Unruh of Bloomfield, Montana, brought the message on a recent Sunday morning when Brother Regier had to remain at home because of a bad cold. Brother Unruh is a ministerial student at Bethel College. While Brother Regier was gone to the Home Mission Board meeting, Brother John A. Ewert filled the pulpit. Our pastor leads our young people in a study of Mennonite history on Wednesday evenings.

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MENNONITE PUBLICATION OFFICE,
Newton, Kansas

—**The Saturday Evening** Post desires to draw attention to the article "We Must Feed Europe's Children" in the issue of February 20.

—Bulletin, **First Mennonite Church, Beatrice, Nebraska:** John von Reisen, who is the head bookkeeper at the huge Dempster Windmill Manufacturing company, has been appointed by the auditing committee to assist treasurers of various church organizations who have problems with their work. "Do you know? That a C.P.S. Hospital unit of twenty-five men now serves at Mt. Pleasant, Iowa, where Mennonites stayed temporarily in 1876 before deciding where to settle. The Mt. Pleasant people extended a most cordial welcome to them to remain in Iowa and were much disappointed when most of them decided to settle in Nebreska and Kansas. Do you know that Rev. Peter Dyck influenced a number of these immigrants to choose Kansas as the state of greater possibilities? Do you know that his great-grandson, now the pastor (Walter H. Dyck) of this church, chose Nebraska to be his home?" This bulletin lists in advance the birthdates of men in C.P.S. camps. One of the mission societies held an offering recently for the kitchen equipment in the Bethel College Memorial Hall. The cement floor in the basement of the meeting house has been completed.

—Bulletins, **Bethel Mennonite Church, Mountain Lake, Minnesota:** While the pastor conducted a series of evangelistic meetings at the Eden Mennonite Church in Kansas, Jesse Toavs of Windom brought the message. Brother Toavs is a missionary of the American S.S. Union. "During the last ten years the consumption of cigarettes in the U.S. has increased from 106 billions to 162 billions per year. Today about 60 per cent of the men and and nearly 30 per cent of the women are consistent cigarette smokers. How can God bless a people which wastes so much? 'Wherefore do ye spend money for that which is not bread?' Isa. 55:2" Brother August Ewert brought the message while the pastor spoke at the C.P.S. camp at Denison, Iowa.

—A group of men, among them Henry Sloane Coffin, Henry St. George Tucker, Reinhold Niebuhr, and Henry P. Van Dusen, now advocate the "immediate despatch of limited quantities of **powdered milk** and **vitamins** for the **relief of starving children** in the conquered countries of Europe. . . ." The forty-three signers of this statement are said to "explicitly disassociate themselves from former President Hoover's various feeding schemes and from the agitation of pacifist and isolationist groups." "Without exception, they have been in the front rank of those sections of the Protestant Churches which have most vigorously supported full American participation in the war."

—**A total of 5,778 men** were in **Civilian Public Service on January 29, 1943.** Mennonites comprise **41 per cent** of this total. **"Civilian Public Service"** is the name of a new pamphlet giving a brief history of C.P.S. It can be secured for **ten cents** from the **National Service Board for Religious Objectors, Box 1636, Washington, D.C.**

Ja 44

Prof. Melvin Gingerich
North Newton
Kansas

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVIII NORTH NEWTON, KANSAS, MARCH 9, 1943 NUMBER 10

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized January 22, 1919.

AN INSPIRING STORY OF STEWARDSHIP

As Told of the Menno Mennonite Church, Lind, Washington

Historical Background

The period from 1899 to 1902 saw several migrations of Mennonites to eastern Washington, some directly from South Dakota, others, originally from South Dakota and Kansas, but coming by covered wagon from Oregon where they had first settled. These homesteaded in a country so desolate that one wonders how they managed to survive the first few years when progress was so slow. Sage brush as far as the eye could see—sage brush inhabited by hordes of jack-rabbits, coyotes, even wild horses. Occasional trails through the brush were the only roads. Clearing the land of sage brush isn't an easy task today with modern machinery. What a grueling task it must have been for those hardy pioneers! And yet many a family might have frozen in their sod hut had it not been for the sage brush which served as fuel.

As the land was gradually cleared it was found that the powdery soil had a way of retaining moisture for long periods and that it could grow a fine hard wheat. It could also blow itself into swirling, blinding dust storms. Present methods of farming control this tendency pretty well.

Eventually the sod huts gave way to substantial farm homes and the people began to prosper. They had brought their spiritual leader with them, Rev. J. R. Schrag, who was largely responsible for the migration to Washington. For some time there was no church building, but they worshiped in their homes and in school houses in the various districts—Menno, Tiflis, and Ruff. The late Rev. P. R. Aeschliman, and Rev. S. S. Baumgartner of Portland often served these groups over a period of years.

In 1908 it was decided to build a church at one of the cross-roads in the center of the district, a place called Menno which boasted a post-office, store, and school. The late Peter Gering gave the land for the church building, and Rev. John Waltner, at present the oldest active member, gave the land for the cemetery. That building, with improvements added from time to time, is still the Menno Mennonite Meeting House and the only building left of the former town of Menno.

The church has been served by five pastors: the Revs. J. R. Schrag; D. B. Hess; D. D. King; M. J. Galle; and E. J. Miller. Several of these ministers also served the Ruff church which was built meanwhile and which merged with the Menno Church in 1937.

About every other year produced a good crop until the years 1930-31 and '32 which brought complete crop failures. Conditions were so bad that the Salem Church near Freeman, South Dakota, sent money to help along. Some lost their farms, and many moved away. Those who weathered the disaster bought up the land, for they had found that farming in eastern Washington must be done on a large scale to be successful. Where thousands of acres lay idle now everything is under cultivation, and nearly every ranch consists of several thousand acres.

It wasn't until 1940 that prosperity really began

The meeting house of the Menno Mennonite Church, Lind, Wash.

its return. Then in 1941 and 1942 there came such crops as had never been seen before. These past three years have seen a clearing up of debts, many improvements, and a trend towards cattle raising as a profitable side-line. Through it all the people have been traditionally Mennonite in their belief in hard work, thrift, simple living, and church loyalty. It should be noted that there is no community near the church. It seems to stand in the "middle of nowhere," but in reality it is the center of several Mennonite districts—those near Lind, Ritzville, Odessa, Menno, Ruff, and Schrag. Lind, Ritzville, and Odessa are about twenty miles from the meeting house. The others vary from twelve to eighteen miles, with a few ranches nearer by. It is not unusual for the pastor to cover more than five hundred miles a month in pastoral calling and related work. The present *active* membership is 136 with 33 of these living at distances which prevent their attending church more than a few times a year. Many of these latter are associate members of churches in the communities in which they live but wish to retain their membership in a Mennonite church.

Stewardship Beliefs

Many of the Menno church members tithe and the young people are being taught to do so. When talking to various members about giving, the thought expressed most often is, "When God blesses us so much, we owe it to Him to give abundantly."

One member, whose contributions have been *very* generous, when asked to give a statement of his idea of giving, thought it over and made this surprising observation: "Well now, really, we don't feel that we have given much. We haven't had to deny ourselves anything or suffered any. We should have given a lot more." Evidently this member does not believe that giving is really giving until it hurts. Jesus expressed such a thought as He sat over against the treasury one day watching a certain widow put in her mite.

When asked about his church and record of giving, the Sunday School Superintendent, one of the deacons, wrote the following statement:

"Our church has gone through two depressions. During the period 1929-1935 our members were confronted with a series of crop failures causing such a financial depression that some lost their land and others were at the point of losing their farms and homes. All had to make sharp adjustments, for in these years there was no income from the farm, and the church had to receive help instead of give it.

"A flock of sheep out in a lonely country without a shepherd feels lost. Our church was in a similar condition during the time we were without a pastor before Rev. and Mrs. Edmund Miller came to serve us. They came in 1940 when the bad years were just ending. Since then the dear Lord has abundantly blessed this community, so that the grain elevators have not been able to hold the golden wheat. With such a pastor as Rev. Miller to make us aware of the blessings bestowed upon us and that we are but stewards over God's property, we have felt it a joy and a duty to give back to God a small share of what He has given to us. We firmly believe Malachi 3:10."

Brother and Sister Edmund J. Miller who are serving the Menno Mennonite Church

Pastor's Belief in Stewardship

The Rev. Millers' personal belief in stewardship was expressed as follows: "We believe that stewardship begins with the *yielded life*. Only as we lay our highest hopes, our brightest talents, our material goods, and our very hearts at the feet of Jesus can we serve Him acceptably.

"We have never felt that the minister is exempt from either tithing or giving. We have always taken that part which belongs to God from our pay check first, and what is left streches so much farther! We believe that we *owe* the tithe to God and that only what is more than the tithe is a true gift. We feel that tithing is a wonderful way for people of the lower income brackets to be always among the givers. These same people, with no systematic method of giving usually have nothing to give.

"We also believe that if every church were a tithing church no cause of Christ need ever suffer want and that all the time, energy, and money put into pleas for help for the many worthy causes could then be turned into other channels of service."

Stewardship Opportunities For 1943

This year a fund has been started for a new meeting house to be erected after the war. The money given so far has been largely in the form of Civilian Bonds. However, this local project is

EDMUND J. MILLER

Born near Freeman, South Dakota, January 13, 1910. His parents are Mr. and Mrs. Julius Miller of Freeman.

Graduated from Freeman High School—1929

Graduated from Freeman Junior College—1931

Attended Moody Bible Institute—1932

Graduated from Bethel College—1935

Attended Biblical Seminary in New York—1935-1937

Attended Western Baptist Seminary—1939

Married August 28, 1937, to Miss Christine Oakes of Rochester, N. Y. whom he met at Biblical Seminary where she was doing graduate work in the field of Religious Education.

Ordained to the gospel ministry Sept. 5, 1937, in Freeman, South Dakota, by his pastor, Rev. Albert Claassen, assisted by the late Dr. P. R. Schroeder.

Ordained elder in Portland, Oregon, by Rev. S. S. Baumgartner and members of the Evangelization Board of the Pacific District Conference.

Served under the Home Mission Board in Portland 1937-1940. Came to the Menno Church in Feb., 1940.

District Conference duties include education board, young people's and retreat work.

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not to curtail the contributions of the church to the regular General Conference causes, nor is the availability of Civilian Bonds to cause neglect of the Peace Certificates for C.P.S. and Relief. A majority of the members feel that, "We could have done far more last year than we did. We hope to do so this year. As the Lord gives to us, so may we give."

No matter what comes—whether lean years or good years, the people are learning the art of giving. This is of great importance. The habit of giving and giving some more is not easily engendered, but once formed the joys and blessings that result help to fix it permanently.

Contributions For 1942

It is a good thing to "weigh in" the treasures of the church at the end of the year to see whether the Christian heart of the church is still beating or whether it has succumbed to selfishness.

At the "weighing in" at the end of 1942 the contributions of the Menno Church added up as follows:

Foreign Missions	$ 1,291.06
Home Missions	633.80
Pacific District Conf. Home Missions	556.63
Relief	2,233.63
Civilian Public Service	1,918.31
Educational-Publication Boards	20.00
Mennonite Colleges	3,586.12
Local	3,882.05
(An average of $103.08 per member)	$14,121.60

Financial Program of the Church

The only offerings taken in the church are those for missions twice a month. These are distributed one-half to Foreign Missions, one-fourth to Gen. Conf. Home Missions, and one-fourth to Pacific District Home Missions. On every fifth Sunday a Relief offering is taken. Local expenses, including the pastor's salary, are cared for by elected treasurers who receive the money, unsolicited, from the members who give when and as much as they feel they should. There is always money in the local treasuries.

The largest amounts for C.P.S. and Relief are acquired through the sale of M.C.C. Peace Certificates and Stamps. A committee of three members takes care of contributions to the Mennonite colleges. A certain time is set aside when the needs of our institutions are stressed from the pulpit and in the church bulletin, and willing hearts respond liberally.

These people of the Menno Mennonite Church feel it their great privilege to help feed and clothe a physically and spiritually starved world; to uphold their Mennonite heritage of peace-mindedness therough the Civilian Public Service program; and to give to Christian education, believing that the future of the Church is dependent upon Christian colleges for its preachers, its teachers, its missionaries, —its leaders.

FIRST LADY COMMENTS ON SOME MENNONITE C.O.'S

During her recent visit to the New Jersey State Hospital at Marlboro, New Jersey, Mrs. Franklin D. Roosevelt interviewed six of the Mennonite assignees in the unit of men who are giving their services there. Concerning her visit her column "My Day" reports:

"We met here with some of the group of Mennonites who are conscientious objectors and who have volunteered to serve in hospitals for mental cases. They are a very fine group of young men and bring a spiritual quality to their work because of their religion. In many ways, this is probably raising the standard of care given the patients."

(See **The Mennonite** of February 2, 1943, page 14, for a report by one of the men interviewed by Mrs. Roosevelt.)

"The Bible is a loaf, every chapter is a slice, and every verse a big bite. There is no need of starving with such an abundant supply of the 'bread of life.' "

—*Pickering*

Social and Religious Life of the Russian Mennonites in the Chaco of Paraguay

By John R. Schmidt, M. D.

The social and religious life of the Russian Mennonites was a varied one before coming to Paraguay. They knew much less about each other in many respects than Mennonites from one part of the United States know about those in another part. They were separated by great distances; and the means of communication were poor. They dwelt in the Ukraine, the Crimea, in the Caucasus, and in Siberia. Even in the small Crimean area there were such variations of culture that the "ways" of some groups were strange to each other.

The progressive spirit of the Mennonites brought them under diverse influences. Some were educated in non-Mennonite schools; some lived in the midst of non-Mennonite people. Some became great manufacturers, and through their business they came into contact with various influences. So there were many reasons for marked variations of customs and habits of living among these people.

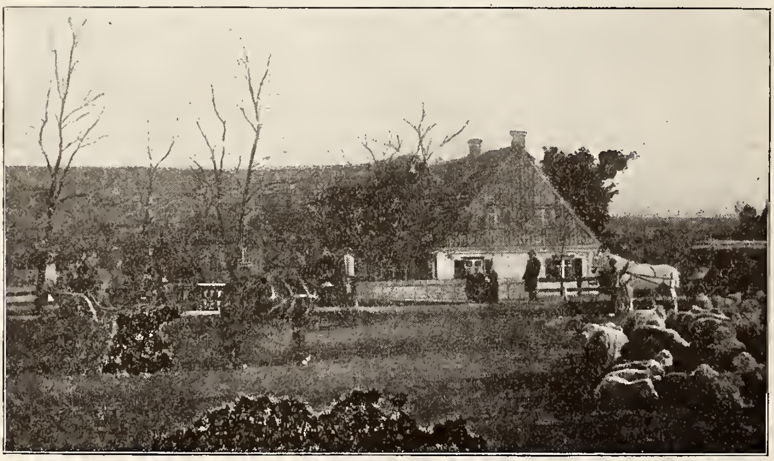
A LARGE "STEAM-MILL" NOT "WINDMILL" IN HALBSTADT, RUSSIA

Jacob Willms and Company built this large mill around 1900. In it was ground into flour wheat raised by Mennonites. Some of the flour was exported. Brother A. Warkentin believes that flour made in this mill was used by his parents. Two other large flour mills in Halbstadt were owned by Peter Willms and Heinrich Willms. Some of the relatives of Jacob Willms live in the United States and Canada. The above mill was later taken over by the Bolsheviks. Soon thereafter it burned down. For what reason no one seems to know. Right behind this mill stood the largest Mennonite starch factory in the world.

Persecution Brings Uniformity

The persecution of these people because of their religious faith brought forth some of the fundamentals of Christianity in which there was more uniformity than in their ways of living. A common faith and a firm belief in the Mennonite cause is a binding thing during routine life, but it is doubly so when put under stress. Under the Communist regime the possibility of ever getting free seemed remote. Continuous cooperation among themselves to find a way out of danger brought understanding and love for each other.

It is little wonder that when they finally did get free and gathered in Germany the M.C.C. found them agreed 100 per cent for the organization of villages. The variations of customs and habits of living seen under ordinary life couldn't occupy their minds at all when there was a possibility of living in villages in a free land. Although some of them were aware of these differences, they probably felt that since they were all Mennonites they would be able to make adjustments in regard to these variations. The leaders for each village: teacher, preacher, and ruling council, were all chosen before they landed in Paraguay.



A MENNONITE HOMESTEAD IN THE MOLOTSCHNA

Note the sheep. Large flocks of sheep were kept in South Russia. One carriage has a cover on which, seemingly, are tassles. Perhaps, the trees were planted by Mennonites, for they planted many trees in the treeless regions of Russia. This picture was taken before 1908, for it appeared in the Bundesbote Kalendar of that year.

A Picture to Remember

If the readers will keep the above picture in mind, I believe, they will more clearly understand why various developments have taken shape like they have. Colonization went forward very rapidly when one considers what they had to begin with. Their enthusiasm to make their colony 100 per cent Mennonite in all respects was as great as the world has ever seen. They lived under canvas tents in a strange wilderness. They practically lived off worm-infested beans, yet they worked courageously making adobe bricks, digging wells, and clearing brush. Even with all this they found time to develop grade schools, Sunday schools, church services, and even an academy for higher education. With the organization of these educational institutions they also formulated rules to regulate the social activities of their youth. This whole set-up was established before the people knew their own neighbors. So as time went on we see embarrassment and humiliation over major problems arising from minor differences between neighbors. Many adjustments have been made all along by them. However, there are differences in their social and religious life which have not even been ignited.

Harmony Becomes Less

In the description of conditions as they exist let us progress from the more harmonious to the less harmonious activities. The encouraging thing is that all the settlers want to be true Mennonites above everything else (That does not hold true of all the young people, however.), which is clear when you keep their past experiences in mind.

Church Organization and Services

The church expresses this desire most strongly. Like in Russia the Mennonite Brethren make up the largest group. The two smaller groups are the General Conference and the Alliance Mennonites. There has been considerable interchanging by various people from one group to another, including preachers, in an effort to find a group with more desirable ideals.

The plan for services and the type of services are essentially the same for all groups. The Sunday service has two parts, the sermon service and the Sunday school for children. There are no Sunday school classes for adults. The children's classes are similar to ours in the United States. They also have their Sunday school picnics. The sermon usually begins after Sunday school (before Sunday school in summer). Usually a choir renders special music. It is of very good quality as a rule. The general singing is always done without books; a leader reads the stanzas before they are sung. This practice tended to make me feel somewhat sad at first because in the United states I had only experienced this at committal services at the grave in the cemetery. The preachers deliver very good sermons, as a rule giving very intelligent interpretation to scripture.

Once every month each church group has a general assembly for all of its members in the colony. On the other Sundays they gather at the various village schools. The various villages are not composed purely of any particular church group, however. There are no Christian services on Sunday night as a rule. Most villages have prayer meetings one night of the week. In some villages they are Christian endeavor meetings, and in others they are political meetings. At the close of any public meeting it is the custom always to let all the women folk get out before the men even get up.

(Watch for part two of this article in the next issue of *The Mennonite.*)

FOREIGN MISSIONS

P. H. RICHERT, Secretary

FEAR IN THE ORIENT

Many of our Christians in the Basna area earn their living by weaving and selling cloth. Some are what we call in America, hucksters, buying cloth at one place and selling at another for some profit. Our brother Tikesan, a farmer, and a good substantial brother in the church, heard that at a certain bazaar (market) cloth was fairly cheap. It was a distance of some forty miles. He decided to go; saying goodbye to his young wife and three small children. On his way back, heavily loaded on his back with the cloth he had bought, cholera overtook him. He managed to get as far as to the home of his sister and brother-in-law, some fifteen miles from his own home and family. As soon as his brother-in-law saw that Tikesan had cholera he drives him out of his home. Poor Tikesan has to leave, though by now he can bearly drag himself on. It is terrifically hot and outside of the village he sits down under a shade tree. He is now so weak that he cannot get up anymore, and he dies there, alone and uncared for. What must the last moments have been for this good man; whose own sister and brother-in-law drove him out into a lonely death? It was fear that did this to Brother Tikesan. His brother-in-law is no evil person, but under the control of fear he was willing to be most cruel. —John Thiessen

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RELIEF

Clothing Donations Run High

A favorable report on the clothing contribution comes from Sister Lydia Lehman of the clothing Depot, Akron, Pennsylvania. Throughout the winter a constant stream of clothing has been coming from congregations all over the country. In past years the donations of clothing generally began to decline during February. This year, Sister Lehman reports the clothing contributions continue to arrive in larger quantities from congregations far and wide.

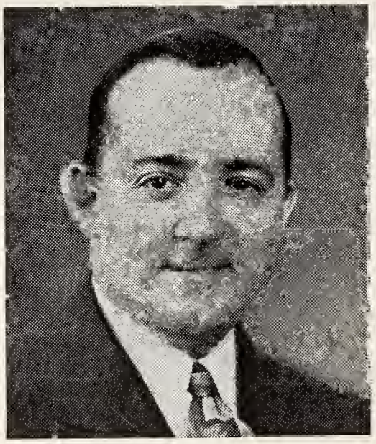
Plans are under way for shipment of clothing to England and Paraguay in the near future.

WORKERS TOGETHER

By Harold D. Burkholder

Text: II Cor. 6:1, *"We then as workers together with Him, beseech you also that ye receive not the grace of God in vain."*

Present day conditions demand closer cooperation between God's people. *"A house divided against itself cannot stand."* Forces of evil are uniting to strike their crushing blow. How much more must God's redeemed ones "work together"; fight together the good fight of faith. The druggist or physician who mixes his drugs for the purpose of battling a disease would be giving you a free ticket to the undertaker's parlor if each ingredient were given separately. This suggests the importance of "working together" for the glory of God. Several things must be considered if we are to be "Workers Together with Him."



H. D. Burkholder

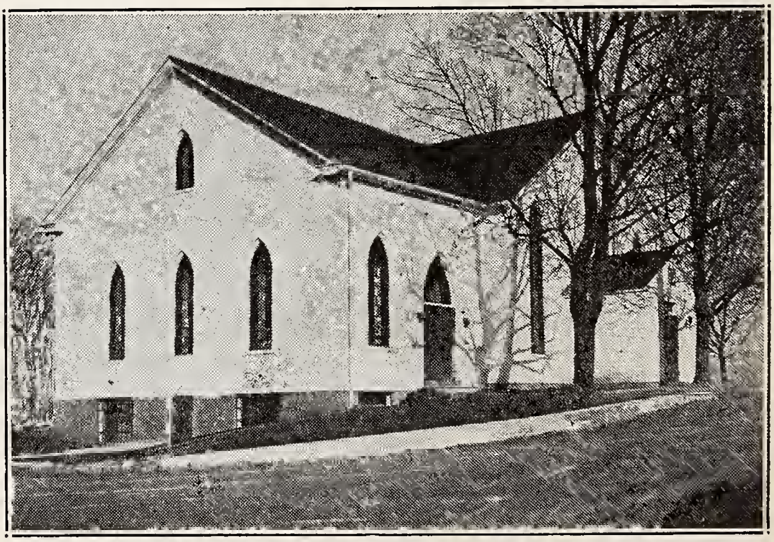
United in Christ

I. We must be "In Him." Amos 3:3, "How can two walk together except they be agreed?" The Bible is the infallible rule and guide of life. It is divinely inspired—not as writers today—but "God breathed," therefore without error or contradiction. The scriptures present many outstanding teachings on which all Christians *must* agree. There is the doctrine of the deity of Christ, (that Jesus Christ was God manifest in the flesh—very God, of very God.) The virgin birth of Christ. The atoning death of Christ for all sinners, ("all have sinned" Rom. 3:23). The bodily resurrection of Christ and His second coming. Christ's teaching that it is sin to war with the carnal sword. Many others could be mentioned. Anyone who is in Christ, having been born again from above by the regenerating power of the Holy Spirit, will have no difficulty in agreeing on these fundamental principles. Those who are not in Christ are still "natural men and cannot receive the things of the Spirit for they are spiritually discerned." (I Cor. 2:14) God does not ask all religions to work together, "For how can two walk together unless they be agreed?" God has always required "separation" and not "cooperation" with those who deny His Word.

A theological professor made this statement recently, "The greatest danger to the Gospel of Christ after this war is over is the federating of churches and religions." The uniting of all bodies and groups, regardless of their consideration of the Bible or of Jesus Christ, is a program from the pits of hell and had its beginnings at the "Tower of Babel." To have anything to do with this is to confess that our forefathers were wrong, and that we should have no Mennonite, Baptist, Reformed, etc., denominations today. We are a Mennonite Church because Menno Simons intolerantly stood against certain things which were contrary to scripture. We need never expect united action between those who hold a conservative, fundamental position and those who in their liberalism deny the Truth. God does not expect it; in fact He condemns it. (II Cor. 6:17) However, He pleads for united cooperation among all His redeemed Saints. To be "Workers Together with Him," we must be planted together, builded together, joined together, raised together and seated together in Christ.

Knit Together in Love

II. We must be knit together in love. Col. 2:2 *"That your hearts may be. . .knit together in love."* Church factions, disruptions, and failures are due to a lack of true Christian love. The love of Christ if shed abroad in our hearts constrains us to love the unlovely, to overlook the faults of others to love those who speak evil of us and despitefully



This is the meeting-house of the East Swamp Mennonite Church, Quakertown, Pa., of which Brother Burkholder is pastor.

use us. The fruit of the Spirit, which includes "love," needs to express itself in a practcal way.

Strive Together in Prayer

III. We must strive together in prayer. Rom. 15:30 *"That ye strive together with me in prayer."* The word "strive" means to labor hard, even to the point of agony. This calls for fervent, importunate praying. It is a praying church which is a working church. Let us rekindle the fires of prayer. "Our ability to stay with God in the closet measures our ability to stay with God out of the closet." Paul admonishes us to "Pray always," "Pray without ceasing." How prayerless we all are. Is it any wonder that not more is accomplished for Him? Every member in a church must feel his responsibility here. For "ye can help together by prayer for us, "praying" that utterance may be given to us as ministers, in order that we may speak the mysteries of Christ." The church needs people of prayer. "Let us strive together" in that work. Talking to God about men will make us more efficient and powerful in talking to men about God.

Strive Together for Faith

IV. We must strive together for the faith. Phil. 1:27. *"Striving together for the faith of the Gospel,"* laboring to the point of agony against those who would destroy the "faith once for all delivered unto the saints." There are many today, as predicted in the Bible, who are denying the faith, denying the scriptures, denying Jesus Christ as being God. This is one battle in which there can be no C.O.'s. We must be militant Christians, "putting on the whole armour of God." and attacking Satan on every front. In such an attack we cannot have our forces scattered; instead, we need to "strive together" for the victory.

As "Workers Together," having been planted, builded, joined, quickened, raised, and seated together with Him, and as knit together in love, striving together in prayer and for the faith, we look forward to the time when:

All Together With Christ

V. We shall be caught up together with Him (I Thes. 4:17,18) and shall be glorified together. (Rom. 8:17)

"Therefore my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." "For our light afflictions which are but for a moment worketh for us a far more exceeding and eternal weight of glory." Let us be "Workers Together with Him."

"The truly useful person is so busy that he does not have time to consider how useful he is."

MENNONITES and RURAL LIFE

By J. Winfield Fretz

REVERENCE IN MEETINGS

Walter Lippman, one of America's most widely read columnists and commentators said some years ago that the reason many people didn't go to church is because they were not certain of finding God there. He said if they knew that they would actually meet God there the churches would be filled to overflowing every Sunday including the very front seats.

Judging from my own observation of the irreverent behavior of many people when they are at worship services in the house of the Lord, I too wonder whether such people are really meeting their God.

The Small Church

For some reason or other the irreverent conduct seems to be greater in the small churches where informality and loose organization seems to be the common characteristic. The commotion caused by the Sunday school session may be a partial factor in explaining this condition. This is especially true where the Sunday school sessions are held preceding the worship services rather than following them. Children running in and out, whispering, laughing and even visiting throughout the entire service by individuals far beyond the innocent stage of childhood is all to frequent a characteristic in many of our churches. What defense can there be for such conduct in the sacred house of God during the most solemn hour of the whole week, the hour of church worship

Do We Teach Reverence?

Reverence is an attitude. It is an attitude of profound respect, of awe, of veneration, of adoration, of worship of something high and holy. To the sincere Christian this attitude should most manifest itself in the Sabbath meeting. It is here that man stands eagerly searching and penitent before God. The Roman Catholics have something to teach us on this point. Those of us who have visited their churches have been deeply impressed with the attitude of reverence existing there. There is no talking, no whispering, no running around during the service. This is so because it is taught from earliest childhood that the Church is holy and sacred and is the abiding place of Almighty God and Jesus Christ, the Son and that when one comes to church he comes into this divine presence.

What Can We Do?

The small church need not be characterized by irreverence nor need the large one. And it is possible to cultivate the attitude of reverence without stained glass windows, vivid imagery, heavily carpeted aisles and cushioned pews. We can practice the habit of coming to church for one purpose and that is to meet God. When we come early it is not necessary to

(Continued on page 10)

DAILY DEVOTIONAL MESSAGES

By Forrest Musser, Pandora, Ohio

MARCH 15—"*First be reconciled to thy brother, and then come and offer thy gift*" Matt. 5:24.

One of the far reaching by-products of war is the deep lines of enmity between brothers. In a spiritual sense this is even more tragic than the direct loses of life, liberty and property during a war. We can avoid this, however, if we "*First be reconciled to our brother.*" If we place uppermost in such a time an attitude and understanding of reconciliation, we shall avoid the vast consequences of a situation wherein we have race against race, nation against nation, brother against brother after the conflict is over. The key to this lies in our willingness to forgive whatever wrong may have been done to us under the stress and emotion of the present time.

MARCH 16—"*For if we forgive men their trespasses your heavenly Father will also forgive you.*" Matt. 6:14

The law of forgiveness is written in the very nature of life. God has thus created life that wherever there is sin one against another there is also the power to forgive. Everywhere and always God makes it possible to forgive. God forgives because of His boundless love. Just as in nature an injury to the bark of a tree or in human life the injury to a finger is healed over again so in the spiritual life God is more than ready to forgive. In the story of the Prodigal Son the father was waiting for the wayward son indicating that his forgiveness even preceded the son's return. Thus does God through Christ make it possible for men to return to Him through the pathway of forgiveness. If we forgive, He also forgives.

MARCH 17—"*And whosoever shall compel thee to go with him a mile, go with him twain.*" Matt. 5:41

These are days for the "Second mile" Christian. If someone asks to do something in line with our Christian duty, do more than we are asked. If the suffering of humanity demands one of our coats, let us give them two. Love always goes beyond what duty dictates. Citizens of a country are called upon to make certain sacrifices and adjustments in a time of war. The Christian should not shrink from these duties unless something is asked which is opposed to his religious faith. If he is asked to go one mile for his country and his God, he should go two. We should do this in peace time as well as in a time of war. We do not go very far in life if we do no more than our duty.

MARCH 18—"*Love your enemies*" Matt. 5:43

They say that it can't be done when we are at war. We are told by some that we must hate with all our being. Even if one accepts was as inevitable and believe that we should stop all else until the war is won, hatred is unwise. Only by emphasizing the love for one's country, love for positive ideals or the four great freedoms can the government enlist men to fight. Love ennobles and increases power while hatred degrades and paralyzes power. Should we not love our enemies in a time of war even more than in an era of peace? Is not love and respect for our enemies eventually going to formulate a just and lasting peace?

MARCH 19—"*Be ye therefore perfect, even as your father in Heaven is perfect.*" Matt. 5:48

Various interpretations are given this text. In some ways it may be taken as the Christian goal—something always within sight but never quite within our grasp. I am sure that no one would declare himself to be one hundred per cent Christian—only Jesus could be accredited in this way. Perfection is our incentive. We grow toward it as God gives us the power, vision and the faith. Another idea may be gained from this challenging verse and that is that while we have imperfection here, we may expect perfection in the next world wherein we live with God. Thus it is that the realization of this teaching may be known. Then, too, in so far as we live with God here, do His will as revealed in Christ, we have perfection already not in all things, but in the few things wherein God reigns.

MARCH 20—"*When thou prayest—enter thy closet*"

So many prayers are uttered to be heard of men and never reach God at all. A small boy once asked his father after a Sunday service, "Father why did you preach so long with your eyes closed?" Prayer is not preaching, it may not necessarily be speaking; it is entering into our closet to be alone with God. We close our eyes to shut out the visible to that we might see the eternal. We shut the door against our own petty problems and worries and commune with God. A great preacher described prayer as being "the hospitality of the soul." In such a spirit of hospitality to God we pray quietly, sincerely with our whole being and we come forth from the closet with an assurance of God's will for us.

MARCH 21—"*But when you pray, use not vain repetitions.*"

The scribes and Pharisees made prayer merely a ritual as many Christians are apt to do in their religious life. There is a large place for beautiful rutual provided that it is meaningful and entered into with understanding and sincerity. So often our prayers slump down into the area of "*vain repetitions.*" In this way we merely repeat words, words and words which have no relationship to our spiritual condition or our real needs and, consequently, we do not really pray although we spend much time speaking in a loud voice.

Sponsored by
the Young People's
Union of the
General Conference
EDITOR
R. Weinbrenner
North Newton,
Kansas

Mennonite Youth

"A United Mennonite Youth in Christ"

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Christians Shall Grow

By Arnold Reimer

As brought out in a previous article, before a person is a Christian he must be born again. After that we are to "grow in grace, and in the knowledge of our Lord and Saviour, Jesus Christ." As we gain in the knowledge of Christ and closely follow Him, we grow. The result of growing is that we bear fruit. The Bible tells us in detail how to "grow in grace."

What I would like to discuss now is not how to grow spiritually, but rather some of the reasons why people do not grow spiritually, but remain infants, or are spiritually sick. Someone has aptly said that if we do not grow forward we grow backwards. One of the results of "growing backwards" is lukewarmness. Christ condemned lukewarmness very severely when he told the Laodicean church that if they did not repent, but continued lukewarm, He would spue them out of His mouth.

Looking at it possibly from a doctor's standpoint, I would like to list some of the *symptoms,* some of the *causes* and the *cures* for spiritual sickness or lack of growth.

SYMPTOMS:

1. People go to church only when it is convenient or when there is no place else to go. In other words, "lovers of pleasure more than lovers of God."

2. Many people seem to think it is more important to sleep on Sunday morning than to go to Sunday School or church or both.

3. Love of money. Some people have money to buy all kinds of things for themselves, but God usually comes last. If there is any money left after the people are through spending for themselves, God *might* get a little.

4. One very common thing, although I hesitate to call it spiritual sickness, is certainly close to it, is that very many, if not most, churches seem to have a large number of people who come late to Sunday School or church Sunday after Sunday with no apparent reason. During the week they can get their children to school on time, and if they have to meet a bus or train to go somewhere they can get there on time, but they don't seem to consider the Sunday School or church important enough to make it a point to be there on time. Jesus certainly cannot feel that he is considered very important by a Sunday School when there is only a "handful" there when it is time to begin worshiping HIM.

5. The fact that the General Conference was over $20,000 in arrears in supporting Civilian Public Service camps would indicate something wrong in some churches. Some churches have apparently given nothing, or practically nothing toward the support of this program. It is probably not possible to lay the blame at any one place. In some of these churches it is undoubtedly the indifference of the pastor, in others possibly the coolness of the people, and in others it has possibly not been presented properly. There might, of course, be some churches who have been financially so hard-hit that they cannot give their quota. These are not in mind here. I believe, however, that most of those churches who are behind in their quota could fill it without much trouble if, when they find themselves behind, they would take a special offering to make up the deficit. If we as a General Conference fail to support our peace program it will certainly "broadcast" to the world that there is something radically wrong with our spiritual growth.

So much for the symptoms of spiritual sickness or lack of Christian growth.

Now let us consider some of the causes of spiritual sickness, for where there is a sign of spiritual sickness there must be a cause.

CAUSES:

1. Yielding to sin and not having it forgiven, or not attempting with God's help to overcome it. Our temper getting away with us might be an example of this.

2. Not obeying the Spirit when we are told to do something. Jonah is a good example. He refused to obey God for some time, and in addition to his physical troubles, his spiritual life seemed to degrade.

3. One very common cause for "growing backwards" is that we get discouraged or tired of taking good care of our souls, and decide to "rest" a while. This "rest" usually lasts for a long

time, often the rest of a person's life. At first the person that "rests" can't seem to notice any ill effects, but it keeps getting worse and worse until even our neighbors can see the difference.

4. One of the most common reasons for not growing is lack of spiritual food, and lack of communion with God. Many people wait from one Sunday till the next for their spiritual food—sometimes longer than that. During the week they seldom read the Bible and seldom pray, and then wonder why there is no growth. We all know what would happen to a child if it was fed once a week or less. It would not grow at all, but would get worse and worse till it died. It is not much different in our spiritual lives. No, we feed a child every day, and our souls need food every day also.

CURE:

Now what is the cure, the remedy for spiritual sickness? Answer—correct the cause.

In conclusion, only some of the symptoms and some of the causes for spiritual sickness and lack of growth have been listed. There are many others. Each one of us, undoubtedly, at times has signs of not growing as we should. Whatever that *sign* might be, there is a *cause* for it. We can find that *cause* through the guidance of the Holy Spirit, and then *with God's help—correct that cause.*

MENNONITES AND RURAL LIFE

(Continued from page 7)

visit. It is necessary rather to prepare our hearts for the inspirational hour that is to follow. All visiting can wait till after the services. If we come to church with a reverent attitude and hearts attuned to God we might occasionally experience a vision similar to that of Isaiah as described in the sixth chapter. He came humbled and searching. He was cleansed and purified. He was inspired. After this he willingly consecrated himself to the task to which he was called.

Mennonite Churches must cultivate the quality of reverence at their Sabbath meetings. It will inspire the preaching, it will enrich the experience of the congregation. It will result in many more willing souls who are going to answer God's call to duty with the words: "Here am I, send me."

"Moment by moment I'm kept in his love;
Moment by moment I'm life from above;
Looking to Jesus till glory doth shine;
Moment by moment, O Lord, I am thine."

"The secret of life is not to do what you like to do but try to like what you have to do."

BIBLE CONFERENCE

A Bible conference centering around the theme "The Christian" is to be held in the Pretty Prairie (Kansas) Mennonite Church, March 17 to 19. The following program is open to change, since not all have consented to serve as this is made up.

March 17

10:30-11:00, Introduction by P. P. Tschetter
11:00-12:00, "How Does One Become a Christian" by J. J. Regier
12:00- 1:30, Noon Intermission
1:30- 2:00, Introduction by Fred A. Krehbiel
2:00- 3:00, "The Christian and Temptation" by A. J. Dyck
3:00- 4:00, "The Christian's Separation from the World" by R. Weinbrenner
8:00- 8:30, Introduction
8:30- 9:30, Message by George Kopper

March 18

10:30-11:00, Introduction by Albert B. Graber
11:00-12:00 "The Christian and His Bible" by William Unruh
12:00- 1:30, Noon Intermission
1:30- 2:00, Introduction by Wilhelmina Kuyf
2:00- 3:00, "The Christian and the Sacraments" by P. P. Wedel
3:00- 4:00, "The Christian and Prayer" by Walter Gering
8:00- 8:30, Introduction
8:30- 9:30, Message by Wilhelmina Kuyf

March 19

10:30-11:00, Introduction by Art Waltner
11:00-12:00, "The Christian in His Home" by C. H. Dirks
12:00- 1:30, Noon Intermission
1:30- 2:00, Introduction by Wilhelmina Kuyf
2:00- 3:00, "The Christian in His Business Relationships" by E. J. Neuenschwander
3:00- 4:00, "The Christian in His Social Life" by John C. Kaufman
8:00- 8:30, Introduction
8:30- 9:30, Message by Wilhelmina Kuyf

BOOKLET TO BE DISTRIBUTED

The Committee on Doctrine and Conduct has arranged for the printing of 15,000 copies of Dr. P. H. Richert's booklet, entitled, **"A BRIEF CATECHISM ON DIFFICULT SCRIPTURE PASSAGES AND INVOLVED QUESTIONS ON THE USE OF THE SWORD."** These booklets will be distributed among our churches free of charge as soon as they are off the press. There will, however, be some expense in the printing of these booklets, and it is hoped that the churches will respond and help to defray these expenses.

For the Committee,
Willard K. Claassen, Sec.

POLICY REGARDING CASES OF DEPENDENCY OF MEN IN THE C.P.S.

At its meeting on May 30, 1942, the MCC passed the following resolution:

> **"It is our conviction that it is the responsibility of the church to provide aid for needy dependents of men in C.P.S. camps who cannot be cared for by their families, and that assurance should be given to men facing the draft that the church will provide for this need to the utmost of its ability. We believe that this is primarily a responsibility of the local congregation and the general body to which it belongs. . . .**
>
> **"The function of the MCC in this matter should be to see that all cases of need are brought to the attention of the proper church officials and cared for otherwise. . . ."**

In harmony with this resolution the following statement was attached to the letter of welcome which is sent to all Mennonite draftees:

> **"The MCC expects a draftee with dependents to make earnest efforts to provide for their maintenance during his period of service. Sound Mennonite practice requires that a man provide for his own insofar as possible. If he is unable to do so his immediate family or relationship come to his aid in some form. If this circle of relatives either cannot or will not come to his assistance his local congregation seeks to provide help as necessary. Beyond this conference committees and finally the MCC stand ready to aid where needed.**
>
> **"No conscientious objector facing the draft need fear that his family will suffer undue hardship. Mennonite people have always regarded it a Christian duty and privilege of love to 'bear one another's burdens' and take care of their own members. Economic necessity should not tempt a draftee to a decision which his Christian conscience cannot approve."**

It is clear that the MCC wants to provide a way whereby drafted men with needy dependents can frankly, honestly, and without embarrassment make known their concern, confident that the church cares and is prepared to do what is required. No young man is to hesitate to make known to the MCC his concern about his dependents. In fact, the MCC wants him to report if he needs assistance.

However, it is assumed that he has thought through seriously whether he needs help for dependents or not. If he doesn't need it he, of course, shouldn't ask for it. It is also assumed that he has earnestly tried to provide for his own in some manner, whether by helping them to secure employment or by some other plan. This is good Mennonite custom and is likewise good for Christian character and self-respect. Mennonite young men generally take pride in such self-reliant provisions where possible.

However, in Mennonite circles parents and family groups generally would be quick to sense needs that might worry a drafted young man and just as quick to come to his aid. The love of Christ constrains them.

It can also be seen from the above resolutions how the MCC, in its attempt to provide assistance how the M.C.C., in its attempt to provide assistance to needy dependents of men in CPS, tries to follow what is regarded as good, sound practice in our MCC constituency. When a case of dependency comes to its attention the MCC would probably follow the course above, inquiring from the local congregation whether in their own circle they would make some happy provision for the care of the dependents of the drafted man. Generally our people think it self-evident that as followers of Jesus and members of the same church they should "bear one another's burdens."

If the local church feels unable to provide for such dependents the MCC would acquaint the larger conference group with the existing needs and inquire whether they were prepared and willing to assist. It should be noted, however, that the MCC stands ready to assist not only as a last resort but all along the way.

The above resolutions of the MCC are here reprinted together with some explanatory statements because requests keep coming in inquiring whether the MCC has any policy with regard to the care of dependents of men in CPS. They are here reprinted for your information and assurance.

Any request for further information or for counsel or any desire to call attention to some unprovided need can be directed by the campee or anyone interested in his case to his camp director, to Henry A. Fast, General Director of Camps, or to Orie O. Miller, Executive Secretary of the MCC, Akron, Pennsylvania.

Henry A. Fast

Civilian Bonds for Conference

In *The Mennonite* of February 2, it was announced that "Civilian Bonds" might be donated to the General Conference in three difference ways.

I am told now there are almost as many bonds in the treasury, for which the cash has been paid out, as at present can well be used in this way.

Kind donors are therefore requested to continue to make further gifts to the General Conference; but please either leave it to the Conference or its Executive Committee to specify for what they shall be used, or do as one has done, add the words "at maturity," which makes it possible to accept any amount of bonds, including those you have already bought and want to donate to the Conference by assigning them to it.

You may order your bonds direct from the Provident Trust Co., Philadelphia, Pa., and get a receipt from there. If you send your order to the Conference Treasurer, Karl A. Richert, Newton, Kansas, he will send you a receipt.

Remember, please, to add $1.00 for every bond ordered. *C. E. Krehbiel, President*

Peace Section Notes

Civilian Government Bonds

Inasmuch as the new F and G United States Government Savings Bonds are not designated as "war issues," they are being used currently by the Civilian Bond Committee for all civilian bond subscriptions to Provident Trust Company. We understand that the revised printing of the F and G's is not yet available except through this channel. In any case, it is the only channel through which the subscriptions for these can be handled and due recognition given to the subscriber's conscience in the matter of purchasing war bonds and for recognition of the subscription on state and county government bond sales quotas.

The revised civilian bond folder indicates that these issues are available currently in four denominations. G's are available in denominations of $100, $500, and $1000. This piece matures in twelve years—is a registered bond with interest payable semi-annually at the rate of two and one-half per cent per annum. The fourth piece available costs $18.50 and matures in twelve years at $25.00. The subscription fee of $1.00 continues for all four of these items. Copies of the revised folder describing the present plan in detail can be ordered from the Mennonite Central Committee, Akron, Pennsylvania.

Inasmuch as no $50.00 bonds have been available to the Committee, nor promised to be available, letter has recently gone out from Provident Trust Company, Philadelphia, to all $50.00 piece subscribers indicating how their subscription can be handled in light of the F $18.50 availability or the $100.00 G. From now on subscribers to Provident Trust Company of any of the foregoing four available pieces will find their subscription promptly handled. Ordinarily, the government bond certificate should be in the hands of the subscriber within two to three week at the longest. The Civilian Bond Committee is continuing its contacts with the Treasury in an endeavor to procure still more suitable offerings to take care of subscriptions from those who for conscience reasons cannot subscribe to the war issues.

In the meantime, the arrangement now in effect will, we believe, provide for most of our people and has been approved by the Mennonite Central Committee. —J. W. H.

Civilian Bond Subscriptions, Total $859,400.00

Provident Trust Company report as of February 11, 1943, shows a total of $859,400.00 in Civilian Bond subscriptions entered at that date. $712,500.00 of this was subscribed from Mennonite sources. The total number of subscriptions was 5,948.

Released March 3, 1943
Compiled by Grant Stoltzfus

"There are no hopeless cases with God."

VOICES IN THE DARK

Poignant voices shrill with pain
Far across the sea,
Baby voices growing faint
Melt the heart of me.
In the softness of the dark
(Counting sheep at three)
Pity whispers, "Clothes would help
Far across the sea."
In the morning, infant things,
(Baby isn't here)
Jackets. . . Bootees, soon are packed,
Hurried to the pier.
Poignant voices in the dark
Crying out in pain
Baby voices far away
Must they weep in vain?

—*Amanda Friesen,* Doland, South Dakota

OUR CONTRIBUTORS

Harold D. Burkholder is pastor of the East Swamp Mennonite Church, Quakertown, Pa. He has held this, his first charge, since 1938 when he succeeded W. S. Gottshall. Brother Burkholder conducts a weekly half-hour broadcast over station WSAN, Allentown, Pa., is Superintendent of Young People in the Bucks County Sabbath School Association, and at present a student at the Reformed Episcopal Seminary, Philadelphia, Pa. He also is a graduate of Moody Bible Institute and is a son of the Ebenezer Mennonite Church, Bluffton, Ohio.

Arnold Reimer is Sunday School superintendent of the Second Mennonite Church, Beatrice, Nebr. Arnold is "project chairman" of the peace group which meets weekly. His employer in a grain company is not a C.O., but he regards Brother Reimer as a valuable and reliable worker. His wife is the former Edith Mae Linscheid who majored in home economics at Bethel College. An interesting sidelight is that they became acquainted with each other at a Western District Young People's Retreat.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference.

Business Office, Mennonite Publication Office, Newton, Kan.
Editor ...... Reynold Weinbrenner, North Newton, Kansas
Subscription in advance, $1.50 .... Foreign, $2.00

Address all contributions and communications for this paper, and exchanges, to THE MENNONITE, North Newton, Kansas.

Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS.

POST-WAR EUROPE AND THE CHRISTIAN

By Helene Dick (second article in series of two)

After the war is over, a vast and ripened field will be open for Christian missionaries. Bread for the bodies and bread for the souls will be needed for starving nations.

Food has been withheld by political leaders; but even of more importance in many nations the Word of God, which is food for the soul, has been withheld by leaders in religious systems. The Pope forbids the spread of the Bible in Spain. Europe is dying of malnutrition, physically and spiritually.

The Christian has the needed supplies to bring to these people. He must give them bread and he must give them the Bible. Their ears will be open to the one who feeds them. True liberty in Christ must be presented, "to open their eyes and to turn them from darkness to light, and from the power of Satan unto God." They have been bound through fear of purgatory and hell. Forgiveness of sin, they were told, could come only through penance and payments to the church. To these burdened and benighted people Jesus still says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your soul. For my yoke is easy, and my burden is light."

What an immense field! What a challenging task! But it will be a hard one. Young men with strong faith and strong bodies must go. This is not a job for the weakling. It is a task for the sturdy Christian.

He should prepare now for service in these war-torn lands. After choosing which field he would serve, he should commence to study the language; learn methods of evangelism; continue in prayer and Bible study; and seek the help and advice of such agencies that promote missions and relief.

When the armistice is signed he must be ready to leave the comforts and culture of the United States for the misery of lands seared and scarred with battle and oppressions. The work will seem tremendous and endless. But the Christian goes with Him who come that "the world through Him might be saved."

THE EMERGENCY FLOOD RELIEF AT CAMP MARIETTA

By Quintus Leatherman

Marietta, situated at the point where the Muskingum River flows into the Ohio River, experienced one of its many floods during the week of December 30 to January 3, 1943. The camp, located on a prominent hill one-half mile east of the Ohio, was out of danger. Calls for help came to our camp early Wednesday morning. We responded immediately with a crew of forty-two men to Marietta, and a group of five men to the village of Reno, near the camp. Work consisted largely of moving furniture to second floors or into other prearranged places for storage. In a few cases, people were evacuated from their homes by boat. The business section of Marietta, situated along the river front, was completely under water up to the second floor. The crest of the flood was reached late Friday afternnoon at 48.8 feet.

The work was ably directed by our project superintendent, Mr. Elicker. The men were stationed at the U. S. Employment Service office building. Calls for help came through their office and also the County Engineers' office. People in Marietta took the flood very indifferently—just another flood. One elderly man who seen his thirtieth flood said that he should now be growing webbed feet.

After a long and tiring days work, the men returned to the camp. By the evening of that day the waters of the Ohio had crossed Route 7 at two points between the camp and Marietta. Conscious of the fact that the camp would be cut off from Marietta, a large supply of food had been purchased. The camp received no mail for four days. Some of our friends at home were of course concerned about their boys in camp, but needlessly so.

Since the emergency continued to exist after the boys returned, and since the camp would soon be unable to help any further, if marooned from Marietta, it was decided to send eleven overhead men to carry on the flood relief. Food supplies and bedding were taken along. The pastor, Rev. Townsend of the First Presbyterian Church, graciously offered the church basement as living quarters for the boys. The kitchen equipment utensils were also at their disposal. The assistant director, Orin Beechy, accompanied the men and was in constant telephone communication with the director. The boys were busy all Thursday afternoon and nearly all of Thursday night, moving pianos, refrigerators, etc. Another group was assisting the Marietta Times Company in moving its equipment to the second floor. One of the boys delivered a boat load of food supplies, including milk and eggs to an apartment house where at least ten babies were living. The boys had been organized for feeding and first aid work, but this work was adequately handled by the Red Cross, in the three flood refugee centers. By Sunday night the flood waters had receded and the boys returned to camp.

CORRESPONDENCE

BURRTON MENNONITE CHURCH

Burrton, Kansas

Rev. and Mrs. J. J. Regier taught the Vacation Bible School of twenty students. A catechism class of eleven young people is being conducted. At the annual meeting it was decided to drop the membership fee and accept the invitation of our Lord in giving our tenth to meet the financial needs. So far it has proved successful. Due to the rationing system each family is asked to gather in their own homes Wednesday evening for prayer meeting at the same hour, studying the same scripture passage. Our Women's Missionary Society presented a Thanksgiving play, helped the Grace Children's Home, Arizona Missions and Foreign Missions. They plan to have the church re-varnished and re-papered now that a new roof has been put on. The Junior Endeavor has offered to buy carpet for the aisle and the stage which has been extended to the width of the building. The W. M. Society and the S.C. Endeavor remembered our two C.P.S. boys and four non-combatant boys in service at Christmas. Rev. and Mrs. George Moore, missionaries from Arizona brought a mission message to our Senior Endeavor. A friend and an active Endeavor worker, Elva Enns, married Elmer Kroeker. They are at home at 3219 Magec Avenue, Philadelphia, Pa.

Ernest Pankratz who was drafted in 1941 to a C.P.S. camp is now taking up mental hospital work at Prova, Utah. Howard Boese just recently has gone to a C.P.S. camp in Montana.

Our congregation is obliged to find a Shepherd for the Flock—we're looking upward. Will you, likewise, for us?

—*Corr.*

BRUDERTAL MENNONITE CHURCH

Hillboro, Kansas

This community held a corn-husking bee for Arlo Plenert when he left for a Colorado C.P.S. camp in fall and another one in February for Sister J. E. Rempel after the sudden death of Brother Rempel. Both times between twenty and thirty men turned out with teams, wagons, and tractors to help harvest the crop.

Our rock pile, which had previously been gathered and hauled onto the yard, was recently crushed and spread over the yard surrounding the meeting house. The Marion County engineer kindly permitted us to use the county crusher, and the township furnished the maintainer which was much appreciated.

On the afternoon of February 24 Sister Wilhelmina Kuyf spoke to the women, and in the evening she spoke to the congregation. This visit was greatly appreciated, especially, by the many friends and relatives of Sister Elizabeth Goertz who is a member of this church and who at present is interned in occupied China. Sister Goertz was a co-worker of Sister Kuyf before Pearl Harbor.

We very much enjoy reading *The Mennonite*, and we hope that soon it will be read in every Mennonite home.

—*Adolf F. Riesen, Corr.*

IN MEMORIAM

ABRAHAM J. KLASSEN, October 14, 1863 to January 5, 1943, was born in Michalin, Russia. He came to Harvey County, Kansas, in 1874. Later he lived north of Hillsboro and then in Hillsboro. In 1887 he married Anna Goertz. In 1929 he was married to Mrs. Anna Unruh. Church membership was held in the Gnadenberg, Johannestal, and Hillsboro First Mennonite churches. Mourning him are Mrs. H. P. Ewert, Drake, Sask.; Rudolf of Fort Leonard Wood, Missouri; Mrs. Albert Plenert, Mrs. Jacob Enns, Elmer and Sam of Hillsboro, and Esther of Wichita.

WILLIAM P. SCHMIDT, January 10, 1867 to January 17, 1943, was born at Heinrichs Dorf, Poland, South Russia. He homesteaded with his parents west of Yankton, South Dakota, in 1874. Later he homesteaded north of Glendine in Dawson County, Montana. Membership was held in the Friedensberg Church, Avon, South Dakota, and Bethlehem Church, Montana. He is mourned by his wife and Mrs. Chris. Buller, Tobias, Joseph, and Benjamin Schmidt, Mrs. Dan Macir, Daniel Schmidt, Mrs. Henry Boese, Mrs. Lydia Berg, and Mrs. Herbert Rauch, and one brother Herman Schmidt of South Dakota.

KATIE B. SCHMITT, November 10, 1878 to January 21, 1943, was born at Summerfield, Illinois, and died at Halstead, Kansas, where she was a member of the First Mennonite Church. She was the daughter of Jacob E. and Elizbaeth Baer Schmitt. She attended Bethel College for some time. She is survived by her brother Dan T. Schmitt and Mrs. P. D. Krehbiel, Maize, Kansas.

« « JOTTINGS » »

—**Dairy testing work** is one of the latest developments in C.P.S. On March 3, ten boys from seven different camps began a two-weeks training course at the Pennsylvania School of Agriculture.

—Nearly all **C.P.S. camps** are planning for **larger camp gardens** in 1943. A few men can be released from project work to care for the gardens.

—**New Horizons** is the name of the camp paper of Camp No. 60 at Lapine, Oregon.

—**Wayland Mennonite Church, Wayland, Iowa:** The churches in our community plan to observe the World Day of Prayer on March 12. Louis Frederic

Gugel went to the C.P.S. camp at Fort Collins, Colorado, recently.

—Bulletin, **First Mennonite Church, Newton, Kansas:** "In a personal letter, dated February 12, Sister Sarah Buller writes, 'The Lord willing, Miss Silver, a nurse, and I will be sailing within a very short time. A date has been set, but I am not free to tell anyone. Give my greetings to the church.' "

—**Bethel Mennonite Church, Perkasie, Pa.** "Brother A. M. Fretz, who has been our pastor for many years, fell in his bedroom on January 17. He has not yet fully recovered from this. After being confined to his home for some weeks, he now is able to go out a little in warm weather. May his many friends in the conference join in intercessory prayer for his complete recovery."
—Fannie E. Landis, Corr.

—**First Mennonite Church, Beatrice, Nebraska:** Henry Goossen, one of the young men of this church who is now a ministerial student at Bethel College, brought a message on "Meeting Temptation" on February 28. The Fellowship group of this community is now taking a Red Cross First Aid Course. It is taught by Dorothy Claassen, R. N. A representative of the Nebraska Associated Hospital Service recently explained the Blue Cross Plan to the congregation. After Kirby Page had spoken at the Weeping Water C.P.S. camp he returned to Beatrice with the pastor and the peace committee to speak in Beatrice on March 7, at a community-sponsored meeting. The three C. E. groups recently enjoyed a program by the Christian Endeavor of the Second Mennonite Church.

—**Bluffton College:** Students recently solicited all students and faculty members for relief funds for needy students and professors in war-torn countries. The Vesper Choir will sing at the St. John Mennonite Church on Sunday evening, March 14. On April 4 it will give the monthly college vesper service.

—**Lorraine Avenue Mennonite Church, Wichita, Kansas:** Missionary P. A. Penner showed his pictures to a full house on February 21. His coming had been arranged by the mission committee of the Young People's C. E. In February the young people planned and served the monthly fellowship supper to a record attendance. They also arranged the accompanying program. The men of the church will take care of the March fellowship supper and program. They hope to clear enough to pay the remaining indebtedness on the new addition to the meeting house. Recently a group from our church gave a program in the Mennonite Brethren Church of this city. —Mrs. P. E. Frantz, Corr.

—**Freeman Junior College, Freeman, South Dakota:** Instead of the high school music contests that have been held regularly in fromer years there will be a festival in the college auditorium on April 9. In the evening the public can hear a program of four band numbers, and three numbers by each of the three joint glee clubs. February 28 was Prayer and Gift Day for the college. A resolution of the Northern District Conference that pertains to this reads as follows: "That we encourage our young people, seeking higher education, to give our Conference and Church institutions like Freeman Junior College and Academy preference, and after that to select truly Christian institutions for their vocational and Christian education.—Further, recognizing the need of Freeman Junior College, we recommend that each Conference Church set aside the last Sunday in February, each year, as a day of prayer, and in that connection have a voluntary offering for the institution. The annual Music Day will again be observed on Easter Monday in the college auditorium. All church choirs are invited and urged to bring two numbers as part of the morning worship program. The academy chorus and the College Choir will give the afternoon program. The College Ladies Choir is planning to serve lunch to the members of all the choirs. Pastors and all church members are invited to this joint Easter Monday worship in the college auditorium. Bring a lunch at noon and stay for the day. Each Tuesday evening the faculty wives sew for relief.

—According to the year book of the **First Mennonite Church of Christian, Moundridge, Kansas,** eleven young men are in C.P.S. camps and twelve are in the armed forces. One nurse is is the Red Cross service. The total membership is given as 354. Of these 270 are resident and 84 are members living at a distance. Those who have left the home community for work somewhere are considered as resident members. The names and addresses of all members living at a distance are given. The name "Stucky"—given forty-five times—appears most often in the membership list. The church has $10,502.66 in its building fund.

—**The Bethel Mennonite Church, Perkasie, Pa.,** has begun to issue a "Home and Church" paper. The paper is made up by a concern that specializes in such church papers. This publishing concern fills most of the pages with news of general interest and then lets the local church have a few pages in front and back. (Such a church paper can hardly mean to our churches what our own General Conference church papers can mean to them.—Editor)

—**The First Mennonite Church, Pretty Prairie, Kansas,** will have a Bible Conference March 17-19, with Sister Wilhelmina Kuyf as main speaker. See the program on another page of this paper.

—**Ruth Frances Dyck** and **Harold Kenneth Dirks** were married in the Immanuel Mennonite Church, Los Angeles, California, on February 12.

—**The First Mennonite Church, Shafter, California,** has voted that Arthur Wenger, the pastor, be ordained as its Elder.

—The directory of the **Deep Run Mennonite Church for 1943** lists Allen M. Fretz as Honorary Pastor and Russell L. Mast as Pastor. A Retreat Fund Committee paid out $45.00 for sending fifteen young people to the retreat. The total membership on January 1, 1943, was 194. The name "Myers"—given twenty times—appears most often in the membership list. The church council meets regularly on the first Sunday afternoon in each new quarter.

—**Willis Rich** and **Reynold Weinbrenner** recently visited the churches at Pawnee Rock, Hanston, and Ransom, Kansas, in the interest of the Home Missions and Peace Committees of the Western District and Bethel College.

—**Brother Ralph C. Kauffman,** Associate Professor of Sociology and Dean of Men at Bethel College, recently visited the C.P.S. camps at Colorado Springs, Fort Collins, and Hills City.

—**Mrs. Elbert Koontz,** a daughter of Mrs. P. R. Schroeder died very suddenly at Dayton, Ohio, on February 26. Stricken with pneumonia Mrs. Koontz passed away about an hour after she had been admitted to a Dayton hospital. She graduated from Bethel College in 1940. Her husband was now attending Bonebrake Theological Seminary. The couple had planned to enter the African mission field.

—**"An Inspiring Story of Stewardship"** is the story of the Menno Mennonite Church, Lind, Washington, which gave a total of $5,815.60 into six General Conference treasuries in 1942, making a per member average of $42.14. Besides this it gave generously for other causes.

EASTERN DISTRICT SECRETARY'S NOTES

Fellowship Banquet—Two hundred and twenty-two attended the annual young people's fellowship banquet held in Zion Mennonite Church, Souderton, on February 20. The Rev. Olin A. Krehbiel, pastor of Grace Lansdale Church was the toastmaster. M. C. Lehman of the Mennonite Central Committee was the speaker. Stanley Fretz is president of the Eastern District Young People's Union.

Fourth Quarterly Conference—The fourth quarterly conference for the 1942-43 conference year will be held in the First Mennonite Church, Philadelphia, on Monday April 5. The Rev. Ward Shelly, pastor of the Springfield Mennonite Church will present a paper in the afternoon and the Rev. Paul R. Shelly, son of Rev. and Mrs. Elwood Shelly, student at Union Theological Seminary, New York, will present a paper in the evening.

District Conference to be held in Souderton—The 145th session of the Eastern District Conference will be held in Zion Mennonite Church, Souderton, April 29 to May 2. The Rev. Ernest J. Bohn is pastor of the church.

First Church, Philadelphia—The ladies and friends of the church have sewed faithfully for the Mennonite Central Committee, Red Cross, British Relief and City Nurses Relief in 1942. Result of the labors; 329 articles knitted, 375 garments made, 18 comfort kits put up. Mrs. Kuyf was superintendent of knitting and Mrs. Sehl over the sewing. I. I. Friesen, a student at the Westminster Theological Seminary, Chester, Pa., occupied the pulpit Sunday morning February 14. Members of the Live Wire Class went to sing for the shut-ins on Sunday afternoon February 21. The pastor, Rev. J. J. Plenert, attended the meeting of the Home Mission Board in Chicago, Illinois, during the week of February 21. Rev. Plenert is treasurer of the board.

Germantown—Mr. Walter H. Temple, Deacon, informed the secretary that the pastor, the Rev. Howard T. Landis, was absent from the pulpit fo several weeks on account of illness. We hope he has sufficiently recovered to be able to minister to his people.

East Swamp—Abraham Unruh of Chicago, Illinois, a former student at Moody Bible Institute underwent an operation for appendicitis several weeks ago. Mr. and Mrs. Unruh are planning to leave for the Kentucky Mountains about the first of May. Richard Boehr, son of Missionary P. J. Boehr, also a former student at Moody's, is planning to spend some time in or near Quakertown, so that he might fellowship with the members and friends of the church.

Eden Church, Schwenksville—In his annual report to the congregation, the pastor, Rev. Freeman H. Swartz, made the following statement, "There has been cause for rejoicing. After a rather slow start we succeeded in getting our construction under way. We have a new heating plant and newly renovated Sunday school headquarters. We trust that we soon shall have our main auditorium finished."

First Church, Allentown—Dr. Harvey R. Baum preached at both services on Sunday, February and Dr. Ella Bauman delivered the message on Su day evening, February 21. The pastor preached in the Berne, Indiana, church at both services on Feb. 14. The evening service was the fifty-sixth anniversary service of the Ladies Missionary Society. The pastor attended the annual meeting of the Foreign Mission Board in Newton, Kansas, during the week of February 15.

Upper Milford, Zionsville—Dr. Harvey R. Bauman preached on February 14 and 21 during the absence of the pastor. The ninth annual union lent services will be conducted as follows: April 6 in the Mennonite church, with Rev. J. C. Kaufman, Lutheran minister, preaching; April 13 in the Lutheran church, with Rev. J. N. Blatt, Reformed minister, preaching on April 20 in the Reformed church, with Rev. Howard G. Nyce delivering the message. **Howard G. Nyce, Sec.**

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MENNONITE PUBLICATION OFFICE,
Newton, Kansas

Prof. Melvin Gingerich
North Newton
Kansas

Ja 44

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVIII NORTH NEWTON KANSAS, MARCH 16, 1943 NUMBER 11

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized January 22, 1919.

Conscription of Women

Some kind of bill providing for the conscription of women will very likely be passed. Peace-loving Mennonites everywhere should prepare themselves immediately for such an event. The better we prepare now, the better we will be able to do the right thing later.

Mennonite pastors, parents, and teachers, what are you doing about this matter? There are now in the armed forces men from Mennonite churches who are doing things that can never be approved of by a Christ-directed conscience. Once some of these men needed light and, undoubtedly, wanted it. But Christ's teachings were not made clear to them. Confused they stumbled into the terrible darkness of war. We have a responsibility. We ought to discharge it while "daylight flies." The night is coming. If we fail—then sin and, perhaps, the terrible charge, "You did not give us a chance to learn what the teachings of Christ are as taught by our Church." Deep roots must be struck now if the women of our churches are to survive the gales of a conscription law.

Many may wish that such a law will not come to pass. They may spend much energy doing so. Is it not more important to help others know the God-lled course of action and cling to it? Let us misplace our emphasis. Undoubtedly, it is true much good can come from trying to influence political representatives in Washington. But is it not more important that we give those near and dear to us the opportunity to know what Christ's teachings are and how they ought to be applied in specific cases? Right living is not dependent upon the acts of congress. It is dependent upon the individual's choice. The Christian must will the right and live the right regardless of what happens in this world. Here lies our primary responsibility and opportunity. Let us make the most of it.

At the same time let us remember in prayer those of our church leaders who are able to make worthwhile proposals for us in Washington. —rw.

God Never Changes

Sometime ago, a woman who was utterly despondent spoke to me. She related existing circumstances as we find them in the world today. I said, "Yes what you say is all true, but don't you know that we still have God—and He *never* changes.

She answered, "There was a time when I thought so, but I can't think of it that way now." Yes, we are living in a changing world, but God never changes. He is always greater than our circumstances; His Grace is always sufficient. —*Elwood S. Shelly*

" . . . Published in Our Church Papers"

Most papers presented at district, ministers' and other church conferences are very much worthwhile. Aware of this, the resolutions committee rightly suggests that they be published in our church papers. It is good that this is done, for the editors then have a better chance of getting hold of the papers. The resolutions committee which adds the suggestion that the papers be condensed is helping the editors even more. The latter is a very important point.

The original length of conference papers would prohibit their publication in most cases. Our conference papers just simply do not have enough space for such lengthy papers. However, there is another reason why conference papers should be re-written. Re-writing may help to improve the quality. By the time an individual is through giving a paper he has thought a good deal more about it than when he first wrote it. Discussion of the paper by the conference may have given him added insights. Re-writing gives the opportunity to eliminate any chaff that may be present and to present the full, rich kernels of truth. Then too, it should be remembered that in most cases it is more pleasant to absorb words by the ear than by the eye. It usually is more interesting to hear a full speech than to read it in full. Therefore, conference papers should be re-written into "Gettysburg speeches" which say much in few words. Readers want the honey, but not the beehive.

Three to four pages of double-spaced, typewritten material constitutes about the maximum length in practically every case. Those who present papers at conferences will win the interest and goodwill of the readers by condensing their papers for publication as suggested. —rw.

Kirby Page to Speak in Memorial Hall

Kirby Page, the noted pacifist and spiritual leader who was originally scheduled to speak in the Eden Church, is now going to speak in Memorial Hall, North Newton, on the evening of Friday, March 19 at 8:00 p.m. The change in location as made because Memorial Hall affords spacious accommodations for the many people who want to hear him.

The schedule for Dr. Page is made many weeks in advance and the misunderstanding of the first meeting was caused by an oversight in correspondence between the Peace Committee of the Christian Endeavor Convention and the representative of Mr. Page, with whom the arrangements were made. This error has been cleared and the contacting parties now understand the same date.

During his tour Kirby Page is including visits to several C.P.S. camps, where he is speaking with the boys in camps; however, for these visits he is standing his own expenses. Prior to coming to Memorial Hall he will have spoken in the C.P.S. camps in Dension, Iowa, and Weeping Water, Nebraska.

Mr. Page has been forwarding to the Peace Committee copies of fine religious books and pacifist literature. This material will be displayed in a religious book exhibit on the evening of his address. Some of these books are of his own writings and include his more recent books such as *Living Prayerfully, Must We Go to War?* and *Religious Resources for Personal Living and Social Action.*

An offering will be received at this meeting which will be divided equally between the M.C.C. and the Friends Service Committee, through whom Mr. Page is made available to us. The offering received at Eden on February 19 amounted $169.00, all of which was sent to the M.C.C.

Kirby Page, America's well-known author, lecturer, and religious leader who is to appear in Memorial Hall, North Newton, Kansas, next Friday evening, March 19.

Mr. Page will probably speak on the previously announced topic of "How Can We Live the Way of the Cross in an Age of Violence." Out of his fresh experience, his contacts with boys in C.P.S. camps and his deep spiritual thinking we are expecting a message of vital importance. It is indeed timely and relevant to Mennonite youth and also to the members of our entire constituency who are faced with the critical necessity of uniting themselves in cooperation and love to make effective the position of the conscientious peacemaker.

The Eighteenth Amendment is said to have closed 177,000 saloons, and the Twenty-first Amendment is said to have opened 436,000. That is how we have made progress.

OUR CONTRIBUTORS

F. J. Isaac, missionary to India, is at present home on furlough and hopes to go back next fall or later if conditions permit. At present he is in Newton, Kansas. Brother Isaac was born August 9, 1888, at Lehigh, Kansas, the son of Jacob and Maria Voth Isaac. He married Anna Eleanore Penner (sister of P. A. Penner) of Mountain Lake, Minnesota. Their son Donald is now attending Bethel College. Brother F. J. Isaac graduated from Bethel College in 1912. He has taught at various places including the Rosthern Academy, Rothern, Saskatchewan. He did city missionary work in the Who-so-ever-will Mission, Los Angeles, California, from 1914-16 and served as pastor of the Woodlake Mennonite Church from 1916-18. He went as missionary to India in 1921. Arnold G. Isaac, M. D., Newton, Kansas, is a brother. Brother F. J. Isaac presented the paper published in this issue at the spring ministers' conference of the Western District.

P. W. Penner, missionary in India at the present time, was born February 12, 1876, in the village Prangenau, South Russia. He married Mathilde Ensz of the Brudertal Church, Hillsboro, Kansas. They adopted an Indian girl who was born in 1912. Brother Penner attended Bethel College from 1896-98, the Mennonite Collegiate Institute, Gretna, Manitoba, in 1900, and graduated from the Theological Course of the German Wallace College, Berea, Ohio in 1908. He took the summer course at Moody Bible Institute in 1907. He has served the Sterling Mennonite Church, Sterling, Ohio, and what was once the Mennonite mission in Los Angeles. The latter service was from 1918-21. He sailed as missionary to India in 1908.

John R. Schmidt, M. D., was introduced to the readers in the **Mennonite** February 2.

When Ox-Carts Tip

By P. W. Penner

It was a quiet, beautiful Sunday in early March. The morning services in Mauhadei meant much to us. We were also blessed in Sunday school. After Sunday school Mrs. Penner and I left Mauhadei to resume our camp-life at a place about fifteen miles southeast of Mauhadei. A few days before one of our efficient workers had died from cholera. Now his bereaved widow chose to go with us on our tour. We wanted to cross the wide Mauhadei River and cover a stretch of treacherous road before nightfall. We remembered that buffaloes move only three miles an hour.

The majority of the church came with us onto the wide stretch of sand bordering the water in the river. As we moved away in a crude boat those who had accompanied us called hearty "good-byes" to us. Tears rolled down the cheeks of some. We could see the waving of hands until the distance hid them from us. Undoubtedly, the fact that no missionary was left with them on the station made them feel lonely.

An unimproved road led away from the river and into the fields and the jungle. Soon darkness fell upon us. Sometimes we could just barely see the cart in back of us when it was silhouetted against the twilight horizon. Then it could no longer be seen. We had to cross a smaller river. How would we be able to find the meagre trail in this darkness? Our cartmen helped us to traverse the stream successfully. The driver assured and reassured us that he knew the ascent out of the river very well.

Suddenly the cart upset. One buffalo had fallen; the other stood almost on top of him, for the bank was very steep. While we were feeling around, trying to find out what to do next, we heard someone in back of us shouting at the top of his voice.

The other cart had tipped, and it was now lying on its side on the bank of a ravine. The widow and her small child had been thrown out. The goods lay scattered on the bank. By the time we came there the driver had succeeded in getting one buffalo out from under the cart. We tried to pick up the tomatoes, other vegetables, the breadbox, the basket with food, clothes, etc. We tipped back the vehicle. Gratefully we discovered that the widow, who was sitting on the ground recovering from her shock, had not been hurt. The stuff was rearranged on the cart, the ropes were tied, and the trip was resumed.

How should this second cart pass the other one stranded on the bank? We discovered another road leading out of the river. It was not as steep as the first one we had tried. With every male member in the crowd encouraging the buffaloes to put their utmost into the pulling, they succeeded in pulling the cart to level ground.

Now we returned to the first cart. The buffaloes were hitched to it. We pushed, pulled, twisted, and screamed to encourage the buffaloes. With the beasts of burden we brought the cart to level ground. When buffaloes are encouraged to pull, they fall on the knees of their front legs. A man perches on the yoke to keep it from slipping onto their backs. A moving camera with flash bulbs would have enabled us to take an interesting picture.

Most of us felt the strain considerably. However, not long thereafter happy music floated on the evening breeze. The group rejoiced. After a short while we reached a near-by village where some relatives of a number of our people were living. The disappointing experience was forgotten completely. The Indian generally dismisses such episodes quite readily. Soon all were eating what had been prepared. Then some of us crawled back into the carts, others spread their blankets under the carts, and the rest slept on crude beds. Soon all were sleeping quietly.

At midnight the moon lit up the sky. By 1:30 a.m. the alarm was struck. Slowly the caravan moved forward under the starlit sky, the soft moonlight directing us on our way. Again one cart erred into the ditch. The electrified driver, however, kept it from upsetting. The sun rose and our destina-

Travel in the Rainy Season

Ox-cart travel in India during the rainy season has especially its "downs." It is thought that the above picture shows Martha Burkhalter on her way to Basna.

tion still lay ahead of us. Soon the buffaloes were panting from the heat. By 10 a.m., the campers at Pendrabond received us with uplifted hands and shouts of joy, for we had been absent several days.

The separation from our escort the previous evening had been very touching. It expressed our intimacy; pangs touched our feelings. Now this hearty welcome corroborated the close fellowship in Christ that we had experienced. Our experiences during the last eighteen hours on the fifteen-mile stretch had proved again our oneness in Christ that is irrespective of country, clime, race, or language. "They shall come from the four winds and sit with Me in my Father's Kingdom!" Instead of rolling over a highway at fifty miles an hour, would you have enjoyed journeying with us? We felt anew the deep significance of Christian unity. The non-Christian multitudes frequently remark that such fellowship is not seen in any other religion. They wonder why that is true. —*Five Oaks, Landour, U.P. India, June 6, 1942*

"I am so glad and grateful for your decision to devote your whole strength and time (Editor's note: Only two-thirds time. One-third of it is to be devoted to the editing of our Sunday school quarterlies.) to our publication work. I enjoy *The Mennonite* and wish you God's guidance and blessings to continue the good work." —*Waterloo, Ontario, Canada*

A Very Present Help in Trouble

He's helping me now--this moment,
Tho I may not see it or hear.
Perhaps by a friend far distant,
Perhaps by a stranger near,
Perhaps by a spoken message,
Perhaps by a printed word,
In ways that I know, and know not
I have the help of the Lord.

He's keeping me now--this moment,
However I need it most.
Perhaps by a single angel,
Perhaps by a mighty host,
Perhaps by the chain that frets me,
Or the walls that shut me in;
In ways that I know and know not
He keeps me from harm or sin.

He is guiding me now—this moment,
In pathways easy or hard.
Perhaps by a door wide open,
Perhaps by a door fast barred,
Perhaps by a joy with holden,
Perhaps by a gladness given;
In ways that I know and know not
He's leading me up to heaven.

New York Fellowship Grows

On Wednesday evening, March 3, twenty-three Mennonites, representing five different Mennonite groups, gathered in an informal meeting of fellowship, study, and worship at Biblical Seminary, 235 E. 49th. Street, New York, N.Y. This was the second meeting of the New York Mennonite Fellowship. The meeting was opened with a brief devotional service in charge of Gerald Stucky. The leader of the discussion for the evening was Howard Lichti. Brother Lichti was formerly from Berne, Indiana. He reviewed the book *War, Peace, Amity* by H. P. Krehbiel and led an interesting discussion on the theme, "Pacifism among the Mennonites." The group was gathered in a circle which seemed to be very conducive for this type of a program. Brother Freeman H. Swartz from the Eastern District Conference was again our guest and spoke to the group. He pointed out that we as Mennonites should follow the example of the Master and "go a little farther" in carrying out the task that God has given us. Miss Elizabeth Foth closed the meeting with prayer.

The following people attended the meeting of the New York Fellowship for the first time. It is most interesting to note that these six people represent five distinct Mennonite groups. The following is the list: Mrs. R. Emerson Niswander, General Conference, 45 W. 9th. Street, New York, N.Y., Nappanee, Ind.; Mrs. Milo Rediger, 418 E. 136th. Street, New York, N.Y., Defenseless Mennonite, Fort Wayne, Ind.; Rev. R. C. Reichenbach, 243 Taylor Street, W. B., Staten Island, N.Y., Mennonite Brethren in Christ, Chester, Pa.; Mr. R. J. Shank, 180 Vavick Street, New York, N.Y., Old Mennonite, Argentina, South America; Miss Irma Loretta Schneck, 156 5th. Avenue, New York, N.Y., Missionary to Nigeria, B.W. Africa, Sudan Interior Mission, Pandora, Ohio; Miss Marie P. Staesz, 473 Greene Ave., Brooklyn, N.Y., Mennonite Brethren, Mountain Lake, Minn.

The group has planned to hold its next meeting on Wednesday evening, April 7, at 7:45 p.m. at Biblical Seminary, 235 E. 40th. Street, New York. At present the plans are to have as our theme "Foreign Missions." We hope to have Rev. Howard G. Nyce, Allentown, Pa., with us for this meeting Brother Nyce is a member of the Foreign Mission Board of the General Conference. The General Conference missionaries, Sisters Fast and Schmidt, and the Old Mennonite Missionary, Brother Weaver, will also participate in this meeting.

If any of the readers know of any Mennonites in the New York area kindly send the names and addresses to Gerald Stucky, 235 E. 49th Street, New York, N.Y.

Visions of What Bethel College Should Mean to Our Churches

By F. J. Isaac

The founders of Bethel College had very definite visions of what this school should mean to our churches. They felt that it would provide leaders. They would be Sunday school teachers and instructors in parochial schools. They would be pastors and missionaries. Thus the founders believed that this school would become a prominent factor in determining the future character of the Mennonite Church. And so it has happened. This aim has been realized even more fully than they had dared to hope. Eighty per cent of our missionaries have been students at Bethel or Bluffton. Seventy per cent of the ministers in the Western District Conference have been in Bethel. If called on to do so, I dare say, the majority present here could give a testimony of the great influence on their living, and thinking of men like C. H. Wedel and J. W. Kliewer, just to mention two who are no longer here. But when we begin to enumerate the number of laymen within our church who have attended Bethel, be they farmers, or business men, lawyers or doctors, then we realize that Bethel's influence has gone much farther and deeper than the founders had visualized. It is not too much to say that after fifty years the character of our churches is largely what the character of our school is.

Now it has been generally conceded that the definitely Christian character of our college is the main excuse for its existence. And since we have seen to what extent the character of the school has become the character of the churches, it certainly behooves our college to realize as never before how responsible its position has become.

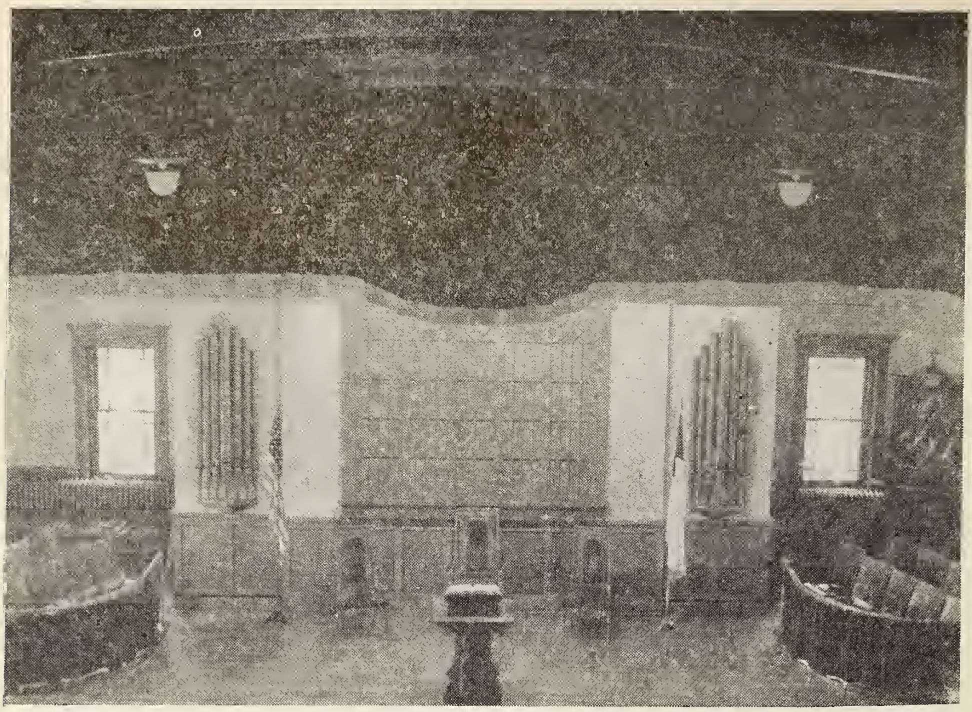
In our lives as individual Christians we have experienced belief and doubt, growth and stagnation, backsliding and revival, glad commitment with peace, failures with mighty wrestlings for a blessing, awful revelations of a sinful self and great experiences of the grace of God in Christ Jesus. Withal there have come abiding convictions and heart felt obedience to our Lord and His Word.

We have had our beginning in Christian homes. Most of us were baptized upon the affirmation, very naturally, of what home and church taught us. Sooner or later doubts have assailed us. There came a time when we had to get the question answered whether the Bible, trusted and obeyed by our fathers, was really God's Word—and to us.

Still harder will have been the battle with sin in many forms, making us wonder whether there was any progress whatever in our spiritual growth, making us fear for our very salvation, and probably becoming by far the greatest factor in causing doubt and unbelief. And when by God's help victories had been won, even then there were falls which shook our very foundations. But when God's limitless forgiveness and unbounded grace again and

C. H. Wedel who was President of Bethel College from 1893-1910 left imprints upon the minds and hearts of many Mennonite leaders.

J. W. Kliewer who was President of Bethel College from 1911-1920 and from 1925-1932 also touched deeply the lives of many.



The Front of the Bethel College Chapel

Many men with vital messages have stood behind the above pulpit. The pipes of the organ have poured forth the melodies of songs dear to our hearts After his graduation from Bethel Brother P. A. Penner returned to this platform, kneeled, and in prayer re-dedicated himself to mission service and beseeched God that Bethel might be a blessing to its constituency.

again raised us up, then we have also experienced peace and a faith which the gates of hell cannot overcome. Having turned our eyes more and more to the Savior only, we have experienced a glad commitment to Him and find that He is sufficient for every personal need and for the need of the whole world.

Similarly, we can say that the corporate life of our Bethel College has gone through such experiences progressively. Its inception was in our own Christian community. Naturally it affirmed our Mennonite and Christian heritage in its early years. But it was also to be expected that as the school reached maturity as a liberal arts college and developed farther into the storehouse of knowledge and achievement of the whole of mankind, there would be questionings about our Mennonite doctrines, and there would be more questions about the validity of the faith of the whole church and the reliability of the Bible as the Word of God. Bethel had to come to a definite conclusion as to where it stood.

Just as hard were the struggles over mistakes and failures. What should the school do in this and that involved moral issue? The things over which individuals stumble are bound to be reflected in the life of the school and vice versa.

Now the important thing for us is this: After much questioning and struggling; after many failures, but also great victories, where does our Bethel stand now? Does it affirm God and its dependence on Him? Does its every policy imply that it wants to be more thoroughly Christian? Is it the repository and faithful minister of the heritage of our fathers? I, for one, believe that it is all

(Continued on page 8)

Brother A. E. Kreider Counselling a Student

DAILY DEVOTIONAL MESSAGES

By Forrest Musser, Pandora, Ohio

MARCH 22—*"But when ye pray—be not ye therefore like unto them: for your Father knoweth what things ye have need of before ye ask Him."* Matt. 6:8.

Jesus urges us to pray sincerely with full understanding of God's wisdom and spirit. Many prayers insult the intelligence of God. We often slip into the custom of telling God how to create and govern the universe. Carlyle once said that if he had been present at the time of the creation he would have given the Almighty some advice. We often do this in prayer; we command instead of request. The Father knows our needs and consequently, we pray as Jesus did, *"Not my will but thine be done."* Vital prayer is seeking those deeper needs of our soul which God alone can fulfill.

MARCH 23—*"After this manner pray ye: Our Father which art in heaven, Hallowed be Thy name."* Matt. 6:9.

Jesus gave us the Lord's Prayer not so much as a pattern as a compass to guide our prayer life. As long as we treat it as a mere pattern or blue print it remains a list of words instead of a spiritual experience. Taking the prayer as a compass, we can carry it wherever we go in our experience and it will always guide us. Wherever we are, in whatever country, we can pray sincerely with fuller understanding, *"Our Father which art in heaven, Hallowed be Thy name."* Prayer as a compass keeps our lives always pointing or going toward God as the Father of us all. We go toward Him with reverence.

MARCH 24—*"After this manner pray ye: Thy Kingdom come."* Matt. 6:10.

The prayer compass should always point in this direction—behind or beneath every prayer should be this aspiration, *"Thy Kingdom come."* How glibly and hypocritically we sometimes utter this prayer? We repeat the words and then by our lives say: "Let God do it; someday He will bring in His kingdom." Many things are beyond our power and wisdom, but God uses our hands, our feet and our whole lives to do His work. He sends us out into the vineyard to gather His harvest and we fold our hands expecting God to bring the harvest to our door. The two words to be remembered with this prayer about the Kingdom are, *"Go ye."* Unless Christians go about the work of the Kingdom, no one else will. God depends upon us.

MARCH 25—*"After this manner pray ye: Thy will be done as it is done in heaven,"* Matt. 6:10.

This is the heart of all prayer, in this spirit all prayer must be made. We may bring all our desires, perplexities, praise, and consecration to God, but always in the spirit of this allegiance—*"Thy will be done."* In the spirit of the familar hymn we pray in such a time as this: "Immortal love, forever full, forever flowing free, forever shared, forever whole, a never ebbing sea! O Lord and Master of us all, Whate'er our name or sign, We own Thy sway, we hear Thy call, we test our lives by Thine."

MARCH 26—*"After this manner pray ye: Give us this day our daily bread."* Matt. 6:11.

Many would say that we earn our bread by the sweat of our brows and we may as well omit this part of the Lord's prayer. Today, however, for millions of people in war stricken areas, some who never prayed before, are crying out, *"Give us this day our daily bread."* Some thoughtless person may still say, "Let them work as I do," but in many places today there is no food aside from the generosity and help of others. Many will be fed because of love and sympathy aroused within us because of the earnest prayers of these starving millions. Does God not stir humanity to such action? Is this prayer not vital to the life of us all?

MARCH 27—*"After this manner pray ye: Forgive us our debts as we forgive us our debtors."* Matt. 6:12

Forgiveness has always two poles of understanding. First, our forgiving spirit towards others, and the forgiveness we ask of God. Our prayers are often ineffective because we either do not include this at all or we try to separate the inseparable. One of the spiritual laws is that God can only forgive those who have the capacity to forgive. There is an old story of the small boy who was praying before he went to sleep, "If I die before I wake, I pray Thee Lord my soul to take." In the middle of his prayer he rushed down stairs and after a few minutes he came and finished his prayer. In answer to his mother's question as to why he interrupted his prayer he said, "When I came to this part 'If I die before I wake,' I thought of how I had upset all my brother's toys and blocks just before coming to bed and I had to straighten those out before I finished my prayer." We need to straighten some things before we can expect God to forgive.

MARCH 28—*"Lead us not into temptation, and deliver us from evil."*

This, too, is an earnest desire of all men—to avoid tempations which are too powerful for us wherein we shall be sold to evil. We shall never be free from temptation—only in death are we in such a state—but we do pray for the grace, faith, love, and strength of Christ to overcome temptation and thus be free from the powers of darkness.

MARCH 29—*"For where your treasure is, there will your heart be also."* Matt. 6:21.

Life is like a great treasure buried beneath the surface. As we search for truth and life we make one discovery after another which makes life a constant adventure and joy. All depends upon where our treasure is hidden. Is it hidden in the soil of material possessions alone, or in shallow pleasures, or in desire for applause and fame, or in the physical appetites of eating, drinking and being merry? We often keep our real purpose or treasure hidden from others, but God knows that where our treasure is, there will be our heart and life also.

MARCH 30—"*Judge not that ye be not judged,*" Matt. 7:1.

One of the most common failures in Christian circles is that of trying to be a judge instead of a servant. Instead of being a servant of the Church of Christ and of all men we set ourselves up as judges. In short, we too often enjoy the privilege, which belongs only to God and never to man, of dividing the sheep from the goats. Many of our petty divisions of the church can be traced to this common weakness or folly of Christians to be judges instead of servants. We should have critical judgment and discrimination, but this should be done in the spirit of service rather than the spirit of condemnation "*For with what judgement we judge, we shall be judged.*"

MARCH 31—"*I will liken him unto a wise man, which built his house upon a rock.* Matt. 7:24.

While traveling near Lexington, Kentucky, last summer, we saw a small negro Church perched on the edge of a high precipice. The back part of the church was supported by long, wooden pillars reaching part of the way down the steep 200 foot drop. It seemed as if a little shove would dislodge and send the whole building down the precipice. In these days we are apt to think of the Christian life or the church as being just as uncertain as this negro church. The building will stand if its foundation pillars are made of the teaching and principles of Christ.

Visions of What Bethel College Should Mean To Our Churches

(Continued from page 6)

this. My observation leads me to the conclusion that our school has experienced a Christian growth in stature and character in line with the purpose of its founders. It is not necessary to try to assert that it has been without fault and without failings, or that it now is all that it should be in Christian character and testimony. Who of us would want to say of himself that he is all that he ought to be in his Christian life. But we do say that as we have experienced the grace of God in our personal lives—and this again and again—and as we have had His help through doubts and fears, so that we now find ourselves His in a glad abandon—so, also, we believe that our Bethel, which has so richly experienced God in the past through doubt and faith, through defeat and victory, through spiritual depression and revival, will find itself today absolutely committed to Christ in joyful abandonment and perfect confidence, so that this Jesus Christ, whom it affirms at its centre, may pervade its whole life to its very perimeter. Looking forward then, we have this vision for Bethel College: That it remain true to its heritage, that it remain true to the Bible, and that it realize ever more fully that in a peculiar way there has been committed to it the charge of being Christ's minister in moulding the character of our Mennonite Churches "until we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fullness of Christ." (Eph. 4:13)

A Picture of Christ in the Gospels

By Amanda Friesen

In the Gospels we are told
By the men who wrote of old,
Of a Saviour who is Prophet, Priest, and King.
As a little Babe He came,
And Jehovah chose His name,
For salvation to this world He came to bring.

Matthew pictures Him, we see,
As a King. . .His family tree
To old Father Abraham we clearly trace.
Next we see His bleeding brow
Crowned with cruel thorns. . .and now
He is slain to bear the sins of every race.

As a servant Mark portrays
Christ the Lord, who spent His days
In obedience to the Heavenly Father's will.
He could make the lame to walk,
He could cause the dumb to talk,
Many prophecies of old did He fulfill.

Luke's narration now appeals
To our hearts, for it reveals
Christ as man. . .His body weary from the strain.
He is tempted as are we
Homeless, slandered. . .yet we see
He the perfect Man now breaks sin's awful chain.

John who lifts his pen to write
Brings to us a glorious sight
Of the One who was before the world began.
He forgave the thief who wept,
Died. . .Arose while guardsmen slept
In great glory He is coming back again.

Oh, I know it was for me
Jesus died upon the tree;
May I daily show my love to Him, my King.

—*Doland, South Dakota*

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Sponsored by
the Young People's
Union of the
General Conference
EDITOR
R. Weinbrenner
North Newton,
Kansas

Mennonite Youth

"A United Mennonite Youth in Christ"

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LETTER BY A C.E. WORKER

Whitewater, Kansas
March 3, 1943

Dear Rev. Weinbrenner:

We find that it rushes us and makes our program planning so late always if we depend upon the current *Mennonite* for our programs. A program outline for the entire year was given in *The Mennonite* at the beginning of the year. We were very pleased with the topics listed and liked them much better than the programs listed in the international C.E. program booklets.

However, the program outlines appeared too late for us to use them up-to-date. In the beginning we had to use back numbers for program material, because the program outline did not appear in time. At present the programs scheduled for February have to be used in March. We do not like to miss having any of the programs during the year because they are all so good. Those serving like current numbers.

We are wondering whether it would not be a great help to us if the program outlines in *The Mennonite* would be given the first two weeks of the month instead of later.

Are there any Mennonite C.E. standards available for C.E. societies? If so please, send one.

Sincerely,
Mrs. Reinhold Schmidt
Gnadenberg C.E.

A Statement of Explanation

Thank you for the words of encouragement. We are happy to know that these topics meet the needs of your society better than those given by the international C.E. They should, for they are particularly adapted to the needs of our church which is a "peculiar" church.

As to the matter of using current issues for program material there may be some misunderstanding. It should be clearly understood that these programs are not written to be used on any specific date. These program outlines are of such a nature that we hope any one of them could be used at practically any time in any other year. The dates which were given in the outline of programs for 1943 in the December 29 issue of *The Mennonite* do not refer to the time when each topic is to be used. Rather, these dates merely state when such and such a program outline is to appear in the paper.

Because C.E. programs must be planned considerably ahead of time, sometimes as much as two to three weeks, it is impossible in most cases to use the outline in the current issue for a program on the Sunday following the date of issue. We expect program committees to use back numbers as far as the date of the program is concerned. As far as planning a program is concerned, we hope that current issues will be used. For example, the senior outline appearing this week could be utilized by a program committee as soon as the March 16 issue of *The Mennonite* arrives through the mails. Undoubtedly, however, those on the program would have to have at least two weeks from March 21 to prepare. Thus, the program outline of March 16 issue could be used in a C.E. program on April 4. This is entirely in place.

In other words, C.E. societies are urged to pay no heed to any dates for the presentation of particular program outlines. They are urged to use one program outline after another. The type of program material presented fits well into any time of the year. Therefore, no program outline is outdated. They are all up to date if they haven't been used. The series can be begun at any time of the year and taken through as a series. We hope that eventually we can put our program outlines in textbook form.

A copy of our C.E. standards is being mailed out. We hope that representatives of other societies will write to the editor about any problems which they may have. —rw.

SPURGEON AND SOLDIERING

"I am always glad to hear of a soldier becoming a Christian; I am always sorry to hear of a Christian being a soldier. If there be anything clear in the Scripture it does seem to me that it is for a Christian to have nothing to do with carnal weapons. May the day come when war shall be regarded as the most atrocious of all crimes, and when for a Christian man, either directly or indirectly, to take part in it shall be considered as an abjuration of his principle."

—Chas. H. Spurgeon

SENIOR DEPARTMENT

NO. 2 OF SERIES BIBLE STUDY THE LORD'S PRRAYER AND WORLD BROTHERHOOD, LUKE 11:1-13

I. Worship Service:

Songs: "There's a Wideness in God's Mercy," No. 53; "All hail the power of Jesus' name," No 5; 2. Reading of scripture passage, leader's remarks, and prayer; 3. Offering for foreign missions. 4. Roll-call, answered by Bible verses.

II. Leader's Remarks:

The Lord's prayer does not contain the words **me** and **mine** but it uses the words **we** and **us.** It makes us aware of the fact that we are all of us children of the heavenly Father and also that we are brothers one of another. It reminds one of the song: "In Christ there is no East nor West" and of Paul's words in Rom. 10:12, 13 "For there is no distinction between Jew and Greek: for the same Lord is Lord of all, and is rich unto all that call upon him: for, whosoever shall call upon the name of the Lord shall be saved."

The content of the petitions, too, deals with common needs and universal causes. If God's name is hallowed everywhere, if His Kingdom comes, that means the coming of world brotherhood. The daily bread for everybody and the willingness to share it which needs must go with it when we pray "Give **us** our daily bread" will do much toward making all men feel brotherly toward each other. The willingness to forgive removes rancor and hate and ill will from the hearts and opens them wide to the spirit of love and kindness and concern for others; it also serves to make us brothers. This prayer, so well known, so often repeated, should become more and more "a tie that binds our hearts in Christian love."

III. Suggested Topics for Short Talks:

1. God Above All, Gen. 1:1, 6:5; Ps. 24:1,2; Ps. 93.
2. God the Loving Father, Luke 15:11-32.
3. We are to Be Brothers, I John 3:10-12; 4:7-11; James 2:15,16.
4. Christ's New Commandment, John 15:12-17.
5. The Other Sheep, John 10:14-16.

IV. For Discussion:

1. What points does Christ's intercessory prayer in John 17 have in common with the Lord's prayer?
2. In what ways does the Lord's prayer lead in the direction of world brotherhood?
3. What do prayer and world brotherhood have to do with each other?

V. Illustration:

Gate Locked Out Opportunities

A remarkable story of a woman of her acquaintance in India has been given by Mrs. W. Honsinger Fisher, a former missionary of the Methodist Episcopal Church in that country. Said she:

"An American woman friend of mine has been living in a far-away Indian village alone for many years. There she stands tonight, a Gibralter for every great and good thing. She stands for God and for better womanhood. I visited her recently and found her thatched roof house exposed, entirely unprotected—cows around at will, monkeys were unmolested in their mischief. I said, 'Lena, let me put up a fence and a gate to keep your home and garden protected.'

" 'No, no,' she said. 'Not that. I once had a gate and kept it locked. Late one night a group of village Christians came—outcasts. They had walked ten miles to learn more of the new way of life, and seeing the barred gate they passed on. After a night of sleep on the damp ground they walked back the ten miles. One of them died of snake bite that I might have cured. No.' she repeated, 'never again. I want no gate and no fence. I shall live "by the side of the road" and let all come who will.' "

VI. Food for Thought:

Is there any thing that we must do to have God answer our prayer for world brotherhood?

INTERMEDIATE DEPARTMENT

CHRIST, THE ALL-POWERFUL

1. **Prelude**—Soft piano or violin music.

2. **Call to Worship**—"Oh come, let us worship and bow down, let us kneel before the Lord our Maker, for he is our God."

3. **Worship in Song**—"A Mighty Fortress is our God" (M. H. 549).

4. **Worship in Prayer.**

5. **Leader's Remarks**—Today we want to follow Jesus through four scenes of His life which show Him to be the all-powerful Son of God. His power extends into every phase of life, and we see the utter helplessness and hopelessness of man changed with His coming. With very little comment we will let Mark present these scenes to us as he has told them in his Gospel.

6. "Jesus Reveals His Power over Nature," Mark 4:35-41. (After the reading of this passage point out the extremity of the case—**no hope,** humanly speaking, for it was a "great storm," and "it (the ship) was now full;" the result when Jesus appeared—"the wind ceased, and these was a great calm." Apply to own lives.)

7. **Special Music**—"Master, the Tempest is Raging," verse 1 (Songs for service, 200).

8. "Jesus Reveals His Power over Evil Spirits," Mark 5:1-20. (Extremity—**no hope,** for "no **man** could bind him . . . neither could any **man** tame him;" but when Christ came, he became normal and sane.)

9. "Jesus Reveals His Power over Sickness," Mark 5:21-34. (Extremity—**no hope,** for in spite of spending her wealth on doctors, she was "nothing bettered, but rather grew worse:" but when Jesus came, "she was healed of her plague.")

10. **Special Music**—"The Hem of His Garment" (Songs for service, 123).

11. "Jesus Reveals His Power over Death," Mark

5:35-43 (continuation of 5:21-24). (Extremity—**no hope**, for she was already dead; but when Jesus came, she arose at his command.)

12. **Leader's Closing Remarks and Prayer.**

13. **Prayer Response.**

(Suggestion: It would be well, if a blackboard is available, to place it in front, and before the meeting write the main topic at the top. Then draw a large square and divide it into sixteen equal parts. Label the resulting columns from left to right: Name of Miracle, Power Over, Extremity, Result. As each speaker finishes reading his passage, he will fill in the four spaces in regard to the miracle which he has read.)

—Mary Becker

JUNIOR DEPARTMENT

LACK OF RESPECT FOR THE PROPERTY OF OTHERS, Ex. 20:15.

Memory Verse: "Thou shalt not steal," Ex. 20:15. This is the second lesson in the series, **Some of our Enemies.** We do not like to think that we have enemies; we would rather be friends with all but there are certain things which keep us from being good citizens here on earth, and in heaven too. Dishonesty, misuse of our time, money and talents often causes us much grief and trouble.

We are accountable to God for how we live our lives, and how we use our gifts and talents. These are God's properties, and when we misuse them it is wrong for us.

What are these things that belong to God:

Our Bodies

"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price—therefore glorify God in your body, and in your spirit, which are God's." I. Cor. 6:19-20. The Lord dwells in our hearts when we accept him, so let us keep our bodies clean and undefiled by sinful habits.

Our Lives

"For whether we live, we live unto the Lord, and whether we die, we die unto the Lord, whether we live therefore or die, we are the Lord's." Rom. 14:8. This then, is enough proof that we have no right to live **our own** lives that is let self rule our lives. We must also be willing to give up our lives for the cause of Christ.

Our Money

"But thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth." Deut. 8:18. The Lord asks us to give our tithes, to remember the widows and those less fortunate.

If God blesses us, we should be willing to give more. Often when men and women are prosperous the love of money makes them very zealous to keep all they make and thus lose the blessing that comes in sharing with others.

Our Talents

"So then everyone of us shall give account of himself to God." Rom. 14,12.

One time Robert Harkness, the gospel pianist and hymn writer, was called upon in a large gathering to play for a young girl, who rendered a fancy dance. Bravely, Mr. Harkness rose to his feet and said that he could not use his talent which God had given to him for anything that would not bring praise and glory to God. He knew that he must give account to God. May we, too,. use our talents always for God and his glory.

The Question Bee

1. How might we **steal** time? 2. Is cheating the beginning of dishonesty? 3. What is the penalty for dishonesty?

"Rather Than"

I'd rather lose, than play the cheat,
I'd rather fail than live a lie:
I'd rather suffer in defeat,
Than fear to meet another's eye.

I'd rather never win men's praise
Nor share the victor's sum of laughter
Than trade my self respect for days
And hate myself forever after.

DEATH IS A BRIDGE

By May Allread Baker

Death is a bridge and earnest souls, approaching,
With faith and confidence that God knows best,
Shall span the gulf that lies 'twixt earth and heaven
And reach the flowery fields of peace and rest.

Death is a bridge. And not with fear and trembling
Should we behold it when we reach the stream.
Beyond the mist—beyond the troubled waters—
The streets of gold and walls of jasper gleam.

Death is a bridge we cross with breath abated,
With heart-blood chilled, and feet reluctant, slow.
But oh, the joy we find again, when greeting
Those whom we loved and lost long, long ago!

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference.

Business Office, Mennonite Publication Office, Newton, Kan.
Editor ...... Reynold Weinbrenner, North Newton, Kansas
Subscription in advance, $1.50 .... Foreign, $2.00

Address all contributions and communications for this paper, and exchanges, to THE MENNONITE, North Newton, Kansas.

Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS.

Social and Religious Life of the Russian Mennonites in the Chaco of Paraguay

John R. Schmidt, M. D.

Social Activities of Young People

As stated before, the rules for regulating the social activities of the young people were formulated with only Mennonite ideals in mind. Practically, this works out so that when a girl and boy who are not engaged are seen walking together along the street, they are called before the church council because of it. The fact that children born of Mennonite parents are considered Mennonites, whether baptized or not, complicates the matter even more. The non-baptized youth does not think about it in the same way. And thus the baptized group is often led astray by the non-baptized group. On many occasions the strict rules, with no effort to supply satisfying activities for the young people, bring about very tragic and embarrassing results. Because of the strict rules many of the young people go to Asuncion. There they find a life that is more free. They feel that this life is acceptable, but they know it is not approved of by the people back home. Hence, they never go back. A common remark in the colony is, "All young folks who go to Asuncion never come back to us."

Efforts Towards Unity

Much effort has been made and is being made to unify the thinking of the various groups. During my stay the General Conference Mennonites and the Mennonite Brethren had communion together for the first time. During that time they also had a union song festival. Five years had elapsed since the last event of this kind. Minister's conferences, representing all groups, are held about twice each year. Several times a year there are held Bible study sessions in which various portions of scripture are intensively studied. A typical passage is chapter four of the Book of Ephesians. The participants enter the discussions with sincere intentions. However, a neutral observer can detect how one group, while pleading for Biblical unity, still really insists that they be permitted to carry out their own political and social ideas. The other group, however, can't even refer to these teachings on unity without bringing down upon themselves the accusation of trying to stir up trouble or trying to judge. The second group would like to obey the exhortations to unity without regard to political and social ideas. The latter group does have much more trouble in directing its young people. The first group is always very anxious to point this out to a neutral observer. The control of the first group over their young people is something that they can partly use for covering their own political sins.

Need For a Bible School

Here is a group of Mennonites trying to make adjustments to divers ideas and motives. The whole problem has been and is very close to me. The encouraging thing is that they all want to be Mennonites and Christians. *There is only one answer to this problem as I see it, and that is to give the coming youth the opportunity really to study the Bible and Mennonite history through a Bible school.* Considerable interest has been shown in the efforts made in this direction. They are in need of books and of someone to direct this educational program. The M.C.C. is sending Rev. Janzen of Tabor College over there. His work is going to be worth very much.

Let us all remember him. Let us all remember the people he will serve. Vernon Schmidt, who has worked with these people for over one year, is doing a great service about which I shall give more details in another article.

"One body we. . ."

Let me relate a development which took place

Dr. John R. Schmidt in Front of His Chaco Home

While serving the colonists in Paraguay Dr. Schmidt lived in this house with a grass thatched roof. This was formerly an Indian hospital. It is near the large hospital in the village of Philadelphia.

Baptismal Class, Fernheim, Paraguay, H. A. Fast stands at the extreme right.

Elder Abraham Harder and Ministers, Fernheim, Paraguay.

just before I left the colony. In my mind this event puts "a cross of Calvary" on their efforts to restore unison. Very spontaneously the Alliance Mennonite group decided that they should build a meeting-house. None had ever been built in this colony. This idea developed momentum in spite of the poorest harvest that they had ever had.

The amazing thing about the building program is that they had no treasury and no one to keep record of the time put in by anyone. Everyone came to work as he found time. They did not have to be asked to come. The bush was cleared. Enough logs were hauled to the sawing machine to give them lumber and pay for sawing too. The walls were made from adobe bricks. Some of the badly needed nails were donated, and others were bought with money collected from the men at work. The interesting thing was that the building went up much faster than any other public building built by plans. Through donations from friends at home I was able to help them some, for which I was thankful. After all the discouraging experiences this proved to me that the colony still has people who are not afraid to share with each other.

(Brother Schmidt forwarded a very interesting and clear picture of the above-mentioned meeting house to the editor. However, since the Publication Board has no funds available for the making of cuts, the picture of this unique meeting house in the Chaco cannot be brought to the readers. —rw.)

JUST WAITING TO GROW

By Alice Hansche Mortenson

Under the sleet and the winter's snow
Are the loveliest things, just waiting to grow!
May flowers, trilliums, violets blue,
Down where the jack-in-the pulpits grew!
And, out in our favorite garden spots,
Are columbine, iris, forget-me-nots,
Hyacinths, tulips, and daffodils gay,
Waiting for winter to hurry away;
With never a thought and never a fear
But that spring will be coming again this year!

And so in Life's garden though winter may come
And bar for a time the song and the sun,
We must have faith as the flowers do,
Knowing there's always a sky of blue;
For beyond the wreckage of broken dreams,
A light, in the dreariest night, still beams,
And, beautiful recompense, after the storm,
Lo,—courage and strength and hope are born!
For God has arranged His gardens so,
With the loveliest things—just waiting to grow!

—*Herald of Holiness*

A REQUEST

Lord, give me tact to speak for Thee,
For hearts are hurt so easily,
And sometimes, too, we thoughtless are,
And hasty words may leave a scar—
Lord, make me wise to be more kind,
That love alone may fill my mind.

Lord, give me strength to work for Thee,
That all the tasks Thou givest me,
Done in Thy power, may yet seem light,
And each succeeding day more bright;
For in Thy service hearts grow strong
In helping weary ones along
The climbing way that leads to Thee—
Lord, give me strength to work for Thee.

Lord, give me grace to live for Thee—
To live in faith, in purity,
In joy that deeper is than woe,
In love that cannot but o'erflow,
That others, knowing me, may see
Not self—but Christ, abides in me.
Lord, give me grace to live for Thee.

—*Monica R. Lambert*

MENNONITES and RURAL LIFE

By J. Winfield Fretz

RURAL PAGANS

When we think of mission work we almost inevitably turn our minds to "darkest Africa," pagan India, Mohammedan China, the American Indians, or city missions. Few of us think of doing mission work in our home communities, in the town next to our own, or in the thousands of other American communities. In this regard the (Old) Mennonites have developed much more rapidly than any other body of Mennonites. At present they have about thirty rural missions in the United States. A famous American authority on rural life tells us some sobering facts about the health of religion in America's rural areas. Such information serves to keep us from becoming too complacent about things too close to us.

Statistical Facts

The Census of Religious Bodies for 1936 gives the total number of church members in the United States as 55,807,366. This means that out of the total population of about 130,000,000 less than half are church members. Some of those not members may be children it is true, but then again many churches baptize children and consider them members. Of the total church membership in the United States 17,084,410 were rural and 38,519,170 were urban. It is difficult to think of pagan people all around us when we have thought so long that pagans were found only in distant lands. Yet Charles J. Galpin says that out of fifteen millions of farm children under twenty-one years of age, more than four million are pagans, children without knowledge of God. Or as he suggests: "If perchance, they know the words to curse with, they do not know the Word to live by."

Mission Opportunities

The Institute for Social and Religious Research asserts that 1,600,000 farm families, which means over six million individuals, live in communities where there is no church or Sunday school of any denomination. Moreover, it is significant to notice that these 1,600,000 pagan children are not distributed evenly among children who are in contact with the Bible, but are generally found in godless, bibleless communities. Galpin concludes that we are unfortunately moving "not from bad to better, but from bad to worse." In connection with this subject one should not fail to say that there are too many churches in many communities. In hundreds of towns two and three churches could well serve where now eight and ten exist. When Jesus instructed his disciples to go into all the world he did not exclude the home country nor the rural areas. A rural church with a rural heritage and a missionary zeal such as the Mennonite Church has, can well afford to meditate upon the challenge of rural mission work among pagan millions in the United States.

INSTALLATION SERVICE

Brother Lester Hostetler will be installed as pastor of the Bethel College Mennonite Church at North Newton, Kansas, on Sunday, March 21, at 3:30 p. m., in the Bethel College chapel.

The brethren A. E. Kreider, J. M. Regier, and D. C. Wedel will be the speakers. You are invited to attend.

A PRAYER FOR THE LORD'S DAY

Lord of all the days, I give Thee thanks that the Sabbath day has dawned.

For the quietness that descends upon the world—the stillness of machines, the lessened rushing to and fro, the peace of the hills and sky—I am grateful and glad.

Speak Thou to me through the manifold ministeries of this day:

The quiet of my home circle,
The leisurely thought that can be given to the ordinary affairs of life,
The joy and broadening influence of books,
The fellowship of friends,
The touch of nature and the out-of-doors upon a tired mind and a troubled heart,
The open doors of the church with its summons to the higher things of the spirit,

Grant, O God, that when evening falls, I can look back upon a day crowded with these and all good gifts.

In the name of Him who said, "The Sabbath was made for man." Amen.

EASTERN DISTRICT SECRETARY'S NOTES

May we again remind you of the Fourth Quarterly Conference to be held in First Church, Philadelphia, Monday, April 5, with afternoon and evening services. The afternoon service will begin at 2:30. After a brief business meeting, the Rev. Ward Shelly, pastor of the Springfield Church will present a paper on "The Mid-Week Prayer Service." The evening session will start at 7:30. Rev. Paul R. Shelly, student at Union Theological Seminary New York, will present a paper on a semi-devotional theme, "Are Ye Able." Rev. John J. Plenert is pastor of the First Church, Philadelphia.

Are you getting "The Mennonite"?—When the secretary attended the annual meeting of the Board of Foreign Missions, he called on the Rev. J. M. Suderman, Secretary of the Board of Publication, in the Mennonite Publication Office, in Newton, Kansas. Rev. Suderman informed the Conference Secretary that he was well pleased with the number of Pennsylvania subscribers. He counted them and informed us that there were 345. The total number of subscribers is over 3,800. While the Secretary of the Board of Publication may be well pleased, we know of a number of people who do not subscribe to **The Mennonite.** I wish it might be possible to boost this subscription list for Pennsylvania to 375 or perhaps 400 before the end of the year 1943. Pastors let us do our best and see what can be accomplished!

Is your church appearing under these articles?—While some are sending in correspondence direct there are others from whom we never read. Your secretary took it upon himself last autumn to prepare an article frequently so that all churches might be heard from. A number of ministers are sending their bulletins or notices to me from which I gather news from the churches. Rev. Weinbrenner, our efficient editor, as well as Rev. Suderman, Secretary of the Board of Publication, believe this to be a worthwhile project. Some churches have appeared in these articles from which nothing has been read for years. Please, send me a card frequently giving news of your church. Probably, it isn't much, but included in this article it will be interesting to the Eastern District subscribers as well as many in th General Conference. Several people have expressed themselves very favorably in the middle west concerning these articles. Probably if your church is heard from more often, you will be able to interest more to become subscribers.

East Swamp—Richard Boehr has decided to remain in Chicago. He is attending a technical college, hoping to become a draftsman in a factory near Wheaton College, where he expects to resume his studies this fall. (In our last article we stated that he was planning to come to Quakertown so he could worship and fellowship with the members of the church.) (Probably we should add "These articles are subject to change." H. G. N.)

Upper Milford, Zionsville—The pastor consecrated the infant son of Brother and Sister Henry Bowyer in the Episcopal Hospital, Philadelphia, on Monday evening, March 8. Both mother and child had been seriously ill. We praise God that we can report that both are improving nicely at this time. The pastor also consecrated the son of Brother and Sister Harbert Forbes at their home 1628 N. 16th street, Philadelphia, the same evening.

Allentown—The cottage prayer meetings are being fairly well attended and everyone seems to be receiving a great blessing. We had a number of sick people for whom we had been praying and rejoice in answered prayer. Yes. "God moves in a mysterious way, his wonders to perform."

Hereford, Bally—Mrs. Norman Berky submitted to an operation in the Women's Hospital, Philadelphia, recently. John Moser is still a patient in the Allentown Hospital. While he suffers a great deal of pain at times he is usually cheerful and always glad to welcome visitors.

Howard G. Nyce, Conference Secretary

« « JOTTINGS » »

—**The Bluffton College Booster Banquet** will be held Friday, April 2, beginning at 7:30 p.m. Lieutenant Governor Paul Herbert will speak. The choir gave a concert in the St. John Mennonite Church, north of Bluffton, on March 14. Work on the "Beaver Hut," new recreational center at Bluffton College, is progressing rapidly. This is a social center in the former college project building. It will include many games and activities and a lunch counter, specifically for student use.

—**Mrs. P. R. Schroeder writes,** "Our family has gone through a very hard experience in that our dear Louise was taken from us so unexpectedly on February 27. It is especially painful since it comes so soon after our other loss. Her young husband, with whom she lived two days less than seven months, of course, has the greatest loss. We appreciate more than we can express the many, many expressions of sympathy that have reached us from far and near. May the Lord find us all ready when He calls."

—**Brother Elmer E. S. Johnson,** who has taught church history for many years at Hartford Theological Seminary, will retire from his teaching position there this year. He will keep on as pastor of the Mennonite Church at Bally, Pa.

—**Violet Miller,** Senior at Bethel College, has agreed to teach the Bible School of the First Mennonite Church, Beatrice, Nebraska, the coming school year. Sister Miller is a very skilled pianist, but she did not hesitate to milk cows at Bethel College when there was a shortage of help. Watch for an article by her this month or next. She is at home at Hurley, South Dakota.

—Clarification: **The Emmaus Mennonite Church, Whitewater, Kansas,** has ten young men in C.P.S. camps. The pastor says that his church is strong for the C.P.S. program.

—Bulletin, **Lorraine Avenue Mennonite Church, Wichita, Kansas:** "The committee of our church representing the Mennonite Aid Union has written over $18,000.00 worth of insurance." "Last Sunday evening a large number of our members visited with the Mennonite Brethren at their church at 1702 W. Second Street, while a group of our folks furnished the program. Such meetings will do much towards bringing about greater cooperation among churches. . . ." "Could the three Mennonite churches of Wichita have a retreat at one of the Wichita camps this summer? . . . The time could be spent in Bible study, a study of our peace problems, and methods for making Christ more real to our fellowman."

—**Wanted: Little Pigs:** "No, we are not turning the **Chronicles** into a page of advertisements. This is only a call for help. Most of our C.P.S. camps are seriously seeking to help themselves as much as possible so that they may not be a greater burden than necessary. With that thought in mind the camp at Weeping Water, Nebraska, is contemplating putting out a garden to supply vegetables for the camp. Also they are hoping to supply their own meat as much as possible. They are making arrangements to raise their own pork provided a few friends can be found who have a little pig they would be willing to donate to the camp. Two from the community have already responded. If you feel that you are able to help in this cause give your name to the pastor. . . ."

Thus writes Brother Walter Gering, pastor, in a paper put out for members of the Eden Church.

—Bulletin, **Bethel Mennonite Church, Mountain Lake, Minnesota:** Our church has again met its C.P.S. quota for the recent three months period, figured on the basis of five hundred members. Thank you for the fine response.

—**Brother Willard K. Claassen**, pastor of the Salem Mennonite Church, Freeman, South Dakota, is conducting special meetings at the First Mennonite Church, Mountain Lake, Minnesota.

—**Brother J. J. Regier** has resigned as pastor of the Burrton (Kansas) Mennonite Church and has accepted a call from the Salem-Zion Mennonite Church, Freeman, South Dakota. He will begin his service there on June 6.

—**The Deer Creek (Oklahoma) Mennonite Church** recently dedicated eighty new **Mennonite Hymnaries.** They are working out an Easter song service with four songs out of the cantata "Life Eternal" and songs out of the **Hymnary.** This congregation with a membership of 110 has 6 boys in C.P.S. camps. The church was organized in 1899. The meeting house was built in 1902 and remodeled later.

—**Mutual Aid:** Members of the Emmaus Mennonite Church, Whitewater, Kansas, participated in a shower for Brother and Sister Herbert Claassen whose house, with almost all of its contents, burned down recently. Among the gifts were sugar, coffee, and canned goods. Mrs. Bernard H Wiebe, Corr.

—**Zion Mennonite Church, Donnellson, Iowa:** "On February 21 the congregation witnessed the licensing, by the pastor, of one of its young men, Howard Raid, to preach the gospel. Brother Raid has for some years filled appointments as the occasions presented themselves and plans to enroll in a seminary to prepare for the ministry as soon as possible. The sincere prayers and best wishes of the brotherhood bid Brother and Sister Raid God-speed in the calling to which they have dedicated their lives."

—Bulletin, **Zion Mennonite Church, Souderton, Pa.,** "We are starting a study class for all Sunday School Teachers and others interested in a course called 'My Christian Belief.' Some of the topics will be God, The Bible, Sin, Salvation, Jesus Christ, The Cross, The Church, Immortality, etc." "Mothers, do you know that we have a nursery in charge of some person every Sunday during the church hours?"

Rev. Jacob H. Janzen, Waterloo, Ontario, who was the main speaker during Bible Week at Bethel College this year.

—**Brother Arthur Wenger,** pastor of the First Mennonite Church, Shafter, California, was recently ordained as Elder by Brother J. H. Langenwalter, who also brought the morning message. Every Thursday afternoon a large class of boys and girls meets at the home of Mrs. Jake Neufeld for Bible instruction. The lessons are being taught by means of flannelgraphs.

—**The Salem Mennonite Church of Freeman, South Dakota,** again fully met its C.P.S. quota for the period just past.

—At hand are eight **year books from churches which await review.** Thank you for sending them in. May still more do so.

—**C.P.S. figures for church Bulletins:** "With a total Mennonite membership of about 118,000 in the United States, and with a cost of nearly $60,000.00 per month, it takes about fifty cents per member per month. The cost to date has been about $6.75 per member. (The six months quota were $ .50, $1.00, and $1.25 up to August 1, 1942. Since then it has been $ .50 per month.)" Thus writes Brother Walter H. Dyck in a letter of March 1 to the churches of the Western District.

—**George Dick of Lima, Ohio,** writes, "No doubt you have read the timely article 'Religious Liberty for Latin America,' by Ganzalo Baegcamango as printed in the March 3 issue of **The Christian Century.** The arguments for evangelical propagation in that country are well taken . . . it bears repeating. All Christian should read it."

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MENNONITE PUBLICATION OFFICE,
Newton, Kansas

Prof. Melvin Gingerich
North Newton
Kansas

Ja 44

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVIII NORTH NEWTON, KANSAS, MARCH 23, 1943 NUMBER 12

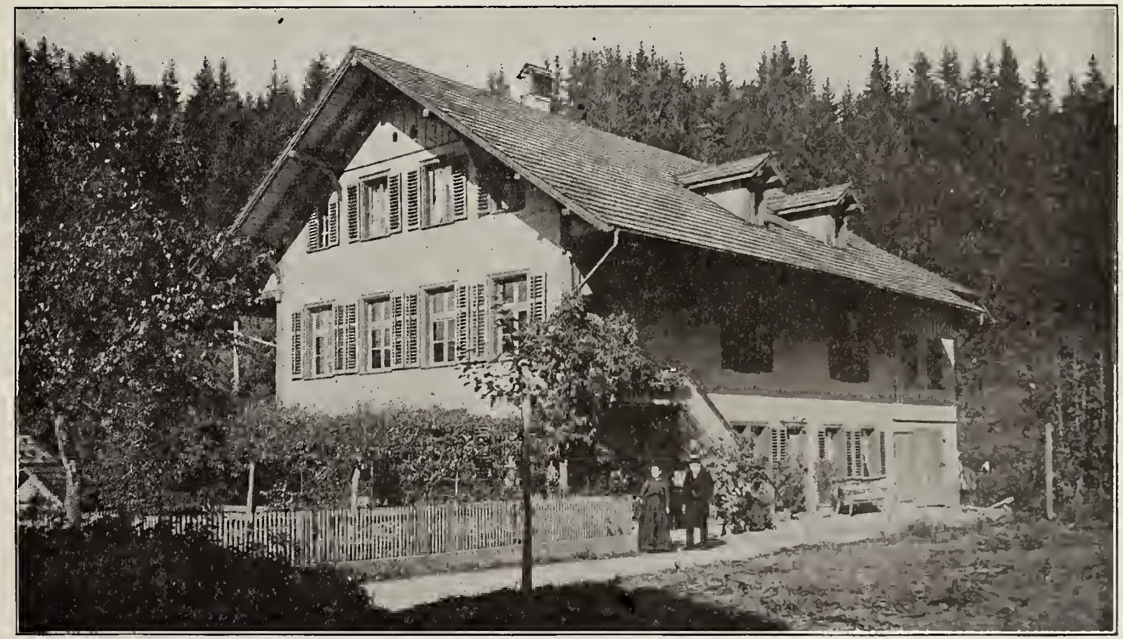
Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized January 22, 1919.

"Church" and "Meetinghouse"

"Here is a picture of our church." "We built our church in 1915." "The church roof leaks badly." "We go to church every Sunday." In such common statements as these a building is referred to as being the "church."

Once this was not done. When Paul wrote to the "churches of Galatia" he did not have in mind a number of buildings but rather groups of believers in the Lord Jesus Christ. When he confessed that he had persecuted the "church of God" he did not mean that he had destroyed a building but rather that he had molested believers in Jesus Christ. He taught that the "church" was the body of Christ. He regarded the "church" as a group of believers in Christ, called out from the world.

The term "church" is still being used in the sense that Paul used it, but it is also being used in another sense. Very frequently it is used to designate a building in which Christians meet to worship. In the minds of some "church" means very little, if any more, than such a building. In this skyscraper, thing-minded age people have become much interested in having a great and magnificent "church." It is always much easier to lay brick upon brick than to add grace upon grace to the heart of a believer. Wood and stone strike our senses; the things of the spirit are not so easily laid hold of. It is considerably easier to write a history of the building and remodeling of a "meet-



A Mennonite "Meetinghouse" At Kehr, Near Langnau, Switzerland
The group which built this meetinghouse had held their meetings for many, many years in private homes. As the membership again increased (About two hundred members in 1892) the concern for a meetinghouse arose. The above building, which was erected in 1888, has a family dwelling place on the first floor and an assembly room above which contains about 350 seats. This was the first meetinghouse of the united baptism-minded groups (Mennonite were called the baptism-minded or Brethren in Switzerland) and, undoubtedly, still stands. In the sixteenth century baptism-minded groups in one section of Switzerland met in forests and in the wildest, most desolate places. By 1811 considerable pressure was still exerted upon them.

inghouse" than to write the history of a "church" and treat its constitution, its adherence to doctrines, and its spiritual life as viewed according to Bible standards.

As suggested the term "church" really means "called-outers." This suggests to us many wonderful truths as how we should be separate from the world and one with God, representing and serving him as his sons and daughters. A number of sermons could be based on the term "church." It is a floodlight on the meaning of "church" membership. It is a precious word.

Conrad Grebel, George Blaurock, and Felix Manz, had some definite ideas as to what the "church" really was. Our spiritual ancestors met in secluded spots where the persecutors could not find them easily. They had "meetingplaces" at first and only later "meetinghouses." They were a strong "church" without buildings for worship. To them the "church" was first and last of all a fellowship of regenerate beings called out by God through Christ.

Should not that be our emphasis today? Do we not stand in danger of detracting from that emphasis when we use "church" to mean a building? Let us permit the word "church" to do the work that it is capable of. —rw.

OUR HISTORICAL LIBRARY

As the farmer rejoices when he sees the fields grow green in spring time, so it is a real joy to see the Historical Library grow. During the last few months many friends have made valuable contributions in money, books, pictures, documents, etc.—too numerous to list them all, but we would like to mention a few.

The first Mennonite Mutual Aid Society of the Mennonites which came from Russia to America was organized on February 11, 1874. The original document of the constitution and by-laws, (the Schnurbuch) was in the hands of the I. J. Friesen family, Henderson, Nebraska. Brother Friesen has turned it over to the Historical Library, where it is carefully preserved in the David Goerz safe in the vault. A typewritten copy is being made for practical use.

The collection of 120 editions of Mennonite hymnbooks has been increased by donations of U. S. Amstutz, Rev. Micheal Waldner of the Hutterite Colony Bon Homme, I. J. Friesen, Mrs. A. Esau, Henry Boese, J. F. Sawatzky, and others.

Mrs. P. R. Schroeder donated twenty-two old photographs of schools, conferences, and groups. Beside that, she gave some "Wunschbuecher" of the time before the great migration in 1874. We have been searching for them for over five years and had not been able to find any. This gift therefore is much appreciated.

The Library is also grateful for all clippings which have been sent in. They are a valuable contribution if the exact title of the paper or magazine and the date are given.

A most hearty "thank you" to all contributors.

—*A. Warkentin, Librarian*

The recent Western District Ministers' Conference was distinctive for its evangelistic emphasis. The hour of sharing experiences with God led to a union of spirit that was felt throughout the conference. A resolution was passed to encourage the Evangelism Committee to work out a method for an evangelistic effort by our churches during the Lenten season. It was suggested that since there is strength in a united effort our churches be encouraged to make the week ending with Palm Sunday (April 11-17) a Week of Evangelism.

OUR CONTRIBUTORS

Peter J. Friesen was assistant minister for many years in the Bethel Mennonite Church, Mountain Lake, Minnesota, and in the Salem Mennonite Church, Butterfield, Minnesota. His son, Arnold, is in a C.P.S. camp. Brother Friesen is the older brother of Gerhard Friesen, Newton, Kansas, and J. John Friesen who formerly taught at Freeman Junior College. Brother Friesen attended Bethel College from 1895-1899.

P. A. Penner, missionary to India for forty-one years, hardly needs an introduction. He was born April 2, 1871, at Bilisirkow, South Russia, the son of Abraham Penner and Marie Buhler-Penner. His first wife died in India in 1906. One of his children also lies buried there. His older daughter, Mariam H., is the wife of Dr. Herbert Schmidt, Newton, Kansas. The second marriage of Brother Penner was to Martha Richert, Goessel, Kansas, in 1909. Schools attended are: Preparatory School, Mountain Lake, Minnesota; Bethel Academy, 1895-1897; The Missionary Training Institute, Brooklyn, New York, 1899. He has the honorary degrees of Th. B. and D. D. He was missionary in India from 1900 to 1941. There he did outstanding work in organizing and building up the Bethesda Leper Home at Champa, India. The Penners are now at home (when not out serving churches) at 108 South Walnut Street, Newton, Kansas. Boys and girls should order his story, **Strange Experiences** from the Literature Committee of the women's missionary association.

(The above facts are taken from the forthcoming book **Who's Who Among the Mennonites,** edited by A. Warkentin and Melvin Gingerich.

Mrs. A. S. Bechtel is the wife of the pastor of the Einsiedel Mennonite Church, Hanston, Kansas, who was also formerly the editor of the Sunday school section that appeared in this paper. Sister Bechtel has served with her husband in these four pastorates: Mennonite Church, Normal, Illinois; Mennonite Church, Pulaski, Iowa; Mennonite Church, Summerfield, Illinois, and Deer Creek Mennonite Church, Deer Creek, Oklahoma.

A Letter from Our Peace Committee

Good Record for January

The month of January was a fine month for financial support by our Conference to the Mennonite Central Committee C.P.S. Program. (See financial record below.) The quota for the next quarter—March, April, and May—remains the same: 50 cents per member per month.

Detached Service Taking Many Men

Present estimates are that by the end of May, 1943, there will be a total of approximately 3,100 men assigned to the Mennonite Central Committee, either in camps or on detached service. Of these it is estimated that there will be approximately seven hundred on detached service, and approximately 2,400 in Mennonite Central Committee Camps. Camps in operation at present have a total capacity of more than 2,700 men, so that it is evident that if detached service develops as indicated now, our camps will not be filled to capacity during the present period.

Men In Camps Give

The boys in the camps are setting us a good example in doing their share. From ten camps in two months $1,144 were contributed to relief by missing meals or Sunday School collections. The president of our Conference reports that none of the treasuries for Conference work have been affected in a depreciative way by our giving to the Mennonite Central Committee program. This is indeed encouraging.

Parachute Jumpers

Some plans are under way now to have a training school in Montana during the summer months to train parachute fire fighters in order that they may gain access to places too difficult to travel by automobile.

Civilian Bonds

Civilian Bonds are now available in $18.50 units . . . . Four areas of relief work are being planned: England, the Near East, China, and South American Mennonites . . . . The problem of the High School Victory Corps is receiving attention. An effort has been made to find a suitable alternate program for boys and girls in high school. As soon as there is some information concerning it, it will be printed in our Church papers.

Conscription of Women

The National Board for Religious Objectors has detailed to the Council on Civilian Service the problem of the drafting of women in the WAAC, WAVES, SPARS, or other uniformed auxiliaries of the armed forces. A plan of alternate service is being suggested in any type of hospital work, religious work, agriculture, health service, nursing and educational work. (March 8, 1943)

PEACE COMMITTEE IN THE UNITED STATES

H. T. Unruh
L. J. Horsch
J. N. Smucker
E. J. Waltner
E. J. Bohn

QUOTA CONTROL RECORD

CIVILIAN PUBLIC SERVICE

January 31, 1943

GROUPS	Membership as of Dec. 1	Quota 50c Monthly per Member	December Payments	January Payments	Balance Due	Credit Balance
Mennonite Church (Elkhart)	37,448	$18,724.00	$127.00	$37,272.61	$48.39	
General Conference Mennonite	26,842	13,421.00	8,764.21	11,043.88	7,033.91	
Mennonite Church (Lancaster)	13,324	6,662.00	3,964.92	3,368.53	5,990.55	
Old Order Amish Mennonite	12,085	6,042.50	40.00	3,325.94	8,719.06	
Mennonite Brethren Church	7,650	3,825.00	5,000.00	2,650.00		
Brethren in Christ	5,198	2,599.00	2,599.00	2,599.00		
Conservative Amish Mennonite	3,440	1,720.00	1,716.57	1,350.00	373.43	
Central Conference Mennonite	3,327	1,663.50		486.50	2,858.42	
Church of God in Christ Mennonite	2,800	1,400.00	1,520.00	1,000.00	280.00	
Old Order Mennonite	1,657	828.50		2,400.00		743.00
Defenceless Mennonite	1,550	775.00	50.00	275.00	1,225.00	
Evangelical Mennonite Brethren	1,172	586.00	737.36	324.09	110.55	
Krimmer Mennonite Brethren	1,000	500.00	1,035.00	400.00		435.00
Kleine Gemeinde	175	87.50		60.00	115.00	
Hutterian Brethren	232	116.00			232.00	
Totals	**117,900**	**$58,950.00**	**$25,554.06**	**$66,537.63**	**$26,986.31**	**$1,178.00**

NOTE: For January we are pretty well up with the rest of the M.C.C. groups. We have about 500 boys from our Conference in the Camps now. At $25 per boy per month, we should average $12,500 per month. We almost made it for January.

CHURCH COLLEGE

I like colleges that nestle
In quiet little towns,
And seem to offer something more
Than credits, caps, and gowns.

I like the classes filled with friends
Who have a smile for me.
I don't like the profs who know me as
Row thirty-one, seat three.

I hate to meet a former prof's
Unrecognizing stare;
I like the kind who know your name,
Your hopes, your love affair.

I like church-college profs who teach
Like wise, inspired crusaders;
Who take time to read your themes,
And don't hire student graders.

I like colleges, which strive to learn
Years later where you are;
Yes, even though you've never been
A campus queen or star.

A mammoth institution holds
Within its office space,
Along with proof of my degree,
A photo of my face.

The most it knows about me is
My city, birth, and class.
I like my old church college best;
She doesn't think en masse.

She'll gaily cheer each grad's career
With faith that's optimistic;
To her a former student is
No musty old statistic.

The friends I met at Heidelberg
Passed not like ships at night;
They send me lengthy letters still,
Though I forget to write.

I like colleges that nestle
In quiet little towns,
And offer students something more
Than credits, caps, and gowns.

—*Harriet Rukenbrod,*

Heidelberg College, class of 1931. (Reprinted from the Heidelberg College Alumni Bulletin)

". . . the rural field is the most neglected of all mission fields."

MENNONITES and RURAL LIFE

By J. Winfield Fretz

The Earth Is Good

The most common things all around us are the one most frequently unappreciated. If familiarity doesn't always breed contempt it surely always breeds indifference. The most precious things in the world are those closest to us, yet at the same time these precious things are the ones least valued. A good illustration of this generalization is the earth on which we live and move and have our being. The soil under our feet; the ground in our gardens, the turf in our back yards, how often do we think of it as good? If we think of it at all, it is usually in a negative attitude as so much extra bother when sticking to our shoes or when dragged into our houses. How often is the tiller of the soil sour and complaining if his fields are not of just the texture he would like them to be? How quick we are to complain about the soil when our crops don't produce as abundantly as we think they should.

God Made It Good

Whether we recognize it or not the earth is good because God made it so. God created the dry land which He called earth, He saw that it was good (Gen. 1:10). So too after He had created the grass, the birds, the animals and man out of the earth, He saw that it was all good. If we stop to think about it we too will say that the earth is good. From it we derive all our energy, our sustenance and our clothing. All food, shelter, and raiment consumed by us comes directly or indirectly from the good earth. The Psalmist must have felt this as he enthusiastically bubbled over with words such as: "The earth is full of the goodness of God," "The earth is the Lord's and the fullness thereof," "How aimable are thy tabernacles, O Lord of Hosts," "I will lift up mine eyes to the hills."

God's Creatures Think It Good

To every bird the air is good. To every fish the water is good. To every beast the food is good and its time of sleep is good and every man knows these things are good if he is worth being a man. The man of the soil knows down within his own heart that there is goodness and wholesomeness in a refreshing rain, in the wind, the soil, the sea, the glory of a sunrise, in the breezes that ring through the trees and in the numberless living things of nature. Surely then the earth is divine. Man did not make it. He is but a part of its creation. If God created the earth it is hallowed, and for this reason we, his stewards, must deal with it devotedly and with care that we do not despoil it and exploit it. We should consider it religiously: "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

A RESPONSIBILITY

By P. A. Penner

To find a suitable area in which to open missionary activity for our General Conference in India was indeed a great responsibility. Much depended upon what the Brethren Kroeker and Penner would do. No one knew this better than we. Various trips were undertaken before negotiations for the section we now hold were begun.

A Hot Trip and Filthy Water

The trip that this picture represents was undertaken in May, 1901. I was alone. Brother Kroeker, my fellow missionary, was unable to accompany me because of illness in his family. I also felt that I had some reason to remain in Dhamtari, where through the kindness of the Old Mennonite Mission, we were privileged to remain ten months, i.e., until the time that we were ready to occupy our own field. But they were not important enough to deter me from undertaking this trip. May is the hottest month of the year; the thermometer often being 110 to 115 during the day. Being ignorant of Indian conditions and especially of its climatic conditions, I did not give enough time to necessary details for such an undertaking during the hottest part of the year. The water problem, e.g., is always the most serious, and preparations for enough drinking water were unfortunately not made. Wells are scarce and often unclean. Tanks (artificial larger or smaller lakes) are the swimming and bathing pools of the young and old of the village to say nothing of cattle that enjoy water during this time of the year. Drinking unboiled water may have serious results as in my case.

What I Looked For

The accompanying photo shows three carts. The first was my cart with the Indian driver. The second that of my catechist and his driver, and the third the cook and his driver. Both the evangelist and the cook were graciously loaned us by neighboring missionaries. When looking for a mission field we had four objectives constantly in mind. First, the field to be chosen must be an unoccupied field, i.e., not worked by any other mission. Second, it should be reasonably healthful. Third, one where, humanly speaking, results in the way of converts might be expected, and fourth, we had been requested by the Mission Board to locate as near to the Old Mennonite Mission as possible. Did our Board visualize an eventual union of our two missions? I don't know. I feel very strongly even to-day that the Lord, whose guidance we frequently sought, has brought us to the field that we now occupy. The field was unoccupied, is healthful, and has given us a rich harvest of precious souls. As I traveled alone through the numerous villages from Akaltara, the railroad station, to Seneorain and finally to Janjgir also on the railroad, I made many notes as to the conditions of this area. I jotted down the names of the villages through which I

Brother P. A. Penner on the Search for a Mission Field in India in 1900. Read the story for a description of the picture.

passed, as well as the names of the near by villages. Then whether the population was predominantly Hindoo or Mohammedan, effects of the 1899-1900 famine, how many orphans, lepers, etc. Of course, I took for granted that the villagers to whom I was a perfect stranger would tell me the truth. But I have learned to know my brown friend better since those early days and have found out that sometimes he has a queer way of telling the truth. I was still in the "believeth all things" stage.

Lack of Appetite for Hot Cakes

Aside from the almost unbearable heat, I did thoroughly enjoy my trip. I had plenty of time to make some observations and learn some things really Indian. Just one instance to show how simply a person can live and how primitive the preparations for meals can be. I, of course, had my cook who made my meals and incidently made "some extra money" from this "green-horn." But each driver made his own meals. They could, of course, not have a common mess being of different castes. I swung my hammock between two trees, and because of the scorching heat I could not sleep; so I watched my driver make his noon meal. I will not go into details of the entire meal, but just the bread making part of it. He scoured his brass plate. Then out of a dirty, rather dirty, bag he took two or three handfulls of wheat flour. This he put into the brass plate and added some dirty tank water. With his fists, none too clean, and certainly black-rimmed finger nails, he kneaded the dough. When finished, he took small pieces of this dough and flattened them into cakes about one-half inch thick. I was wondering, as I looked on with interest, where he would bake these cakes. But he had that all figgered out. Four or five cow dung cakes were soon aglow, and on these live coals he put these cakes, but not to bake, as you may readily realize, but to scorch black. They were not baked inside at all. When these were done to his satisfaction, he brought forth out of another bag a dirty bottle with some oil, and with this he gave the black bread a good coating. Now he was ready to have his meal. But before he began, he asked me to share his bread with him. I had no appetite, but did not say this. I simply politely refused. Nothing went to waste. When I refused to partake of his meal, he gave my part to his oxen.

Victory Through Difficulties

Upon my return to Dhamtari I reported the result of my trip to Kroekers and my wife. We agreed, after much consultation, that if the Lord would help us secure land in Janjgir and Champa, that we would consider this to be God's will to locate there. I doubt if any of my readers not acquainted with Indian conditions have any idea of how extremely difficult it is to secure land for mission purposes. Many visits were necessary to both Indian and European officials before the contract had finally been registered. One incident in regard to such difficulties stands out clearly in my mind. I called on the Zamindar (landowner, feudatory chief) in Champa and asked him whether he would grant to the General Conference a suitable location for a mission station, pointing out the benefits of having a mission within his kingdom. He gave a favorable reply, and when I asked him where this might be had, he replied, "Just go and look for a place and then let me know." Thank you.. After a day or two I returned and pointed out the parcel of land that might be suitable. "No," said he, "that parcel of land I cannot give you."

"Well," I replied, "may we have the Jagdalla Garden?"

"No," said he, "there I intend to build another palace." (Until now that palace is still "in the air.")

Finally I said, "What parcel of land would you be willing to give us?"

"I will give you no land."

Here was another man who did not take the matter of a promise seriously. But in this case I was not satisfied. I called on a higher official and asked him to persuade the Zamindar to keep his promise. This he did. Thus we soon had our contract in our hand. That was forty-three years ago, and during that time we have succeeded in winning the friendship not only of the Zamindar and the succeeding Zamindars, but also of the village of Champa.

A CHANGE IN SISTER KUYF'S PROGRAM

Since the published dates did not suit all churches, the following changes in the program were made.

April 18 Hanston, Rev. A. S. Bechtel
April 19-20 Ransom, Rev. A. Albrecht
April 21 Oakley, Rev. J. H. Epp, Colby, Kansas
April 22-23 Vona, Arthur L. Boese
April 24-25 Colorado Springs C.P.S. Camp No. 5, Harry Martens
April 26-27 Fort Collins C.P.S. Camp No. 33, Rev. J. F. Schmidt
April 28-29 Madrid, Rev. J. F. Sawatzky
April 30-May 2 Henderson, Rev. A. W. Friesen
May 3-4 Beatrice (country), Rev. Walter H. Dyck, 1408 N. 9th St.
May 5-6 Beatrice (town), Rev. A. Claassen
May 7 Weeping Water C.P.S. Camp No. 25, Rev. Erwin Goering
May 8-9 Wisner, U. S. Amstutz

—P. H. Richert, Sec.

Love ever gives. . .Forgives. . .Outlives. . . .
And ever stands with open hands.
And while it lives, it gives.
For this is Love's prerogative. . .
To give. . .and give. . .and give.

. . . John Oxenham

WHY A CHURCH PAPER IN EVERY HOME?

The Apostle Paul writes to Timothy, "Give attendance to reading—Meditate upon these things—give thyself wholly to them." Note: Read! Meditate! Give!

Reading is like eating. It feeds our souls. Reading gives vision. Where there is no vision the people perish. They say that no chain is stronger than its weakest link. No church or conference is any stronger than the spiritual interest of its individual members in that work.

Next to the Bible and hymnary, Christian periodicals should claim our highest attention. You may say, "I do not care to read." Certainly there are but few who do not read the daily paper. A patient who says to the doctor, "I do not care to eat," will become a concern to him, especially when he learns that the patient has a craving for less wholesome foods. Our health depends on good food more than we realize.

What digestion does to our food, meditation does to what we read. Our church papers contain Bible expositions, daily devotionals, suggestions for practical Christian living, news about missionaries, relief work, C.P.S. camps, items of interest in local churches, etc. We cannot all travel to these various places, but we can "keep posted" by spending at least a part of an afternoon or evening each week in reading and thinking through the mass of thought-provoking material found in both papers, *The Mennonite* and *Bundesbote*.

For this reason we think it necessary that a church paper be sent into each of our homes. If the family or individual is unable to pay the $1 per year which it actually costs, we want it to be paid out of our church treasury: Then all members have equal chance to read, meditate, give!

—An editorial by Walter H. Dyck in the bulletin of the First Mennonite Church, Beatrice, Nebraska.

WOMEN'S DRAFT

Complete exemption for conscientious objectors, in the event of a women's draft, will be the first goal of the groups represented on the N.S.B.R.O.'s Council on Civilian Service.

Failing that, the Council thought it would be wise to designate several broad fields in which women might reasonably work if the proposed National Service Act is passed.

Attending the Council's meeting Feb. 15 in Philadelphia were representatives from the three service committees, the F.O.R., Methodist Board of Missions, Episcopal Pacifist Fellowship, Women's International League A.C.C.O. and the N.S.B.R.O.

The Council felt that the following fields might be suitable for women C.O.'s as well as for the men that might come under the provision of the act: education, social welfare, public health, safety and welfare, agriculture, religious work, co-operatives—as a vocation, and government agencies connected with such activities.

It was agreed to press for absolute exemption, or if that is impossible, deferment on conditions the C.O. enter or stay in one of the designated service areas. If this also is not possible, the groups will ask for both government units under civilian control and civilian projects privately financed.

It was also agreed that establishment of camps for women similar to the pressent C.P.S. camps would be both difficult and undesirable. —*The Reporter*

HOW LONG SHALL I GIVE?

"Go break to the needy sweet charity's bread;
For giving is living," the angel said.
"And must I be giving again and again?"
My peevish and pitiless answer ran.
"Oh, no," said the angel, piercing me through,
"Just give till the Master stops giving to you."
. . . Anonymous

Commonplace Things

Lord of all pots and pans and things,
Since I've no time to be
A saint by doing lovely things,
Or watching late with Thee,
Or dreaming in the dawnlight,
Or storming Heaven's gates,
Make me a saint of getting meals,
And washing up the plates.

Although I must have Martha's hands,
I have a Mary mind;
And when I black the boots and shoes,
Thy sandals, Lord, I find;
I think of how they trod the earth,
What time I scrub the floor;
Accept this meditation, Lord,
I haven't time for more.

Warm all the kitchen with Thy love,
And light it with Thy peace;
Forgive me all my worrying,
And make all grumbling cease.
Thou who didst love to give men food,
In room or by the sea,
Accept this service that I do—
I do it unto Thee.

(This poem which touches the hearts of all those who serve at home, was written by a servant-girl who learned that there is glory in commonplace things if they are done unto God.)

Milk Cows for Relief

At the annual meeting of the Mennonite Central Committee, I presented, perhaps out of turn, the idea of looking ahead to relief work that goes beyond handing out powdered milk, soup, etc., to a more lasting program of rehabilitation. Specifically, I suggested that we start a program now for raising milk cows which could be set aside for shipment to Europe as soon as safe transport and distribution could be assured. The idea was rather graciously smiled off the floor. I still think it is a good idea. Nor is it new.

The Brethren Service has for some time been working with the advice of the U.S. Dept. of Agriculture, Bureau of Dairy Industry, and the Office of Foreign Agricultural Relations, etc., working out an organized system of raising heifers for Europe. The National Lutheran Council has also been actively interested in the project. The Belgian government in exile has agreed to ship the cattle from the U.S. to Belgium as soon as it can be done safely.

The need is tremendous. If we could send 100,000 heifers, that would merely replace one-third of the milk cattle loss of Belgium alone! There are innocent women, children, babies, dying of starvation in all countries in Europe!

Farmers can give calves; they can feed and shelter calves purchased by city folk. City folk can either buy the calf or pay for its food, or both.

An organized channel should be provided for such giving. A Mennonite in a city came to me and asked whether the Mennonites were doing anything along this line; offering to buy a few calves and to pay a farmer for sheltering and caring for them. There would be a fine response to this truly humanitarian project. What are we going to do about it? If we do nothing, those who are interested will be forced to work through the Brethren Service Committee, and the M.C.C. will lose prestige, as well as an opportunity to serve in a large way. —*George S. Stoneback*

AN OPEN DOOR

"Now it seems to me that if Paul were here today and would take a pre-view of the missionary status of the Mennonite Church, he would say that the door to the *rural* field is open wider than any other, because this field offers so much fruit to be harvested in what time is left before the Lord returns. I do not mean to say that there are more people in the rural field than elsewhere, but that they are more receptive. Rural people generally are steady, hard-working, and neighborly. Even naturally and materially speaking, they are interested in and concerned about one another. These qualities, when taken over into the converted life, are in the new Christian's favor. As a rule, they have contacted less of the lure and lust and temptations of the world. They are usually less soiled by its rottenness and are less involved in the more vicious types of sin. Work among them brings an appreciable degree of stable response."

—Ernest J. Bontrager

HIS GIFT AND MINE

Over against the treasury
He sits who gave Himself for me.
He sees the coppers that I give
Who gave His life that I might live.
He sees the silver I withhold
Who left for me His throne of gold,
Who found a manger for His bed,
Who had nowhere to lay His head;
He sees the gold I clasp so tight,
And I am debtor in His sight.
. . . Edith B. Gurley

"It isn't any wonder that children long to grow up. We ignore them in so many different ways. Here, too, my mother was kind. Before a little visitor was seated at the table she would go to a drawer in the desk and get a bib to tie on, as a protection to the dress. We always had a play box at a convenient place, too. To me no home would be entirely equipped without these two furnishings. I have found also that, while an old alarm clock in a play box doesn't add to the comfort of the grown people, it delights the heart of a boy."

—Margaret Horst, "On Having Guests."

MY TEACHER

A Sunday school teacher,
I don't know his name.
A wonderful preacher
Who never found fame.
So faithful, so earnest
When I was a boy—
He stuck to his task
Though I tried to annoy.
He never was missing,
In heat or in cold,
A smile on his face lighted
The moment we'd meet.
He taught by example
As well as by word,
This splendid old teacher
Who honored his Lord.
He helped my young life
More than ever he knew.
Later years I remembered
And tried to be true.
I suppose that he has gone now
To join heaven's ranks,
May it be my good fortune
Some day to say thanks.

—*Will H. Houghton*

Sponsored by
the Young People's
Union of the
General Conference

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Mennonite Youth

"A United Mennonite Youth in Christ"

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What I Expect of a Husband

Do you boys ever daydream? I hope so. We girls do—often! The psychologist may tell us that it is not good to live in a world of make-believe, but we do it anyway. We daydream about many things. However, among the many dreams that we girls have, probably, those that occupy the most time are those that we have about our possible husbands and homes.

Every girl wants to have her own home some day. She may be planning to teach school for a while, or to become a nurse, or to be a business girl but do not worry; more than anything else in the world she wants to be a homemaker. She may not tell you this, but she does. God created her that way.

Girls want to be good homemakers, too. At least, Mennonite girls do. They want to be good mothers, too. They dream of their families-to-be and of the happiness that they hope will abound there. A girl's home is going to be her everything after she is married. She is going to give it her best. Someone has said that a good home is the place which is the most nearly like heaven that we can hope to find here on earth. How every girl hopes that her home will be one like that, and that it will really be a haven of refuge from the madness and worry of the outside world!

But a girl cannot make such a home alone. It will require her noblest efforts plus the love, sympathy, and cooperation of her husband. In fact, her husband is going to furnish the incentive for all her efforts.

I do not know what you boys think of when you think of getting married. I do hope, though, that deep down in your heart of hearts you share with us the honest desire for such homes. I know you are not so dreamy and idealistic as girls. But I know that I want my husband to want a good home—a place that has an atmosphere that shall serve to enrich the personalities of all those who shall come to call it home, I do not want to marry a man who seeks only to satisfy his biological urge for a wife. I want marriage to mean far more than that. I hope it will mean a lasting companionship that shall grow more beautiful as the years go by.

If my husband is to mean that much in my life, he should possess a few qualities that shall fit him for that role. First of all, I hope my husband is a true Christian, the kind of Christian who is not ashamed of his religion, who really tries to live by Christian principles and lets them guide his life. I want him to pray and to go to church. I want him to help me teach our children by word and by example that we believe in Jesus and His teachings.

Then, I expect my husband to have high moral standards and clean habits. These should be the natural outgrowth of a Christian's religion, but I

HOBBIES

We are living in a day when almost everyone is very much interested in one particular thing, and should it be something fascinating and of interest to us, we often select it for our hobby.

About a year ago I, too, became especially interested in one particular thing, namely, pictures of meetinghouses. I was asked not long ago, "How did you happen to select this as your hobby?" This I shall try to tell you.

As I have worshiped in many different meetinghouses, I have been impressed by the effect of the appearance of the meetinghouse on the worshiper. Some of them were well-kept, well-lighted, simple but beautiful, and immediately created an attitude of reverence and worship, while others were poorly-kept, disorderly, and were a small reminder of God. Then one day I discovered I had a group of pictures of meetinghouses. Somehow it hurt just to throw them away—for they seemed sacred to me. Since no one else was especially interested in them any longer, I put them into an album to preserve them. I now began cutting pictures of meetinghouses out of magazines and leaflets; friends also began sending me pictures, all of which were added to my collection.

Today my album contains 133 pictures of meetinghouses. Some of these I love because they are of meetinghouses in my home state, others because of their beautiful architecture, still some others because they are historical. Another picture I selected because in that particular meetinghouse I had many blessed experiences which I don't ever want to forget.

Thus, almost before I realized it, I, too, had a hobby.

What is yours?

—*Mrs. A. S. Bechtel*

shall mention them anyway. I hope I shall always be able to respect my husband because he is honest in all his dealings, because his thoughts are upright, because his speech is clean, and because I shall never have occasion to mistrust him even when I do not know of his every action.

I shall list courtesy as the next quality that I hope to find in a large measure in my husband. I mean more than knowing what Emily Post says about the correct use of the silverware on the table or whether it is proper to wear gloves or not. True courtesy goes far deeper than that. Courtesy should come from a heart which is filled with a desire to express kindness to others. Where there is this desire, the outward action is almost bound to be correct most of the time. This does not mean that it will be unnecessary to polish manners by reading about what is correct, or by observing others, or by constant practice to acquire grace, but first of all, there must be an honest desire to be kind.

All women admire a kind, well-mannered man. Then why do so few men take the time and trouble to become one? Anyone could improve if he really wanted to. I am hoping that my husband will have been ambitious enough to improve himself in this area. All girls want their husbands to know how to act at home and elsewhere. They want their husbands to be polite, not only to them, but to all whom they meet. A courteous person has lifted himself onto a plane that a discourteous one can never hope to attain.

Then too, I hope that my husband realizes that because he is living in a community of people, it will be his duty sometimes to help the needy, to assist in worthwhile projects, and to be alert to opportunties for service. I hope he will find joy in making others happy. I do not mean myself here. I want him to be broad-minded enough to see beyond the confines of his work and his home. I would not want my husband to be selfish.

Another quality that I hope to be able to admire in my husband is his neatness and cleanliness of person. I know that as long as he is still my boyfriend he is going to try to look his best. But I hope that he does not become careless of his grooming after we are married. I know that work often necessitates the wearing of clothes that are not very clean and not very attractive. This cannot be helped. But one need never forget the essentials of cleanliness to and strive to do his best. Someone has said, "Cleanliness is next to Godliness." I hope my husband realizes this.

Some of you may accuse girls of wanting only good-looking boy friends. Not long ago we studied, in a good grooming class, the question, "What does it mean to be good looking?" We soon learned that a pretty face and a fine figure were of rather minor importance. Instead, we found that to be good looking we must begin our inner selves. A person whose eyes are bright because he lives a good life, who keeps himself clean and dresses as well as he can, and who is genuinely friendly to others is far more good looking than his neighbor who just happens to be tall, dark, and handsome.

In these days there is a great deal of argument about who is to be the "boss" in a home. I am hoping that my husband will be worthy of being the head of the house; I want him to be that. By this I mean not that his word should be law. I think the time is past when a husband was a sovereign and a wife dared not express her opinions. Today we girls find it almost necessary to go to school and then to work in public for a time. This causes us to become very independent sometimes. It might be a good thing to remember this when we get married. It will help us to be more patient with each other while we are learning to live together. When I say that I want my husband to be the head of the house, I mean that I want him to be the stronger member and to possess a larger measure of stability and courage, whatever comes. This a woman rarely has to the extent that a man can possess it. To me this, as well as the qualities I have mentioned, will make my husband the person to whom I will need to look up.

Some time ago a boy said that today girls did not seem to care whether a boy had real character if only he was handsome or had a car. I doubt whether most Mennonite girls deserve such a verdict. They may seem frivolous on the outside; and then too, during the years of adolescence they may do silly things, but they know better. I really believe that Mennonite girls are looking for quality, and it will make little difference whether that is attached to an extremely handsome face or not. Deep in our hearts we know that we want our husbands to be Christian, to have high moral standards, to be courteous, to be neat and clean, and to be stable and courageous.

(Written by a Mennonite girl for use in a "Home and Marriage" course in the Weeping Water, Nebraska, C.P.S. camp. Elmer Ediger is educational director at this camp, and Erwin Goering is director.)

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

Published every Tuesday, **except the weeks of July Fourth and Christmas,** by the Board of Publication of the General Conference.

Business Office, Mennonite Publication Office, Newton, Kan.
Editor ...... Reynold Weinbrenner, North Newton, Kansas
Subscription in advance, $1.50 .... Foreign, $2.00

Address all contributions and communications for this paper, and exchanges, to THE MENNONITE, North Newton, Kansas.

Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS.

REMEMBER YOUR TEACHERS

"Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow," Heb. 13:7

Here is a wide field open before us. However, we wish to remain within a narrow margin; hence we think of two teachers, in the face of the above injunction, without whom it would be difficult to imagine our school, Bethel College.

Anyone acquainted with our school, will already have guessed to whom we refer: Rev. David Goerz and Prof. C. H. Wedel. They were called from their field of labor long ago. Others have stepped in and have continued the work. But these two belong to our school in a peculiar sense. And the writer of Hebrews says, "Remember your teachers," (as the German translation says). "Whose faith follow." What does that tell us? It wants to remind us that we are to place our thinking, our will, and our doing at the disposal of the same interest. For the text continues, "Whose faith follow." What kind of faith did they have? The next verse tells us (verse 8), "Jesus Christ, the same yesterday, and today, and forever." There lay the source of their power; that was the inspiration for the work they had to perform: the founding of our school, Bethel College.

In the story of centurion's servant, Luke 7, 4 and 5, we read, "That he was worthy for whom he should do this; for he loveth our nation, and he hath built us a synagogue." We, too, may say of these our teachers, they loved our people and built us a school.

Remember *your* teachers. They were *our* teachers, given of God, instruments sent by God for a special purpose. So we want to write this admonition into our hearts again and again and call it to our remembrance: Remember your teachers, who have spoken unto you the word of God. And we want to follow in their faith, so that the work may be blessed of God, and that it may prosper and be expanded to the glory of Christ.

Such remembering is followed by a double result and a double blessing. For such a remembering brings a blessing and gives a blessing. Consequently the failure to remember would also entail a double hurt.

Most likely that is what the writer of our epistle saw, for he says in verse 9: *"Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace."*

Paul writes to the Ephesians, chapter 4:14: *"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." So we see that it is necessary to be clear and firm in order not to lose the direction God has given us.*

Today there is still much wind of doctrine, even as in the apostles' time. However we must not let that confuse us but remain true to God and our task.

There are different stewardships in the Kingdom of our God. There are Methodists, Baptists, Lutherans and others. We as Mennonites have *our* God given stewardship; we must be true to the charge entrusted to us. For that reason we think of our teachers who set us a good example in this respect.

And when we look back over the progress of our school, we are happy and thankful to note that there has been a steady growth.

May the spirit of Christ control all efforts, so that God's glory may be furthered and His Kingdom built.

It is also very desirable and of great blessing and also helpful to the school when representatives often visit the congregations, in order that all may become established in the faith.

We recall the much-appreciated lectures Brother A. Warkentin brought us when he was with us to share his rich knowledge of and experience with the word of God. We hope that such opportunities may soon be repeated.

—P. J. Friesen

PROPHECY AND HISTORY

Dean Stanley, who certainly did not "go to seed on phophecy," in speaking of the Book of Daniel once said:

"The prophets of the Old Testament in a marked and special manner looked forward into the future. They personated and expressed the hope of Israel and the kingdom of God. Standing on their lofty watchtowers, and looking to the farthest horizon, they saw events unseen by ordinary men, and spoke of things to come long after the generations they served had passed to the tombs. They were the first in antiquity to perceive that the old East was dead. They celebrated its obsequies in advance of the dissolution they saw to be inevitable. They were the tragic chorus of the awful drama that was unfolding itself in the Eastern world. As kingdom after kingdom passed away, they sang the funeral dirge of each. There can be no question that the Book of Daniel, containing the first mention of the great idea of the succession of the ages and of the growth of empires and races, is the first outline of the philosophy of history."

—Moody Monthly

OUR HERITAGE OF FAITH

(A statement of position for the guidance of workers and prospective workers under the Mennonite Central Committee.)

As an expression of what we believe to be basic convictions commonly held by all bodies cooperating in the work of relief, peace, and civilian public service conducted by the Mennonite Central Committee, and as a testimony of our own faith, we set forth the following statement of position. The cherished principles of faith and life which it contains have been the basis on which we have labored together ever since the establishment of the committee in 1920, and on which we purpose to continue our labors under Almighty God and in His Name in the future.

I. **With all evangelical Christians:**

(1) We hold steadfastly to the Gospel of Jesus Christ as the power of God unto salvation, believing that it is only by grace through faith in Christ's atoning death on the Cross and His glorious resurrection that men are saved from their sins and receive eternal life.

(2) We believe that all who receive the Lord Jesus by faith are born again of the Holy Spirit with power to overcome sin and live a life pleasing to God.

(3) We likewise hold that the Holy Scriptures of the Old and New Testament are the inspired Word of God and accordingly the Word of life and the supreme and final authority in faith and practice.

II. **We are grateful for the noble heritage of faith from our Mennonite and Brethren in Christ forefathers which we most heartily accept and cherish, holding:**

(1) That the whole of life must be brought under the Lordship of Christ and that obedience to His will in all things is the ultimate test of discipleship.

(2) That a way of life is taught by Christ and the Scriptures which is God's plan for the individual and for the race, and that those who espouse discipleship of Christ are bound to live in this way, thus manifesting in their personal life and social relationships the love and holiness of God. We believe that this way of life means the fullest exercise of love, Scriptural non-resistance to evil, and complete avoidance of the use of violence, including warfare. We believe further that the Christian life will of necessity express itself in nonconformity to the world in life and character.

(3) That the Christian Church consists only of believers who have repented from their sins, have accepted Christ by faith, are born again, are baptized on confession of faith, and sincerely endeavor by the grace of God to live the Christ-life of holiness and love.

(4) That the Church is a brotherhood in which all bear one another's burdens, and in which each considers himself a steward unto God of his life and possessions, and consecrates all that he has to the kingdom of God.

(5) That the Church, the Bride of Christ, has a high and holy calling, not only ministering to its own membership, but testifying to the will of God to the world at large.

(6) That it is the duty and privilege of all believers to witness for Christ and his Gospel to all men everywhere, to teach all things commanded by Him, and in His Name and Spirit to minister to the needs of all men both spiritually and materially.

(7) That while, in this world, true believers will suffer tribulation, yet God is faithful to His own and will give the crown of life to all who are faithful unto death, and that accordingly we should always abound in the work of the Lord, forasmuch as we know that our labor is not in vain in the Lord.

We commend this statement to all our officers, representatives, and workers as a guide in the formulation of policies, in the direction of work, and in the choice of workers. We also commend it to all prospective candidates for service as a description of the basis of faith and life on which they will be expected to labor.

Adopted by Mennonite Central Committee
At its Annual Meeting, December 29, 1942

The Runaway Wife

Women in India are looked upon as property and not as equal partners in life. So sometimes this "property" kicks over the traces and pulls off some independent escapades. Among non-Christians such unpleasant home events are fairly frequent, but they also occur among Christians. Our brother Miller is a quiet modest man, but his wife is one of those "go-getters." One of their neighbors, Brother Brijnand is also a "go-getter."

So brother Brijnand and sister Miller sometimes get mixed up together. Brother Miller is a poor man. He has to work hard to earn a living for the family. When he is away at work his wife is in danger of pulling off pranks. So it happened last week. Miller was working, and his wife runs off with Brijnand. Miller comes to me for advice.

"Must I leave my earning and go to hunt my wife?" My first impulse was to say, "No, she knows where her home is; let her come back of her own accord." But I did not say this. I asked him what he thought. "Well," he said, "I need somebody to cook for me, so I better hunt her and bring her back." It sounded rather stoical, but I told him to hunt her and bring her back.

So he did. He found her too and brought her back, and all was well again. But as far as the church is concerned not all was well. The church cannot wink at such stunts. Where there is no church discipline the body of Christ deteriorates.

—*John Thiessen*

"It is no pleasure for me to triumph over anyone."

—Lincoln

CORRESPONDENCE

NEWPORT MENNONITE CHURCH
Newport, Washington

We are having a long winter. After two weeks of sunshine there are still fourteen inches of snow on the ground.

Brother Philip Wedel from Aberdeen, Idaho, has brought us some soul-stirring evangelistic messages. The Victory Quartet from Spokane visited recently, and Reverend Cooper spoke.

Norma Kliewer and Sgt. Richard Shirmer were married. Mrs. Shirmer will live in Newport while Mr. Shirmer will be stationed in Alaska.

Some men of the church got together last month and cut wood for the church. Whosoever did not provide wood for all winter has a hard time getting some now.

Brother P. D. Unruh, our pastor, is donating his fourth Sunday afternoons for bringing the message to the small group of Mennonites at Deerpark.

—Linda Woelk, Corr.

FIRST MENNONITE CHURCH
Aberdeen, Idaho

Henry Dalke and Mrs. Michael Wenger passed away during the holidays. Mr. Dalke's children from California, Oregon, Idaho, and two government camps came to the funeral. Sister Wenger was "highly favored. . . among women." Two of her sons, Ira and Frank, are pillars in our church, having served as treasurer and deacon respectively. Another son, Paul, has served in our mission field in India for two terms. Daughter Sadie ministered to her invalid mother and is now waiting upon her aged father.

Our pastor, Philip A. Wedel, officiated at the dedication of a chapel at the Downey, Idaho, C.P.S. camp in January. Campees had converted a barracks into a chapel, having utilized the skilled talent in the group for making pulpit and pews. Several members of our church attended the dedicatory services.

H. B. Wiebe and Ed Moser were our representatives to the conference sessions of the Mennonite Aid Plan of the Pacific Coast.

Recently our pastor conducted evangelistic services at Newport and Deer Park, Washington.

Brother Abe Baumgartner, a member of long standing in our church and a pioneer in this community, leased his farm here, held a public sale, and with his new wife, Mary Shirmer Baumgartner, and two adopted Indian children, left here for their recently purchased farm near Columbus Grove, Ohio. For thirty-six years Sister Mary Shirmer Baumgartner served faithfully at the Hoteville, Arizona, mission station with gratifying results —H. C. W., Corr.

GRACE MENNONITE CHURCH
Pandora, Ohio

We have just concluded our pre-Easter services with Rev. Paul Ross Lynn, professor at Hartford Theological Seminary, as the speaker. He used as his general theme "One Man Tells Another" with the various subjects, "About a House Built with Hands," "About Going on a Journey," "About a Few Fundamentals," "About What Endures," "About the Little and the Small Town Spirit," "About the Fellowship of Kindred Souls," "About Visions and Dreams," "About People Who Hear the Gospel," and "About the Love of God."

Special music was furnished at each meeting by the church choir, and there were also special numbers by other churches of the town, and by the high school groups as well.

The pastor, Brother Musser, is beginning a new series of prayer and study services based on some of the vital principles set forth in the Sermon on the Mount.

The picture, "The Life of David Livingstone" was recently presented by the young married people's class of the Sunday school. The Men's Fellowship will present "The Life of St. Paul." This picture portrays the life of Paul in three parts: "The Road to Damascus," "The Way of Salvation," and "Faith Triumphant."

New members will be received into our fellowship on Palm Sunday. They will join in the Communion Service which will be held on Easter Sunday.

The Ladies Missionary Society recently had as guests Ernst Harder of Paraguay, South America, student at Bluffton College, who spoke on "The Mennonites of Paraguay," and Mrs. Paul Ross Lynn of Hartford, Connecticut.

The church recently purchased copies of the new *Mennonite Hymnary*, and they were appropriately dedicated at the time of their initial use.

—Mrs. Sidney W. Steiner, Corr.

FIRST MENNONITE CHURCH
Colfax, Washington

During the absence of Rev. W. Harley King, our young people Christian Endeavor societies occupied the pulpit. It was surely inspiring to hear them give talks on the advantage of Christian Endeavor, as well as lead in the reading of God's Word and in prayer. The Junior society sang their theme song as part of the program.

Upon his return from the meeting of the Home Mission Board in Chicago, Rev. King gave a very interesting report on his visit to the Grace Children's Home, Henderson, Nebraska. He was especially impressed by their fine singing, also by the gratitude of the children to the "Home" and it's supporters. His report was given at the Women's Society.

Our church recently drilled a well, which has proved to be a good, strong one, and laymen of the church are now doing the plumbing necessary for changing from the former water system. An electric system is being installed, and it will supply water for the schoolhouse near by, as well.

Preparation is being made to celebrate our fiftieth anniversary in July.

SERVICE AT A GENERAL HOSPITAL

By James M. Shank

During the early part of December, 1942, twenty conscientious objectors arrived at Duke Hospital and began working as hospital attendants. The unit, under Methodist administration, represents thirteen C.P.S. camps, six different religious denominations, and pre-Civilian Public Service backgrounds of various experiences. Even though our rating among hospital personnel may be near the bottom rung of the professional ladder we believe that here we can render in more concrete way a service to those who really need physical and spiritual help. There are also ten men serving at the Highland Hospital, Asheville, North Carolina, a hospital under the general direction of Duke. The group there is serving on the psychiatric ward, while here the unit is divided with ten men on the psychiatric ward and ten in the operating rooms.

The men in psychiatry work are on an eight hour day basis, which includes a two hour class period. Each week three of these periods are clinical; the remaining three are usually the lecture type, and are given by Dr. Richard S. Lyman, M.D., head of the Neuro-psychiatry Department at Duke University. This group is also doing some research work which will be an aid to the hospital as well as to themselves.

Those of us who are in the operating room face duties of a different nature. We are responsible for transporting patients to and from the operating room, equipping operating tables properly for specific operations, and placing the patients in the proper position on the table so that all is ready when the surgeon arrives. Before the operation begins lights must be adjusted and proper standing stools provided for the surgeons and scrub nurse. There are other things to be done and thorough cleaning is not of least significance. There are floors to scrub and mop, walls to wash, lights to dust and sterilizers to clean, all of which are necessary to reduce to a minimum the possibilities for infection.

Our coming to Duke was not too highly favored by all, but we're glad to say that many misconceptions of C.O's. have been changed. One young doctor after noting our interest in turn became interested in us. Although a commissioned lieutenant in the Navy he has gone the 'second mile' in assisting us. As a result of his effort we are now having a class in human anatomy and physiology. It meets from one to two hours four times each week. With this course as a basis it has been planned that we receive some training in sterile, nursing, medical, and surgical techniques. Lectures in anesthesia and the psychology of the patient have been arranged and will be given by those competent in these fields. It is with this training that we hope to be capable of rendering a greater service to Duke Hospital and to its patients.

The hospital provides us with room, board, health service, hospital uniforms, and $2.50 per month. We occupy two log cabins which are located a few minutes walk from the hospital.

We appreciate the fine hospitality typical of the South.

May we in return radiate the true spirit of C.P.S. with a living Christian testimony.

FORGIVE US OUR DEBTS

A pathetic story told by a state's prison chaplain was about a little girl whose father had been murdered by a man awaiting death in the prison. The little girl was motherless, and the father had been everything to her. When he died from injuries received from the man who wanted to rob him, the child in an agony of grief cried:

"The wicked man! I hate him! I hate him!"

She repeated this for several days, until praying the Lord's Prayer one morning, she stopped at the petition "Forgive us our debts."

For days she wrestled with the anguish of her heart, and then she went to the warden and asked to be admitted to the cell. She stood before him and with trembling voice, not trusting herself to look into his face, she said:

"I forgive you! I forgive you as I hope to be forgiven!"

The criminal, whom nothing had moved up to this time gave way to tears, confessed his crime, sent for the chaplain and asked for his prayers. The child had "gained" the wicked man by her forgiving spirit.

—*The Gospel Minister.*

« « JOTTINGS » »

—The year book of the **First Mennonite Church, Bluffton, Ohio,** has this beautiful verse on its cover. "Bear ye one another's burdens, and so fulfill the law of Christ. And let us not be weary in well-doing; for in due season we shall reap if we faint not." Reasons for publishing the year book are given as (1) To become better acquainted with each other, (2) To know who is on the membership list and where they live, (3) To list the various organizations and officers for reference. The desire is expressed that the pastor or church secretary should be informed of any change of address, births, marriages, and other important items. Mrs. S. F. Pannabecker is correspondent to **The Mennonite.** The church has a brotherhood. Bible study is held on Thursday nights at 8:15 p.m. during the winter. The church council and the Christian Education Committee meet monthly. In the membership list, which totals 495, there is an asterick after the names of those in "Selective Service." The name "Bixtel"—given twenty-three times—appears most often. The budget for 1943 lists $100.00 for printing expenses.

—The year book of the **Salem-Zion Mennonite Church, Freeman, South Dakota,** states that on March 1, 1943, Rev. Albert Claassen terminated his services, that P. A. Penner then served the congregation for three months, and that various ministers have served since then. (J. J. Regier from Burrton will begin to serve this church on June 6, 1943). Mrs. Albert Schwartz is the correspondent to **The Mennonite.** Floyd Graber and Carl Miller are the subscription solicitors for our church papers. (Would that more churches had such.) The church also has a "College Welfare Committee." A program of special music indicates that at least once every month there will be an offering for C.P.S. Every quarter there is a Sunday school offering. The church has a total membership of 390. If a member is in arrears in his church assessments, then a figure indicating the number of assessments he is in arrears appears after his name. A minus mark indicates those in arrears more than five years.

—The year book of the **First Mennonite Church, Hillsboro, Kansas,** states that the "church now owns a parsonage." Brother H. T. Unruh is pastor. Sister L. J. Thomas is correspondent to **The Mennonite.** The collections on the second Sunday of the month are for C.P.S. camps, etc. Membership dues per annum are $6.00. For minors $3.00. Dues on a valuation of $1,000.00 are $1.25. Membership dues of absentee members are $2.00 and $1.00 for minor absentee members. The membership list gives the year when each member joined the church. The total membership is 336. The booklet also lists "Church Members and Others Attending the First Mennonite Church Now in the Services." Of the twenty-five listed two are in C.P.S. camps.

—The pastor in the forward to the very interesting and comprehensive year book of the **Salem Mennonite Church, Freeman, South Dakota,** says, "Whether it is gas rationing or the rationing of man-power let us put God first." The church has a choir librarian. (The way some choir music material looks and lies around in some places would indicate the importance of this office.) The church also has a "Freeman College Welfare Committee." Ed. P. Graber is the correspondent to this paper. The congregation gave $2,396.00 to C.P.S. during the calendar year 1942. A total of 185 peace certificates were issued. The Sunday school statistics are very interesting in that they show the average, high and low attendance and collection figures. Average attendance was 305. The average collection was $13.06. The church membership is given as 501. The various quarters are also compared. (This is a good use of statistics. Without comparison figures mean little.) The members pledged $6,749.35 for the debt reduction campaign of Freeman Junior College. Of this amount $5,099.35 has already been paid. The pastor is chairman of the literature committee. Thirty-one new books were added. Four boys are in military service, seven in non-combatant, and fourteen in Civilian Public Service. The pastor made 410 pastoral calls. Nine issues of the **Friendly Visitor,** a monthly news letter, were sent out. The congregation gave a total of $9,259.30. This makes $32.00 per member per year and $.61 per member per week. One thousand copies of the church constitution are to be published. At the annual meeting it was "Resolved, that the correspondents to **The Mennonite** and the **Bundesbote** work on the possibilities of ordering the church papers for all members of the church through special club offers and report as soon as possible." A complete program of special music for Sunday mornings is given, as well as a program of "Interlude Music." Members are conveniently listed by families. The closing paragraph of the year book reads, "Treasurers of the various church organizations are requested to make copies of their annual reports with lists of new officers, for the next year-book."

—Bulletin, **Butterfield Mennonite Church, Butterfield, Minnesota:** "Your pastor (Albert Schultz) has been granted time to serve at Berne (Indiana) starting March 28, at Goltry, Oklahoma, in May, and at Henderson, Nebraska. The dates for the last two places have not been fixed." "You will be approached this week about purchasing civilian bonds. The latest word is that you can buy bonds in $18.50 units. You can buy bonds and donate them to the church or buy them for yourself. It might be a good way to get our parsonage debt paid."

—**The Northern District Conference** is to have its next session June 5-9, in the Bethel Mennonite

FREE SAMPLE COPY

The **Junior Messenger** is a weekly paper written for children of the junior age group. It is issued by the Publication Board of the General Conference. If you would like to have a free sample copy sent to you or to one of your friends, then put the proper name and address in the blanks below, clip on the broken line, and mail to the **Mennonite Publication Office, Newton, Kansas.**

Please, send a free sample copy of the **Junior Messenger** to:

Name:______________________

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Town:______________________

State:______________________

Church, Mountain Lake, Minnesota. Brother Homer Leisy is to be the guest speaker.

—**The six healthiest youths** chosen at the Congress of 4-H Clubs in Chicago recently were asked "how they got that way." Their replies emphasized hard work, fresh air, and good food. Then it was also observed that "none of them smoked and all declared that their favorite beverage was milk."

—**Dr. Bittinger of McPherson College (Kansas)** recently spoke in the meetinghouse of the West Zion Mennonite Church, Moundridge, Kansas. He was formerly a missionary to Africa and is an inspiring speaker.

—**Bluffton College:** Musical concerts from the tower of College Hall will be continued during the spring season. Grace Geissinger from Allentown, Pa., is in charge of these. The school now has a recreation room equipped with games and a refreshment counter. In his dedicatory address, President Ramseyer stressed the point that a very strong, positive use of the room should be made by the students. Herbert Fretz from Lansdale, Pa., gave the address when the Men's Gospel Team recently conducted services at the College Church. The College Women's Gospel Team presented the play "Two Masters" by Bertha Cooper Fraser to the local Mennonite Church.

—**Camp Director, Erwin Goering of the C.P.S. camp at Weeping Water, Nebraska, together with a chorus of sixteen members and Mrs. Erwin Goering,** their leader, visited the Mennonite churches at Beatrice, Nebraska, on March 14. Brother Goering brought the message and the chorus offered several selections to the Second Mennonite Church on Sunday morning. A song service was given in the First Church meetinghouse in the afternoon. Brother Schmidt, a campee from Walton, Kansas, gave information on camp life and activities. The programs, as well as the personal contacts during meal times, were much appreciated and enjoyed by all who participated therein. We are looking forward to another visit by the members of this camp. —W. C. A., Corr.

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MENNONITE PUBLICATION OFFICE,
Newton, Kansas

—**The Salem Mennonite Church, Freeman, South Dakota,** is having cottage prayer meetings. Brother Harold Gross brought the message on March 14 while the pastor was serving the First Mennonite Church, Mountain Lake, Minnesota. On March 21 Freeman Junior College had charge of the entire morning service.

—**The Sunday school lessons** no longer appear in this paper because we now have our own Sunday school quarterlies and the need for such a section has passed. The editor of this section did a very commendable piece of work with the job assigned to him. Brother A. S. Bechtel gave unselfishly of his time and energy to work out the lesson week by week. We say "Thank You."

—**Brother and Sister Abraham Albrecht of Ransom, Kansas,** visited with the Herbert Miller family at Deer Creek, Oklahoma, over the week-end of March 14. Brother Albrecht filled his son-in-law's pulpit on Sunday morning.

—Bulletin, **Lorraine Avenue Mennonite Church, Wichita, Kansas:** "We have just added two new story books to our church library, **The Witness** by Grace Livingstone Hill and **Skippack School** by Margarite De Angeli. The last book has a Mennonite setting, and we feel will prove both interesting and beneficial to all."

—**Paul R. Shelly,** who is studying towards his doctor's degree in New York City, serves the Hereford Mennonite Church at Bally, Pa., on those Sundays when Brother Elmer E. S. Johnson, the regular pastor, stay in Hartford, Connecticut, where he teaches church history in the Hartford Theological Seminary.

—One side of a recent bulletin of the **First Mennonite Church, Reedley, California,** is devoted to suggestions on "How We Give." There seems to be in our churches as a whole a general lack of instructions on how one can give. We need to know better what the needs of our conference are. Such an effort as shown in this bulletin should do much towards more intelligent giving.

—**John T. Neufeld** of the **Mennonite Bible Mission, 4215 South Rockwell Street, Chicago, Illinois,** writes, "Since there are quite a number of training schools for drafted men in and around Chicago, it may be that some of our own young men are in some of these schools or will be sent here. We shall be glad to get in touch with any that may be located here, if we receive their names and addresses."

—**Einsiedel Mennonite Church, Hanston, Kansas:** "Our congregation enjoyed a visit by the brethren Willis Rich and Reynold Weinbrenner on March 2, and we are looking forward to the coming of Wilhelmina Kuyf. The past winter our Ladies Mission Society sewed garments for the Red Cross and also prepared and shipped two boxes of new and used clothing to the M. C. C. for relief. We enjoy the Bible study at our regular meetings very much. Our pastor and his wife attended the ministers' conference and Bible Week at Bethel College. —Elizabeth Lingenfelder, Corr.

Prof. Melvin Gingerich
North Newton
Kansas

Ja 44

Mission Number

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVIII NORTH NEWTON, KANSAS, MARCH 30, 1943 NUMBER 13

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized January 22, 1919.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

REPORT OF THE FOREIGN MISSION BOARD MEETING

held February 17-19, 1943, Newton, Kansas

The session was opened by the president of the board with the reading of Psalms 123 and 124, which emphasize our dependence on God and our need of "looking upon the hands of the Lord" for both guidance and support. A brief season of prayer followed.

The board members were all present: P. P. Wedel, A. E. Kreider, H. G. Nyce, A. P. Waltner, D. J. Unruh, J. E. Regier, and P. H. Richert, as also the General Conference Pres., C. E. Krehbiel, and the officers of the Women's Missionary Society—Mrs. R. A. Goerz, Mrs. Frieda Regier Entz, Mrs. A. M. Lohrentz, and Mrs. W. C. Voth. A part of the time also Rev. C. E. Rediger of the Congo Inland Mission Board was present, as also P. A. Penner and F. J. Isaac.

1. **Resolved** that we send a letter of condolence to the widow and family of missionary H. J. Kliewer expressing our appreciation for their faithful service in the mission cause for so many years.

2. **Resolved** to send greetings to Mrs. F. J. Isaac in the hospital and wish her a speedy recovery.

The first report read was that of the treasurer, J. E. Regier. The following is a brief summary of the same:

Receipts		
Balance in Bank Jan. 1, 1942		$ 161.07
General Fund	$90,542.36	
Special Support	7,546.90	
Interest and Rent	1,901.33	
Pension	519.86	
Petty	394.95	
China Station	1,129.38	
India Station	12,129.09	
Marvin Dirks	525.00	
Albert Jantzen	475.00	
Lester Wuthrich	450.00	
Sundries	936.26	116,550.88
Expenses		$116,711.95
Disbursements		$113,939.54
Balance in Bank, Jan. 1, 1943		$ 2,773.41

3. **Resolved** to accept the treasurer's report as read with sincere thanks.

Oklahoma

4. **Resolved** to approve the following budget for Oklahoma:

Canton, Longdale, and Fonda:	
Reshingling the Canton house	$ 100.00
Native helper acct.	600.00
Station acct.	300.00
	$1000.00

Clinton, Hammon, and Thomas:	
Station acct.	$ 300.00
Paint and Painting	200.00
Native helper acct.	800.00
	$2300.00

5. **Resolved** that we at present do not favor the selling of the land near Canton, unless the government wants to buy it.

6. **Resolved** to pay the deficit of $53.89.

Africa

7. **Resolved** in view of the wide spread interest in our churches, and with the realization of the leading of God in the matter, that steps be taken at once to make arrangements to do mission work in Africa.

8. **Resolved** that we authorize the Executive Committee of our Board to meet with a similar committee of the Congo Inland Mission Board to work out the details pertaining to the cooperation of these boards in doing mission work in Africa.

9. **Resolved** that we express our appreciation to the Congo Inland Mission Board and to Brother C. E. Rediger as a representative of that Board for extending to us the facilities and co-operation of their Board to do mission work in Africa, and we further express our appreciation for the fine Christian spirit and fellowship we enjoyed with Brother Rediger while he was in our midst.

Montana

10. **Resolved,** to allow the Montana budget as follows:

Ashland	$ 200.00
Busby	100.00
Birney	200.00
Lame Deer—Budget	200.00
Frank's Salary	180.00
	$765.00

11. **Resolved** to express to Mr. Jennings at Lame Deer our appreciation for the painted portrait of Missionary R. Petter as a jubilee gift, as also for his fine spirit of co-operation with our missionaries.

12. **Resolved** that we express our willingness to send one or two young people to assist in

Bible school work in Arizona and Montana, paying traveling and living expenses.

13. **Resolved** to keep Brother P. J. Boehr on our list for China.

Arizona

14. **Resolved** to allow the Arizona budget as follows:

Moencopi	$ 195.00
Hotevilla (House repair etc.)	820.00
Oraibi (Deepening well etc.)	640.00
	$1655.00

15. **Resolved** to encourage Brother and Sister Suderman to arrange for a jubilee celebration of the fiftieth anniversary of the establishment of our mission in Arizona.

16. **Resolved** to correspond with Brother and Sister Suderman, asking them to take a year's furlough, and the Board will look for a substitute for one year or so.

17. **Resolved** that we express our sympathy to the family of Mrs. C. J. Frey, former missionary in Arizona, who recently passed away.

China

18. **Resolved** that we appoint one of our missionaries to make special effort to study the possibilities for returning missionaries to China particularly West China, and to ask Brother S. F. Pannabecker to serve in this capacity.

19. **Resolved** that the salaries of our interned missionaries be paid and deposited in the Kansas State Bank, Newton, unless otherwise instructed by the missionaries.

India

20. **Resolved** to accept the budget for India, totaling $21,603.00.

21. **Resolved** to send at least two sisters, Mary Becker and Alida Schrag, to India this year, if passage can be secured.

22. **Resolved** since it is unlikely that Brother and Sister Wenger can return to India soon, we permit them to spend one semester in the Biblical Seminary in New York, and meanwhile make plans to return to India as soon as passage can be secured after that.

23. **Resolved** to return Brother and Sister F. J. Isaac to India in 1944 as early as possible.

South America

24. **Resolved** that we thoroughly investigate the possibility of starting new work in South America.

25. **Resolved** to ask the brethren, H. G. Nyce, member of our Board, and Missionary S. F. Pannabecker, to visit Latin Ameirca for the purpose of investigating prospective mission fields to start a new mission there under our board.

General Matters

26. **Resolved** that we do not extend furloughs except under circumstances beyond our control.

27. **Resolved** that we add to the salaries of all missionaries on the field a 10% bonus on account of the much increased living expenses.

28. **Resolved** that we allow $200.00 for the Foreign Missions Conference budget for 1943.

29. **Resolved** to send again a delegate to the Foreign Missions Conference in 1943.

30. **Resolved** that we register disapproval of the Foreign Missions Conference of North America to be affiliated with the North American Council of Churches of Christ.

31. **Resolved** that we as a Foreign Mission Board give our approval to the plan for a central treasury which is now under consideration by the Executive Committee of the General Conference.

32. **Resolved** that we make provision for the preservation and filing of the secretarial records of the Foreign Mission Board.

33. **Resolved** to ask the Publication Board to publish our treasurer's reports as he sends them in.

34. **Resolved** that the members of the board take their turn in writing the annual board letter to the missionaries.

35. **Resolved** whereas we are vitally concerned in safeguarding the faith of our missionary candidates, we recommend that those candidates who desire further training consult with members of the board in reference to schools that are thoroughly sound in the faith.

36. **Resolved** to continue our present arrangement with Brother P. J. Wiens. (He works with filing our mission material and labeling it.)

37. **Resolved** to authorize the Trustees of our General Conference to accept the annuity gift from Mrs. Henry Unruh.

38. **Resolved** to permit the Retreat Committee of California to call Missionary A. Habeggers to serve on their retreat program in 1943.

39. **Resolved** to allow $15.00 for the budget of the Committee on East Asia.

40. **Resolved** to express our appreciation to the East Swamp congregation of Quakertown, Pa., and commend them for their missionary zeal in pledging themselves for the support of missionary candidate Brother J. W. Boehr as expressed in their letter of Jan. 3, 1943.

41. **Resolved** to allow Brother J. B. Epp $50.00 for support in 1943.

42. **Resolved** that we plan to send a board member to each American field annually.

43. **Resolved** to thank the Kansas State Bank officials for the free use of their fine Director's Room.

44. **Resolved** to thank Brother C. E. Krehbiel, conference president, for attending our sessions most of the time.

45. **Resolved** to thank all our mission friends, churches, Christian Endeavor societies, and Women's Association for their faithful and sacrificial support of mission work. We appreciate especially the spreading of mission news through the **News and Notes.**

46. **Resolved** to thank all our mission workers for their faithful and sacrificial service, both on the field and during furlough at home, and for their inspiring articles for our church papers. All help to account for the large income of $116,550.88.

47. **Resolved** to thank God for His blessing upon the work in spite of the war conditions, and for His protecting hand over the interned missionaries as far as information has reached us. While this information mentions only the four missionaries in China by name as being well cared for, we infer the same from reports from the Philippines regarding the six missionaries there.

48. **Resolved** that we continue the work undismayed, watching, and praying for the re-opening of closed doors, and looking for new open doors.

49. **Resolved** to accept the total budget for 1943, amounting to $83,765.89. While this is about $3,000.00 more than last year's budget, the unusually large income of the past year gives encouragement

for a larger budget. Thank the Lord.

50. **Resolved** to adjourn.

The chairman led in the closing prayer.

—P. P. Wedel, President
—P. H. Richert, Secretary

MONTANA

"IT IS FULFILLED"

By R. Petter

"It is fulfilled," cried Jesus on the Cross before He yielded up His Spirit to the Father. He meant that God's full plan of salvation for mankind had then and there been perfected and accomplished. A far greater power than the power of sin had been made available. It was the power that forgives sin.

The above picture shows Missionary Rodolphe Petter and four young people, who were baptized by him in August, 1942. The mother of these children is a member of the Lame Deer, Montana, church and is part Indian. The girl in the picture has graduated from the eighth grade. She then began attending high school in Tacoma, Washington.

This atonement in Christ which alone is the basis for forgiveness of sin, is the very kernel of our entire mission service to these Cheyenne Indians. Our task has been and still is to offer and make available this greatest of all treasures, the salvation of the human soul. The appropriation of all this is wholly the duty of the individual Indian. He must either accept or reject. He must not merely adapt himself or conform. He must appropriate.

Why does it take Indians so long to come to this? Why do mission successes add up so slowly in number and import? Friend, consider how it was with the people of God who had "fathers in the faith," who had the mighty prophets of the ancient past, and who had the promises of God for thousands of years. The Lamb of God which was to come had been proclaimed so definitely and so clearly to the Jews. Isaiah had portrayed it in that matchless fifty-third chapter. What did they do when it came? Have we not read "He came unto His own and His own received Him not?"

But for our comfort it is also written "As many as received Him, to them gave He the right, the authority to become children of God." See John 1:12. The following verse explains more fully what such acceptance, such appropriation implies. It is not merely an adaptation, an imitation, an outer varnish or whitewash, a skin-deep civilization, an outer manner or custom of life, a modification of personality, of dress, of hair, of finger nails. Such aping changes are a mere patchwork and the Indian has quite enough of such religious patching which give him no sufficient garment. Out of such cobwebs, comes no woof, no cloth, no covering. Salvation in Christ is a treasure that cannot merely be put on. It must be appropriated. There must be an inner saving experience of this eternal treasure.

Out of such who appropriate these healing saving powers arise the multitude of the redeemed described in Rev. 7:9-17. They come not only out of all nations and all tribes. They come especially out of the great tribulation. What they were and what they had is washed in the blood of the Lamb, which means that they appropriated what Christ accomplished for them, by following Him through sufferings and much labor.

When you, dear mission churches and mission friends, seem to see often long years of labor but few sheaves garnered on the Montana harvest field, it is possible that some might say it were better to turn to other fields that seem more promising. If so, kindly read Rev. 7:9-17 and notice that it speaks in the ninth verse of a "great throng" . . . out of all nations, all tribes, all languages. According to that, the Cheyenne are definitely included. God's Word says it and not only mission reports.

Yes, a small company of Cheyenne Christians, better known to God than to us, is already there. Others will gradually be added to that number, insomuch as here and there, one or the other comes out of this great tribulation, in possession of the treasured salvation accomplished for him by Jesus on the Cross. All of those over there, as well as those still here, are for you, dear mission friends, and for us personal witnesses and conclusive evidence that the salvation wrought in Christ avails also for the Montana Cheyennes in God's own time and counsel, and not according to our measure, our figuring, or our conceptions.

NOT AS USUAL

This issue of **The Mennonite** is not representative of its usual appearance. This is a "mission number." In such, much of the usual material is left out and the space is given over to the mission material.

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GROWTH IN PERFECTION

"Be ye therefore perfect, even as your Father which is in heaven is perfect" Matt. 5:48.

In connection with this scripture passage I think of God's love, kindness, and mercy, and how we should develop into maturity of Godliness. All true Christians strive to be like their Lord and Master even in trying conditions. It brings us much joy when Indian Christians show growth into maturity of Godliness.

One such Christian great-grandmother was called to her Heavenly home in January. She is released from her physical handicaps, pains, and sorrows. I had known her for almost twenty-five years, during which time she was always a radiant Christian, loving her Lord. She did not have the opportunity to attend services as she desired, for she lived ten miles from the church. She appreciated the many visits we made to her home and was ever ready to hear passages of the Word of God. She was called upon to lead in prayer at the services, and her sincere prayers made a deep impression on the children. At different times she stayed in our home when she wanted to attend a series of meetings, sometimes staying a week at a time. One time she said, "I wish you were not so busy, so that we had more time just to sit and visit and read." For a number of years she was totally blind. This condition came quite suddenly, and when she realized that she was blind she became almost hysterical until she could resign herself to this great trial. She lived alone with a son, and her condition was extremely pitiful, with no one to give her personal care. She suffered much from lice, filth, poor food, and above all loneliness. Her last illness was not severe; for a few days she had a fever and then died suddenly and unexpectedly. Due to the severe cold weather we were not notified of her death, and she was buried in the hills, with only three of her relatives present. We miss her and wish there were more Cheyennes who attained the maturity of Godliness that she reached.

Another Christian grandmother loves her Lord and Master very much. For some time she has been attending three meetings weekly. She is not very well, is rheumatic, and it is not easy for her to walk almost a mile in cold weather. She has known much sorrow, has been a widow for nine years, and has had six deaths in her family since we know her. Her youngest son is ill with a heart ailment that followed after an illness, and the doctor can give her no hope that he will get well again. During these trials she has been very patient and loving, and trusting her Lord. Her greatest trial has been concern. for her daughters. Three have brought her illegitimate children to take care of while they went away to work. One daughter came home recently and is to become the mother of a third illegitimate child. She told her daughter she could not stay at home, that she would not take care of her children. She asked her to leave with her two children. Did she do right in this matter? Will you remember her in your prayers?

While teaching the children in a regular class in religious education at the school I taught them about the abundant life, using the verse, "While we were yet sinners Christ died for us," Rom. 5:8. I asked, "Are we all sinners?" Answers, "Yes, No." I asked, "Who is perfect?"expecting them to answer, The Heavenly Father." One little boy answered, "YOU." O, that we might always show the love, mercy, and kindness of our Father.

Mrs. Alfred Habegger, Busby, Montana

FIERY TRIALS

"My grace is sufficient for thee," II Cor. 12:9.

Times of testing, temptation, sickness, and death come to all homes, congregations, and communities. Sorrow and disappointments often weigh heavily on the hearts and minds of believers. Comfort sometimes comes only in the assurance that no matter how heavy the load, God still loves, and that His grace is sufficient for all trials, that all things work together for good to them that love the Lord, to them that are called according to His purpose.

In the family of Mr. and Mrs. Charles Yellowrobe, a son named Theodore, became lame in one of his hips a year ago. He had been attending the Boarding School at Busby, going back and forth to his home on the school bus with a brother and sister. The lameness was attributed to a fall. However, it later developed that a tuberculor condition was present, and therefore the boy was placed in the Agency Hospital and a cast put on him. This cast was to be taken off in about three months. When it was removed the physician soon put on another cast. The parents go to see their son at the Agency Hospital about sixteen miles from their home as often as they can. They hope the boy can come home in spring when the weather is warmer. One day the father told me that his wife threatened to leave him, if the boy died at the hospital. While visiting the boy at the hospital at Lame Deer, the father happened to be present; he had come down on horseback. The father and son were both very appreciative of the prayer I offered for them there. Recently the father walked to church with two younger sons, one Sunday evening when the temperature on that Sunday had not risen to above twelve degrees, that night went to thirty degrees. The father had already walked to church in the forenoon. The distance is about two and a half miles.

Esther, the lovely Christian daughter of Mr. and Mrs. Robert Littlewolf, had gotten a position as helper in the hospital at Lame Deer. However, she soon got married and lived near the outstation on the Upper-Rosebud. A year or so after that she had a baby boy, and for the most part they were happy together. She attended the services at the outstation and also read Christian literature which we gave out to such who could read. They stayed with her father and mother at times, and then again with her husband's folks. One day she discovered that when she bent over that in her side there seemed to be some liquid moving about. She then had an examination by the Agency physician, who advised her to come to the hospital. The liquid was drained from her side. It was hoped that she would get well again in a few months. However, she patiently stayed in the hospital for many months. The liquid kept forming; her flesh wasted away, and she became very pale and thin. During all these days of weariness she was a very patient, uncomplaining patient, and whenever we visited her she as always pleasant and had a cheerful smile on her face. However, the distress in her father and mother and husband became very great. When it became evident that she could not get well, she was taken to her folks' home not very far from the mission station. In their desperation, even Indian medicine-men and women were called, but all to no avail. The father had long ago lost his faith in the Indian medicine-men, but the mother and her relatives urged the matter. The sick patient in her weakened condition simply lay there helpless. She passed into a coma, and then finally the end came. This sorrow, plus a trying seige of rheumatism, with plenty of financial worries greatly burdened the father. Yet he has come through this difficulty, saying that, only in this Christian life does he get comfort and strength. His wife is doing better again, also finding new comfort and hope in God's Word.

—*A. Habbegger, Busby, Montana*

STATISTICAL REPORT OF NORTHERN CHEYENNE MISSION FIELD

In the 1900 President McKinley definitely set aside the Tongue River reservation as a permanent home for the Northern Cheyenne Indians.

Total population, January 1, 1943	1,694
Births exceeding deaths in 1942	33
Increase in population since 1939	88

Busby and Upper Rosebud District

Approximate population of the district	345

Mission work begun by Rev. and Mrs. G. A. Linscheid in 1904

Served by Rev and Mrs. Alfred Habegger

Number of accessions since work was started	179
Number of living members	101
Baptized in 1942	1
Sunday School—average attendance	24
Church service—average attendance	33
Sunday evening service—average attendance	29
Total average attendance on Sunday	88
Religious education at the large Indian Boarding School each week during school year	4 classes
Sewing classes with Bible reading	25
Prayer meetings	21
Special meetings	18
Weddings—Indians and whites	12
Funerals	9
Socials	4

Two Daily Vacation Bible Schools—Busby and Upper Rosebud with Miss Anna Baerg of Lustre, Mont. assisting

Collections	$21.13
China relief	10.00
Total collections for year 1942	$31.13

Lame Deer and Muddy District

Approximate population of district	828

Mission chapel dedicated—Nov. 26, 1908

House built in—1913

Served since 1916 by Dr. and Mrs. Rodolphe Petter. Assisted now by Rev. Frank Littlewolf

Number of accessions since work was started	211
Baptized in 1942	4
Candidates for baptism	1

Regular church services, mixed Sunday School, and prayer meeting throughout the year.

Average attendance per Sunday	40
Marriages ceremonies performed	13
Funerals	2

Class for training native evangelists conducted weekly throughout entire year. Two were ordained on Nov. 29, 1942

Money in birthday bank sent to American Bible Society in New York City	$31.00
Money in collection box	59.00
Total collection for year 1942	$90.00

Collections took care of fuel, cleaning, Sunday School supplies, lights, with small balance remaining.

Hospital and camp visitations as time and strength permitted. Daily Vacation Bible School with Miss Anna Baerg of Lustre, Montana, assisting.

Special events:

On April 2, at a gathering of whites, Indians, and missionaries, Mr. Charles H. Jennings, superintendent of the reservation, presented the protrait of Dr. Petter, which he had painted, as a permanent tribute to the great work of giving the Word of God in the language of a benighted people. Talks, special music, and refreshments varied the program.

On November 29, Frank Littlewolf and Milton Whiteman were ordained to serve in the gospel ministry.

On Dec. 24 a Christmas tree service with chapel elaborately decorated with cedar and a well rendered program delighted an audience of whites, Indians, and breeds.

Birney District

Work begun by Rev. and Mrs. P. A. Kliewer in 1910.

Approximate population of the district	248

After Rev. Pankratz left in 1926, Frank Littlewolf served, going for the weekends, until Rev. and Mrs. Milton Whiteman were stationed there June 1, 1942 . . . Marie Buller resigned, and is now Mrs. Frank Miller.

Accessions since work was started	52
Candidates for baptism	1

Regular Sunday morning services are conducted.

Bible lantern slides are now being shown, with an increase in interest.

Birney is a strong heathen center. The keeper of the ceremonial "hat" has his sacred tent in the Indian village and exercises his power over all.

Ashland District

Approximate population of the district	273

Chapel dedicated—Dec. 13, 1917

House built in—1921

Since the death of Rev. Valdo Petter in May, 1935, Mrs. Valdo Petter assisted by Miss Marion Gibbs has charge of the station.

Regular Sunday morning, Sunday evening, and mid-week services are held throughout the year.

Accessions since work started	1

The Catholics have a large mission station here, having worked for over fifty years among these Cheyennes.

Ashland town is just off the reservation. It exerts mostly a baneful influence over whites and Indians . . . Every effort is made to stem the tide of evil and to bring the gospel. It has been well said, "All the darkness in the world cannot put out out one small candle light."

Mary (wife of Mr. Ben Shoulderblade) had been a pupil at the Mennonite Mission School at Darlington, Okla. at the time it burned. She was well acquainted with all the early mission workers, including Dr. and Mrs. S. S. Haury.

She has been a staunch supporter of the mission workers at Ashland and maintained her Protestant faith through her long illness and up to her death last summer. . . She deid at the Lame Deer government hospital and was buried from the Lame Deer Church.

—Mrs. Rodolph Petter

OKLAHOMA

OH, HOW THE INDIANS NEED SALVATION

The Preacher says in Ecclesiastes 10:17,18, "Happy art thou, O land, when . . . thy princes eat in due season, for strength, and not for drunkenness! By slothfulness the roof sinketh in; and through idleness of the hands the house leaketh."

In these days every one is encouraged to do his part to help win the war. The farmer is to increase production; the city family is to grow a garden. To burn anything is sabotage. Wise Solomon of old said, "He also that is slack in his work is brother to him that is a destroyer." (Proverbs 18:9) Here, I believe, lies the cause of much of our evil. Paul tells Timothy, "The love of money is the root of all evil," but it is also true that idle hands are the devil's tools.

Early this year the government agent, or the Indian Farmer as he is sometimes called, a white person, was asked to prepare some statistics for the government. He was to show the number of Indian men of this district in the armed forces, the number of men between the ages of eighteen and fifty and what they were doing in civilian life, and to list the able bodied men over fifty years of age. Out of 122 men listed between eighteen and fifty: sixty have no job and of these fifty do not care to work. Fourteen work part time but have no steady jobs. Three are in the penitentiary. Eight are unable to work because of sickness, mostly tuberculosis. Ten are in defense work and away from home and out of reach just now. Only twenty are farming. The other seven are either in school, work in a service station, or work steady on farms. Of the twenty-five men over fifty years of age, fourteen do nothing and do not want work, only six farm. Five have part time work.

From these figures we see that only a very small percentage, seventeen and two-thirds per cent are farmers, and yet by far the biggest majority of the Indians live on land of their own. About half of the men do almost nothing.

Here is a significant fact. Of the twenty-six farmers, seventeen or sixty-five and one half per cent have been church attendants, the most successful, the more regular. The two go hand in hand. A good worker takes more interest in his church; or is it that an active Christian makes a better worker? As interest in church has dropped, other interests have taken possession, and farming has also become careless.

Yes labor is a dignified and honorable thing. It also fascinates many. They can sit down beside it and look at it for hours. Neither are they afraid of it. They can lie down beside it and go to sleep. Two hundred years ago a great country pastor said, "I do not want to labor in some easy pastoral charge where I can be at ease. I want a work no one else wished to do; and which will not be done unless I do it." The Indian service. whether as missionary or in some government agency, is a great challenge to young people.

—Arthur Friesen

INDIA

MISSION CONFERENCE IN INDIA

One of the high points of the year on the mission field is the yearly conference. This is usually convened during the last quarter of the year.

All year long each works at his or her task alone. Often the winds are contrary. Usually, it means rowing against the stream. Many of the social props of the home land including church music, inspiring large congregational worship in the mother tongue, are absent as we face entrenched evil, the non-Christian world, and the devil. At times discouragement makes one see blue and think black.

But as we come together, the fires of fellowship burst forth into new warmth. The common life, faith in each other and God, the common viewpoint are again built up. Unity of spirit and purpose are again established. As conference days pass one after another, we realize how rich is our fellowship and how graciously good is our heavenly Father.

Why should it not be thus? For it is a task to which each one contributes. One brings a committee report in which three or four have shared. Others bring devotional messages. New missionaries are welcomed. Returning missionaries are most attentively listened to as they report from the homeland. One member, famous as a fudgemaker, may bring fudge. Another, with a reputation for cake-making, may bring a cake for the anniversary dinner. Those with bounteous gardens contribute vegetables and fruit. Those whom God has endowed with voices thrill the group with duets, quartets. In the old days men's quartets and choruses were famous. Of more recent years the missionary personnel has been depleted of its tenors, making mixed quartets more favored. Korba missionaries have furnished some fine mixed selections. This year to our delight one of our number brought a delightful warbling song bird whistling accompaniment to a well known sacred selection. Rev. J. R. Duerksen brought a fine series of devotional messages. Peaches from Kansas were contributed by Mrs. Ratzlaff.

Conference time is divided giving about two days to prayer and the Word of God, and about three days to so-called business. Each of the business sessions is prefaced with half to three-quarters of an hour of devotional messages. It is during these two days of devotional meetings that our hearts and minds and souls are knit together in a new warm way. We have learned that if we spend at least two days together in prayer and the Word of God, that then our so-called business sessions run so very much more smoothly!

The evenings are free from business and are given over to special features. Birthdays and wedding anniversaries are celebrated. Missionaries from America are given a special welcome. At least one evening is given over to nothing but music. Another may become a social evening. If children are present, one evening is given to them.

This year we were delighted to have the two younger Thiessen children with us,—but of late children have become scarce in our mission.

Conference organizes itself for the business end into four standing committees and a number of temporary committees. Evangelistic work, educational missionary work, medical missionary work are fostered by three standing committees. Other essential committees include budget, catering, building, placement, etc. Of late years the women of the mission have organized a "Council" which fosters special interest amongst the women missionaries. There is a conference chairman, vice-chairman, and sec.-treas. These three office bearers constitute a fourth standing committee, the executive.

Conference this year convened in Champa, September 10 to 16. Special social events, including the celebration of the fortieth wedding anniversary of Rev. and Mrs. P. W. Penner, and the twenty-fifth anniversary of Martha R. Burkhalter's coming to India. Both events were high points in recalling the grace and blessings of our Lord and Saviour during the years.

Much of the business this year centered about working out ways and means whereby work now assumed almost entirely by the missionaries may be assumed more completely by the youthful Church in India. Constitutional means were worked out to provide for the church in India to carry the essential tasks of the enterprise as Primary schools and evangelism. Some years the resolutions growing out of the agenda items ran up to forty or fifty or more in number. This year we had only sixteen!

To keep the fires of soul-winning and evangelism burning brightly the last two or more hours of conference are given over to informal reports on evangelism. Time is given to each phase of the work and to almost every missionary to report. Thus schools, and hospitals, Bible women and evangelists and their efforts at soul-winning are heard. This year we heard of baptisms in five new villages where previously there were no Christians of new churches established, of one new field pushing forth, the Mauhaid Field, as it never has before, or enlarged efforts elsewhere, of some most hopeful inquirers most everywhere, in growing numbers. One cannot sit through a session of this sort but be deeply stirred as he listens to the great work God is doing. We wish all in the homeland could listen to these sessions.

—**S. T. Moyer**

A TRIPLE PARABLE

Those who sat in the new Basna meetinghouse as it was dedicated, yesterday; made comments about the beauty and simplicity of the building with its open triple arched windows. They were very kind in not mentioning the defects such as uneven, rough plastering, asymetrical lines, crooked beams, and other points that are not as they should be for the eye of a trained builder.

Most likely there were very few who gave any thought to the hard work, planning, and praying that has gone into its construction. Nothing was said of the making of many sketches, the correspondence, and the difficulty in getting a permit for steel. Before the trusses reached the railway station ninety miles away, restrictions were put upon gasoline such as to make it very difficult to get the trusses hauled to Basna. It was no small task to get the trusses properly placed with only man power and wit to do it. Likewise, the problem of transporting the fragile asbestos concrete sheets used in the roof, was not so easily solved. Now the joy of a suitable house of worship far overshadows the difficulties involved in its construction.

The above is only an outline of some of the building factors. The second part of the parable is this that in looking over the audience of five or six hundred people one needed to remember that this group represented the fruit of many years of work, hardships, and heartaches. We saw the audience in terms of a well established congregation, where there is fellowship and nurture in Christ. To have a more complete picture one must remember the sacrifice of those who have gone before, through swollen streams, over roadless territory, who with difficulty cut a clearing in the jungle, and with greater difficulty obtained land as a nucleus for this Christian community. One needs to appreciate the hardships of touring, the heartaches occasioned by those who are untrue to their Lord and Master, the broken relations caused by family and church quarrels. These are all woof and warn of the present church.

The third part of the parable is the great love and patience of our Heavenly Father as represented in the gift of His Son, our Lord and Master. Pen can never tell the story of His works of grace in the lives of those present in worship yesterday, of His call to men, His gracious economy in making "all things work together for good" in the building of His Church. May His Church here ever stand as a light to those in the dark, and as a bulwark against the forces of evil.

—H. E. Dester, Jagdishpur, via Raipur, C. P., India

STATISTICAL SUMMARY

	America	India	China	Total
Native helpers	10	219	125	354
Organized churches	9	23	25	57
Baptized in 1941	11	433	70	514
		(in 15 months)		
Living members	670	2,393	2,300	5,363
S. Schools	12	33	35	80
S. S. Enrollment	679	1,838	1,224	3,471
Day School pupils		1,023	1,274	2,297
Main stations	9	6	3	18
Outstations	5	38	35	78
Hospitals		2	1	3
Registered treatments (many not registered)		17,720	29,846	47,566
Inpatients		2,194	1,276	2,470
Collections	$225.02	1,852.00	3,445.00	5,522.02
Lepers		569		
Sq. Miles	6,000(?)	8,000	4,500	18,500
Population	4,000	945,000	2,220,975	3,169,975
Valuation	$40,655	161,650	153,300	355,555

When someone knocks a brother,
Pass around the loving cup;
Say something good about him,
If you have to make it up.

CHINA

WHAT MESSAGE TO US FROM CHINA?

What about our mission work in China? What has become of it, and how are the Christians faring? Have you any message from them?" These and similar ones are live questions today. Some thoughts our evangelist, Brother Sun, expressed when we left China come to me as an answer to these questions.

Brother Sun speaking: "In John 17:21 Christ said that he prayed for his followers 'that they all may be one, as thou Father art in me and I in thee.' You Christians in America allowed Christ to dwell in you and became one with Him in Spirit. We see that you were not selfish to keep the good news of life in Christ to yourself. You took to heart what he says in the eighteenth verse, that each true follower of His is sent into the world and shall witness for Him. We feel that you were sent by God to bring the Word of Life to us, so now we, too, are children of God. Had you American Christians not brought us the Light in Christ, we in this part of China would still be in spiritual darkness and sin. But now we know you are one with Christ over there and we feel we too are one with Him over here—does it not follow as the day the night that you and we are one with each other in Christ? We have not seen your faces, but in spirit we have joyous fellowship with you, and this fellowship is bound together through the bond of missions. This is due to the great grace of God and your 'hot-heartedness' for Christ. Daily we thank the Lord for all of the Mennonite congregations in America. We pray much that our God may give you power and grace to continue to be a blessing to our common fellowmen."

When one catches the spirit of the Chinese Christians and the Church as a whole, one is impressed with the vigorous life and faithfulness with which the Church is so courageously facing the tremendous problems during the present struggle. One feels confident that there are great possibilities for the future growth and influence of the Church of Christ in China. It becomes a source of inspiration and joy to us to be aware of the wonder-working power of the Spirit of God in China today.

(Mr. Sun was the first fully ordained Chinese pastor on our mission field in China. He was the chairman of the Chinese Christian Conference at the time we left China. It is interesting that his given name, "Ch'ung Sheng," means "born again.")

—Wm. C. Voth

A PLEA FOR PRAYER FOR CHINA

With the gracious personality of China's Christian first lady meeting us these days over the radio and in newspapers and magazines, China is kept in the public mind. We come now asking that other Chinese, men, and women, who have learned to know Christ, may be kept in our minds and hearts. Always as missionaries go home, the Chinese friends say, "Tell the friends in America to pray for us."

Now, with all our missionaries off the field, Brother and Sister Brown, Sister Goertz and Sister Regier are evidently in Peking, according to a short wave radio message), these Chinese friends are 'on their own' in a new way. They have had the use of all the mission property (now except that which the Japanese wish to use) and the responsibility for all mission work. This fact alone will suggest some of the difficulties that our Chinese friends are facing. Problems in administration and finance is the way we talk about these matters in abstract reports, but let us look at the flesh and blood that covers these skeletal parts.

There are men and women on committees who must make decisions about the use of mission land, for instance, and there will be charges of favoritism. All will have to be busy with the work of making a living, since mission support has been cut off since December, 1941. Even this will present new angles, because the teaching members of the mission, for instance, if they take work under Japanese auspices, and it may be hard not to, in occupied China, will undoubtedy be subject to pressure to engage in non-Christian practices.

We thank God that among the leaders of our Christian family in China there are many who will see things straight, but we realize too that we will have to continue to pray that they may have the mind of Christ in making all their plans and decisions.

For the Christians in the ranks, the ones who hold no special office, but who are part of the body of Christ, the Church, we need to pray that they may keep to Christian practices that will enlarge and deepen their spiritual lives, that is: daily family and individual worship, regular church attendance, carrying Bible and hynmbook openly, Sabbath observance (this is hard—because the need to work is so ever-present with them), and a continual witness to their non-Christian neighbors as to the sufficiency of their Christ. We must pray too that they may have a new vision of their own brothers and sisters, those who do not yet know the Christ as Saviour. We are grateful as we realize that the work of adding to the number of those who join the followship of the church goes on. In the first six months after the missionaries in China were interned, seventy people were added to our church. As Sister Goertz wrote, "Those who come now are pure gold, none have an ulterior motive." However, as we think of the numbers of people in China, we realize how greatly the work of spreading the gospel must increase.

For the present, we cannot send funds to China, but friends, do not let us fall into the way of thinking our work there is therefore ended. God has not left Himself without a witness. We are committed to continue to pray for those whom we all have introduced to the Saviour that they with us, may grow in grace, and in the knowledge of the Lord Jesus Christ, so that they may stand firm in this time of testing.

—Wilhelmina Kuyf

PUNCTUALITY

Napoleon once invited his marshals to dine with him, but as they did not arrive at the moment appointed, he began to eat withou them. They came in in just as he was rising from the table. "Gentlemen," said he, "it is now past dinner, and we will immediately proceed to business."

Sponsored by
the Young People's
Union of the
General Conference
EDITOR
R. Weinbrenner
North Newton,
Kansas

Mennonite Youth

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TODAY

Upon the threshold of "today" I stand—
It before me, fresh from God's own hand.
Without a blemish—mine, for good or ill.
But, if I trust to self, to my weak will,
To keep it spotless, I shall surely fail;
Thy strength and guidance can alone avail.
So now my heart goes out in earnest plea,
That, for today, Thou wilt abide with me.
Life's yesterdays forevermore have passed
Beyond my reach; and now, O Lord, Thou hast
Them in thy keeping. Let Thy righteousness
Hide the dark stains they bear. Help me to press
On toward the mark. Humbly, dear Lord, I pray,
I may surrender all I am to Thee,
And that Thy presence may abide with me.
For, so abiding, doubt and strife must cease
With Thee to lead me on, the perfect peace
That passeth understanding I shall know;
Alike through calm and gale I needs must go
My way content. Then, on that morrow fair
Which brings deliverance, grant Thou my prayer—
That immortality my part may be;
So shall I evermore abide with Thee.

—J. H. in *More Heart Throbs.*

The Bible in a Famous Laboratory

Dr. George Washington Carver, famous negro scientist who died recently, had been honored with offers from Henry Ford and the late Thomas A. Edison. He had seen his discoveries grow into million-dollar businesses, and shortly before his death he declared that he believed the Bible was just as important to his work as his laboratory.

Dr. Carver—whose parents were carried off by slave raiders—had a strange desire for education. When he had learned all the one-room school had to offer, he earned his way through high school by doing "white folks' washing." He was accepted by the University of Iowa, only to be rejected upon his arrival because he was a negro. Undaunted, he opened a laundry and earned enough to go to Simpson College. From there he went on to study agriculture at Iowa State College. Upon graduation, he was offered a place on the faculty.

Carver's research has revolutionized life for Southern negro farmers. They will receive $70,000,000 as a result of his experiments. Even going to the extent of becoming an expert dietitian and cook, Dr. Carver practically wiped out pellagra in Macon County, by preaching kitchen gardens and showing how to prepare and preserve vegetables.

One of his favorite verses, *Proverbs 3:6,* he called his "light" passage: "In all thy ways, acknowledge Him and He shall direct thy paths." The other was his "*power*" passage: *Philippians 4:13,* "I can do all things through Christ which strengtheneth me."

"Non-Resistants" or "Peacemakers"?

Jesus, who said, "Resist not him that is evil" also said, "Blessed are the peacemakers." Matt. 5:9, 39, R.V.) We have held to the name "nonresistant" as scriptural. Pacifists claim that "peacemaker" is also in the Bible, and that it says more nearly what Jesus meant. The first is a negative statement; the latter positive. We wish to show that the one is incomplete without the other. Both are important.

A Christian should be *against* sin and *for* that which is good. These are the two sides of the same purpose. Rom. 12:21 insists on the importance of both. "*Be not overcome of evil, but overcome evil with good.* To withdraw from war is negative; to live and preach the whole gospel is a positive way of making war impossible. To be against evil is not necessarily being for good. Herein lies our danger.

We, Mennonites, remain negative when we merely withdraw from evil. We have a command, *"overcome evil with good."* Our relief work, our C.P.S. camps, our foreign and home mission work, our hospital work, our church schools, and our church work are positive efforts each should support.

Some pacifists emphasize a "peacemaking" not based on Christian conviction, while some of us emphasize our "anti-war" attitude without sacrificing in a "pro-peace" way. Some try to "do" without "being." A number of us "are" possessors of the Waw of Peace. Shall we prove it by "doing"?

—By Walter H. Dyck

PROGRAM FOR STANDARDS OF MENNONITE YOUNG PEOPLE'S SOCIETIES

Score *P.	**O.S.	
		WORSHIP
10		At least one half of the members observing the *Quiet Hour.*
5		An average attendance of at least 50 per cent of the members at the regular meetings.
5		Every member of the Society attending worship service of the church once per Sunday unless unavoidably detained.
		INSTRUCTION
3		A missionary program once every three months.
3		A peace program once every three months.
5		Subjects of study should include the following—Bible, Devotional training, Church History, Missions, Evangelism, Stewardship, Choice of a life work, Christian Citizenship, World Peace, Methods of Young People's work, Mennonite Principles, organization and enterprises of our Gerenal Conference.
3		Every member taking part in the meetings at least once in three months, aside from singing.
		ORGANIZATION
5		Written enrollment of every member of the Society.
5		Organization in every Society having a President, Vice-President, Secretary, Treasurer and at least the following committees:—Program, Look Out, Missionary and Social.
		SERVICE
5		A publicty department that keeps up a vital and immediate contact with the Editor of the Mennonite" Young People's page, informing him of interesting activities or problems of the Society.
8		A contribution to the work of the Young People's Committee of the General Conference once in six months.
5		New Members won for the church, Young People's Society and the Sunday School.
5		A definite piece of service for the church, pastor, or the community each month.
5		At least 50 per cent of the members tithing their incomes.
5		Programs for shut-ins.
10		A definite contribution to missions.
		FELLOWSHIP
5		At least one social gathering held each year under the direction of the Society to foster wholesome and uplifting social life.
5		Co-operation with other young people of our denomination.
5		Attendance at conventions and Retreats.
3		Co-operation with the inter-denominational and inter-National C. E. Movements.
100		

* Perfect; ** Our Score

THE WORKERS CREED

I will start anew this morning with a higher, fairer creed;
I will cease to stand complaining of my ruthless neighbor's greed.
I will cease to sit repining while my duty's call is clear:
I will waste no moment whining, and my heart shall know no fear.
I will look sometimes about me for the things that merit praise;
I will search for hidden beauties that elude the gambler's gaze.
I will try to find contentment in the paths that I must tread;
I will cease to have resentment when another moves ahead.
I will not be swayed by envy when rival's strength is shown;
I will not deny his merit, but I'll strive to prove my own.
I will try to see the beauty spread befor me, rain or shine;
I will cease to preach your duty, and be more concerned with mine.

—*Anonymous (from Sunday School Digest)*

COMMENDING THE F.B.I.

One of the delicate tasks of government, especially in wartime, is that of inquiring into the reliability and patriotism of a large number of people within our country, both citizens and aliens. Unless the necessary investigations are conducted carefully, injustices may be done and resentment created against the intrusion of the government upon private lives and personal relations of citizens.

Considering these difficulties of the task, we become very grateful to the Federal Bureau of Investigation for the intelligence, courtesy and insight of its staff. Without making any careful study, we have become impressed by the large number of entirely voluntary commendations which have come to our attention from those to whom agents of the Bureau have come for information about people under consideration for assignment to important federal positions, about aliens in our midst, conscientious objectors and others. Out of a considerable number of experiences the consistent testimony is that of appreciation for the high calibre of the men involved in a delicate task. Our congratulations to the Federal Bureau of Investigation!

—Federal Council Bulletin

IN HIS SANCTUARY

Come to the Sanctuary of God's peace—
Out from the world with all its ills,
Into the presence of Christ our Lord,
Who all our troubles stills.

The battles in the world rage fierce,
And hearts of men do fail for fear;
But here—near to the heart of God,
We are sheltered as His children dear.

—D.A.K.

"A WORLD VISION CONFERENCE"

Held February 21-28, 1943. After an inspiring missionary address at this conference, a negro lady, in front of me and my companion, turned to the lady next to her and asked her in a most cordial tone of voice, "Are you a missionary?" The lady replied in the negative and a somewhat slighting air.

Standing right behind her as she put on her wraps, I helping her, said, "**We too** are missionaries (my companion and I)." Her face just beamed with appreciation. She grasped our hands and said, "Oh, how very glad I am to meet you. In what country?"

We told her, "China."

She then wanted to know if we knew a certain missionary there. Naming her she said, "I am supporting her, She **represents me,** since I cannot go. **I can be there with my prayers and my money by sending her anl supporting her.". . .** She had caught the real meaning of the Great Commission: Work locally, the state, the country, the uttermost part of the world. . . .

And,—what grace, what a privilege for a white person to be deemed worthy to be the missionary of a negro couple. (I saw her later with her husband.)

She told us she would like to have our names also, "you see I would like to help you too."

This conference was deeply touching and inspiring to me. It meant for me to re-consecrate myself to my missionary call. It gave me a new and wider missionary vision. The desire born in my heart was strengthened that our churches, too, as a unit would sponsor a missionary conference. This conference here in New York was sponsored by one church alone it seemed, the Calvary Baptist Church. The conference lasted a whole week, including two Sundays, meeting three times daily for seven days. The large auditorium with gallery was filled to capacity three times daily. One session lasted over three hours, and only missionaries spoke. **Praise the Lord, the spirit of missions is not dead!**

Wherever there is a live church, there is a living passion for Christ and for His commission: **"Go ye, Tell ye, Teach ye, Heal ye, Baptise ye!"** The burden of every address was that the challenge to work "in fields ripe unto harvest" is greater than ever before. In Christ's service.

—**Aganetha Fast,** 235 East 49th Street, New York City, New York.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

Published every Tuesday, except the weeks of **July Fourth and Christmas,** by the Board of Publication of the General Conference.

Business Office, Mennonite Publication Office, Newton, Kan.
Editor ...... Reynold Weinbrenner, North Newton, Kansas
Subscription in advance, $1.50 .... Foreign, $2.00

Address all contributions and communications for this paper, and exchanges, to THE MENNONITE, North Newton, Kansas.

Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS.

HOME MISSIONS

A. J. Neuenschwander, Secretary

HOME MISSION BOARD MEETING

About 9 a.m. on Tuesday morning, Feb. 23, five members of the Home Mission Board gathered in the First Mennonite Church, Chicago, Ill., for our annual meeting. Rev. David Toews, veteren member of the board, could not be present. We were thankful however, to have the assurance that he was well enough to be taken from the hospital in Saskatoon to his own home in Rosthern. All the members present joined in prayer giving thanks to God for blessings of the past and interceding for our other member and asking the Lord for guidance in our deliberations.

As the different Home Missions fields were studied and reports read, we were greatly encouraged to find numerical and spiritual growth could be reported in almost every instance. That our mission churches are becoming stronger and the members more willing to give for the work of the Lord was evidenced in the fact that almost every station at one time or another during the past year assumed a greater proportion of their pastor's support. In some instances the increase was not very large, but it showed the spirit and willingness of the members. We hope and trust that assuming this added responsibility will result in corresponding growth and strength of the church.

Far be it for the board to hold one station up above another. Worthy of mention, however, are the improvements made by the Mennonite Bible Mission, 4221 South Rockwell St., Chicago. Before Christmas a movement was started to purchase new pews. Anyone buying pews knows how much they cost. Gifts came and friends subscribed for this cause. The chapel was painted. Then the old floor looked so bad, and again the decision was made to get a new floor covering. Again members and friends contributed liberally of their gifts and tithes. The pews arrived a week before they were expected, and members of the board saw the new addition to their chapel. At the dedication, February 28, the gifts were sufficient to cover everything. Praise the Lord for such devotion and cooperation.

It is also worthy of report to say that Grace Mennonite Church, Albany, Oregon, Rev. P. A. Kliewer, pastor, decided to assume all financial responsibilities and thus become independent. Our prayer is that the Lord might abundantly reward them for their faith and courage and increase their numbers rapidly.

Colonization and Visitation Work

At the last General Conference, held in Souderton, Pa., 1941, the matter of the colonization work was laid in the lap of the Home Mission Board. For a whole year we labored to find a committee that was willing to assume this task on a volunteer basis. We could not find anyone able and willing to assume the leadership of this work.

At this board meeting we decided to engage someone for full time to undertake this difficult task. As though the assignment were not big enough in itself, the board added to this task the one of visitation of our General Conference young men in the C.P.S. camps.

In looking around for a man interested in, and acquainted with the matter and problems of colonization, and who were also interested in our C.P.S. campees, we found Rev. William H. Stauffer, Sugarcreek, Ohio. We as a board commend him to your prayers and intercession, that he might be abundantly used of the Lord to help our rural people to remain on the soil and thus best conserve and carry on our Mennonite heritage.

Rev. Stauffer is to visit the various camps under the direction of the M.C.C., and as he travels he is to visit the different district conferences in their annual conference sessions. We trust he will be accorded some time on the program to present his work.

In order that everyone might have an idea of his tasks, we herewith present a five point program for Rev. Stauffer's activities:

1. Outline and plan colonization work program to conserve our people for the cause of Christ and the Church, and the soil.
2. Contact churches and conferences and present plans and enlist aid in this cause.
3. Visit our C.P.S. camps where our General Conference young men are stationed. Minister to them in things spiritual in groups and also by individual contact and conference. This to hold for such groups in detached service.
4. Contact such young men in the C.P.S. camps who are definitely interested in making their future homes on the farm.
5. Contact such sources that can give aid in colonization work, as the government, national and state, agricultural experiment stations, and other sources that can aid in this work.

Our Canadian Work

The board was deeply impressed with the willingness and eagerness of the Canadian churches that borrowed money to erect or renovate their churches to pay it back. Our Canadian treasurer, Rev. David Toews, feels the improvement in crops immediately in larger contributions. Read the German reports if possible and see how often they report new additions of converts to Christ.

The itinerant work, the looking after the scattered groups and families, is indeed a large but also a worthwhile task. The girls' homes continue to fill a real need, although some girls now find employment in factories as well as in homes.

We praise the Lord for your continued faithful support of our work.

—*A. J. Neuenschwander*

WE BOW IN SILENCE

To a God of Mercy: 'Tis past midnight and we cannot sleep—These reports: Missing in Action—They leave us with such a heavy feeling—Yes, they were in our Sunday school—some of them—Did we teach them the Truth—Did they know the way of salvation—Did they know the danger of taking the sword—as Jesus taught it—Yes, there are several hundred of them—former scholars—now in a life and death struggle—Did we make it clear?

We shall write letters of sympathy; we shall express our sympathy in person where we can, but what shall we say? These days are days of searching, of searching past lives, rethinking past sermons and Sunday school lessons. We have had the opportunity of teaching and preaching between two wars, twenty years of this privilege, with four hundred years of background of faithful witnesses.

What is our duty today? We shall try in various ways to help where we can. First of all, by prayer; every Wedneday is prayer night in church. We pray for loved ones who are away from home. We write to the boys. As a pastor I write about spiritual problems, not about the weather. I send them copies of songs, such as Rock of Ages, and appropriate scripture verses. Those at home we try to prepare for those things that may happen. We try to strengthen them spiritually to be able to stand and to be able to help others who need comfort. Can you help us with your prayers?

—John T. and Catherine Neufeld, Mennonite Bible Mission, 4221 South Rockwell St., Chicago, Ill.

DEDICATION SERVICE

At The Mennonite Bible Mission, Chicago

We give thanks to God for His goodness to us in making it possible for us to have new pews in our meetinghouse. On Sunday morning, February 28, we dedicated these pews.

The people of the church gathered in a side room before entering the newly decorated chapel. We all marched in together and remained standing for the dedication. They sang, "Fling Wide the Gates" led by Walter Dick. Scripture reading followed from Psalm 43 and Psalm 122. The dedicatory prayer was offered by our pastor, Brother Neufeld, followed by the Lord's Prayer by the congregation.

The scripture text for the sermon was, "My House shall be called The House of Prayer." The sermon was centered around the word "Pews" in order to make it more emphatic to the children. The new pews shall be a place of

Prayer and Praise
Education in God's Word (Christian Education)
Worship
Salvation and Sanctification

Prayer was again made unto God with thanksgiving for opening the way that we might have these pews and the redecorated Chapel, and that many might find their way into the church and find salvation and help in time of need.

The Junior Choir sang several numbers. The pews were bought and paid for by the people of the church, and on the day of dedication the amount of cash received was already more than the cost, thus establishing for our church the credit that is generally enjoyed by people who believe in paying their bills. The new pews were delivered one week ahead of the promised time showing that God had opened the way in a time when orders are for the most part delayed weeks and months. To God be the honor and praise.

—Grace Bant, Corr.

CALVARY MENNONITE CHURCH
Mechanic Grove, Pennsylvania

It is our purpose to carry out the command of our Lord, to present Christ to the unsaved, minister the Word for the building up of the saints, and to visit the sick and needy.

During the past months the usual church activities were carried on with few exceptions, the Lord enabling us. On the whole, attendance is fair, but we long and pray that the Lord will visit us with a genuine revival and time of refreshing from above. There is here, as in many places, a lack of zeal by some, indifference, and neglect of the opportunities offered by the church. Present conditions, war, rationing, cause some problems; however, when zeal and desire are manifest a way to attend services is found. May I give an object lesson to inspire prayer for the furtherance of the cause of Christ.

Some years ago, on a Sunday morning a family, strangers, attended Sunday school and church services, manifesting interest in various ways. A few days prior to attending their oldest son died suddenly; as a result they were now desirous to heed the claims of Christ. For a long time their faces could be seen regularly, to the extent that the mother desired to unite with the church. In due time, however, interest began to wane until it became extinct. Through the years, the pastor has visited frequently always being received with consideration, but the results were disappointing. A recent visit reveals the following: the father is now engaged in defense work, working on Sunday, stating; "then I make the most money." The mother has no way to come and furthermore said, "What will you do if the children don't want to come." The pastor answered, "Take them to the services like we do ours.'' We pray that the Lord will once more put a desire in their heart and really live for the Lord before their children.

We praise the Lord for His continued blessings to us in service for Him. We hope and pray that in all our efforts for Him mutual helpfulness may result and the Lord Jesus Christ may be exalted.

—*Sylvan Lehman*

MENNONITE MEMORIAL MISSION
Altoona, Pa.

We greet you all in the spirit of Psalm 36:10—"O continue thy lovingkindness unto them that know Thee; and thy righteousness to the upright in heart."

The past few months have been very busy ones for us. As is always the case when one changes from one field of labor to another, we have had to reestablish ourselves, get acquainted with the people of the church and the new neighborhood and the work. We have experienced many things in a few brief months and have had numerous occasions to compare and contrast the new field with other fields in which we were permitted to labor.

During the latter part of February the mission carried out a plan of visitation evangelism. The following were our objectives. 1. To secure decisions for Christ. 2. To interest folk to make decisions to transfer their membership if that membership was in a church outside of the city. 3. If not active anywhere but interested in the fellowship of the mission to make a decision. 4. To become reinstated as active members if not on the active membership list.

Although we are not able to give a complete report at this time, we do feel grateful to God for what He has accomplished thus far. Several made the decision to accept Christ as their personal Saviour. We hope that they will present themselves for instruction and baptism. Sunday evening March 14, eight were received into the fellowship of the mission. Six were taken in by transfer of church letter and two by reinstatement upon their reaffirmation of faith in Christ as their personal Saviour. The Lord has answered prayer.

We wish to acknowledge the interest which so many of you have manifested and also the receipt of contributions and gifts for the work, for which we all want to express our heart-felt gratitude to the Lord and to you. We would be happy indeed to have the Mennonite Memorial Mission and ourselves on your prayer list. Pray that the Lord Jesus Christ may be uplifted in all our work here, that the will of our Heavenly Father may be done, and that many may find Christ as their Saviour.
—Rev. and Mrs. Delbert E. Welty, 2204 11th Ave., Altoona, Pa.

HERBERT MENNONITE CHURCH
Herbert, Saskatchewan

The membership of the Herbert Mennonite Church, about three hundred, is scattered over a large area, necessitating services at several points. The field being large and the laborers few it has not been possible to visit the seven points regularly. The gasoline and tire situations are rendering the task increasingly difficult. Especially so as we ministers have not our own cars.

The church in Herbert is served every Sunday morning and every second Sunday evening. In Morse, about nine miles distant, we have services every second Sunday evening. Three points, twenty and twenty-five miles from Herbert are served once a month when the weather and road conditions permit.

Another point, about fifteen miles away, has not had a service for an entire year except for a young people's Bible study group which has progressed very favourably. Also during the summer months a young lady conducted a Sunday school with the children, some of whom walked six miles to attend.

The Gouldtown point has been served faithfully by Rev. John Wiens, resident farmer minister. He, however, is now planning to leave.

From Herbert, Rev. I. H. Wiens and the undersigned have served the five stations mentioned above as well as possible. The writer, the only one in full-time service for the Herbert district, has been on the sicklist for a few weeks and is just getting back to work.

The aged and sick occupy a large part of our ministry in Herbert. My wife and I have shared many blessings in visiting these shut-ins. They greatly appreciate the scripture portions and prayer as well as the songs we often sing for them.

As several families have moved away, our Sunday school has suffered considerably. However, there are still about seventy-five left. May they be won for the Kingdom of God. We also hope and pray that the efforts now being made may bring increasing numbers and greater efficiency in our teaching staff.

One evenin a week we have a young people's meeting. This has not been as successful as we had hoped. If any readers can offer suggestions for winning and holding young people, these would certainly be appreciated by the undersigned.

However, the church choir has been on the increase lately. We now have twenty young people with heart and voice for the cause of song.

May it please God to give us the Spirit of prayer, perseverance, and intercession that every phase of the work might prove successful to the glory of God, to the salvation of souls, and thereby to the furthering of His Kingdom.

—**I. A. Derksen**

MEETINGS FOR SCRIPTURE STUDIES

Our Mennonite churches in Manitoba are mostly country churches. In winter the work on the farm is not as urgent as in the short Canadian summer. Therefore we arrange prolonged meetings in our churches during the winter for scripture studies and for revival.

We have also had such services in our old country, and generally it has meant days of devotion and consecration.

Here in our new country we arrange these meetings at different places every time for two days in each place, namely, on Saturdays and Sundays.

The church which is to hold such Bible study meetings invites some ministers of the neighboring churches. One of the ministers introduces the Scripture which is chosen for discussion and calls then for supplementary deliverances from the other ministers or even from the midst of the congregation. That gives the audience the opportunity to ask questions, some one to answer these questions, to deliver testimonies, and in the whole to gain blessings from the meetings.

These meetings are crowded; our people like them. It shows courage when people come to these meetings even in subzero weather; men and women come and are eager not to miss any of the meetings.

The parts of the scripture which are studied are mostly from the New Testament: the Sermon of the Mount; chapters 10,13,24,25 of the Gospel of Matthew, chapters 3,10,14-17 of the Gospel of St. John, some chapters of the Acts; chapters 2,3, of the Revelation and the Epistles almost entirely.

We believe in the importance of these services for our churches. Many souls in this way are enlightened, strengthened, comforted, and guided.

When I parted from one of our meetings a brother shook my hand and looked at me with a firm promise to consecrate his life to our Saviour, to trust the Lord, and to obey Him more closely. That is the purpose of these meetings.

—**J. H. Enns, Winnipeg, Canada**

FIRST MENNONITE CHURCH

Hutchinson, Kansas

It is always a pleasure for mission workers to report items of interest for the "Mission Number" of *The Mennonite.* The work in Hutchinson is progressing most encouragingly. We are living in an age of change, and this has been most noticeable in our work here. Some of our members have found it necessary to move to other localities because of their work. We miss their "labor of love" in our church. Then we are finding many new families moving into our city, due to the increased opportunities for employment, and many of these are fine church workers. At present there are about two hundred prospects, including children, besides our members who are attending our services at various times. Most of these have a Mennonite background. Some are regular in attendance, and quite a number have already expressed their desire to join this church fellowship. We like to call it a fellowship because we have about twelve denominations represented in our present membership.

Contributions in our church during 1942 have been the best in our history, and this is a sign that many of our people are learning the privileges of stewardship. Every conference treasury receives an offering from our church. We are trying hard to keep up our quota for C.P.S. Camps and help support our colleges besides sharing in our other conference activities.

The Working Girls' Fellowship is again meeting in our church on Thursday afternoon and evening each week. At this writing there are about thirty-five Mennonite girls working in our city. The attendance at these meetings is very good. The girls meet for a time of fellowship in the afternoon, have their supper in the church basement, and then have a devotional hour in the evening. The church has become a haven of rest for these girls and is very much appreciated by them. It is also a great opportunity for the Church to make new contacts and to serve.

This Church is making plans for pre-Easter evangelistic services to be held April 4-11. Dr. A. C. Schultz, Professor of Bible at Bluffton College, will be the guest speaker this year. Evangelistic meetings have been a great help to our church in past years and we eagerly look forward to great blessings again this year.

Passion week services will be conducted by the pastor during which time we will also have the communion service, a city-wide three-hour service on Good Friday, and closing the week with special Easter services, consisting of a sunrise service conducted by the young people, Easter worship service, and a cantata by the choir in the evening.

Plans are now being made for our annual daily vacation Bible school to be held in June. Our church cooperates with the Brethren and Presbyterian churches in our neighborhood. Last year we had an attendance of 102 pupils. The school was conducted in cooperation with twenty teachers and workers. For the second consecutive year the Mennonites have had the largest number of pupils attending. We are looking forward to even greater opportunities in this field this year due to the many more children who have moved into our city.

We deeply appreciate the interest and help of our mission friends and our constant prayer is that you may be "steadfast, unmovable, always abounding in the work of the Lord for as much as you know your labor is not in vain in the Lord."

—*C. H. and Mrs. Dirks*

WHAT HATH GOD WROUGHT?

When one attempts to write something that will be of interest to others who, perhaps, never were at Smith Corner or never will be, it often turns out to be quite a task. However, after prayerfully considering it, I felt that a brief report of the growth and development of the work here over a number of years might be enlightening and interesting. Having worked out the report sometime ago for my own satisfaction I am herewith sending it to you. It gives the membership, attendance, offerings, and gains for the past eight years.

Year	*Membership*	*Gains*	*Aver. Attend.*	*Annual Offer.*
1935	32	23	48	$93.75
1936	55	2	49	200.00
1937	62	5	46	245.00
1938	65	3	49	252.00
1939	59*	1	51	256.00
1940	71	12	53	418.94
1941	77	6	59	416.68
1942	69**	0	52	883.00

*Lost Seven
**Lost Eight

One thing I should like to report is that here in Smith Corner we are learning anew, as perhaps others are, that adversity serves to unite us into a closer spiritual life; it also teaches us the greatness of God.

During the past year some of our boys have been scattered over the world in such a way that we never even would have dreamed could happen. One is in the South Pacific and others are scattered where we do not know.

The prayer burden for these does not fall upon one family but upon many, thus bringing us united to God in prayer for them. Our prayer is that the teachings received here in our little church may go with them wherever fate may take them, and that one day they may come back to us with a greater respect and appreciation for the church and the things of God.

Last year at the Easter season one of our young men came back into communion and we were glad. It seemed that thereafter life took on a different meaning for him. Later in the year he was called into service. He went as a non-combatant, and today he is writing to me such wonderful letters telling of his love for the Bible and the things of God, and how he is striving in the camp to *live for Him Who died that he might live.*

I am glad for this and it proves what I have often said—that only in eternity will we know what a little mission church has done toward the salvation of souls.

This brother writes that he tries to the best of his ability to explain to others the meaning of the Bible. May God bless his efforts. We are looking forward to the time when he and others will come back and be a power and a pillar in the Church of Christ.

—*John S. Raugh*

« « JOTTINGS » »

—**Brother Lester Hostetler,** who has given up his work on the Bethel College faculty, was installed as pastor of the Bethel College Mennonite Church on Sunday afternoon, March 21. A. E. Kreider delivered the sermon.

—**Brother J. H. Langenwalter,** who had come to Kansas for a meeting of the Board of Education, preached at both the Bethel College Mennonite Church and the First Mennonite Church, Newton, on Sunday morning, March 21. Since the college church has its Sunday school after the church services this was possible.

—**The Board of Education** of the General Conference convened in the "faculty room" of the new Memorial Hall on the Bethel campus, March 18-20. E. G. Kaufman is chairman. Lester Hostetler is secretary, and A. S. Rosenberger is treasurer. The three other members are: J. H. Langenwalter, J. D. Unruh, and Erland Waltner. All were present except Brother Waltner. A number of times during their deliberations the Board of Education asked other boards of our conference to sit in with them. Brother L. L. Ramseyer also attended the session.

—**Inman Mennonite Church, Inman, Kansas:** Wilhelmina Kuyf visited us. The Senior Sewing Circle did some mending for the boys at the Weeping Water C.P.S. camp recently. This was greatly appreciated. We have sent off clothes for relief in Europe, and we also send some to Wichita, Kansas, for use among the needy there.

—**Kirby Page** spoke to an audience of approximately 1,800 people in the Memorial Hall, North Newton, Kansas, on March 19. The offering which amounted to $512.88 was to be divided equally between the Friends Service Committee, under whose auspices Mr. Page is traveling, and the M.C.C.

—**Brother Arnold J. Regier** in a recent church bulletin mentions a letter that he had received from E. J. Bohn, Secretary of the Peace Committee of our General Conference. Parts of the letter are brought to the attention of the reader. This is an example of how pastors can use the church

FREE SAMPLE COPY

The **Junior Messenger** is a weekly paper written for children of the junior age group. It is issued by the Publication Board of the General Conference. If you would like to have a free sample copy sent to you or to one of your friends, then put the proper name and address in the blanks below, clip on the broken line, and mail to the **Mennonite Publication Office, Newton, Kansas.**

Please, send a free sample copy of the **Junior Messenger** to:

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State:________________________

bulletin for bringing vital facts of conference work to the church members.

—**The Bethel College Summer School Bulletin** is out. You can secure a copy from A. J. Regier, Director of Summer Session and Teacher Placement Bureau, North Newton, Kansas. The first term is from May 20 to June 25. The second term begins June 28 and ends July 30. The accelerated program enables a student to earn sixteen quarter hours of credit during the summer quarter. This compares well with the amount of credit which can be earned by a student during any one quarter during the regular session.

—**Bluffton College** commencement activities will begin May 22 and end on Monday, May 24. No great deviation from the program of last year is being planned. The annual Booster Banquet is to be held on the evening of April 2 in the high school gymnasium with Lt. Gov. Paul Herbert as speaker. The Bible lecturer next November will be Dr. Rufus Bowman, president of Bethany Biblical Seminary, Chicago. The Junior Class presented the play, "Prexy and Son," written by Fred Eastman, on March 30. The college did not change time when the state did on February 21. All college activities run on Eastern War time.

—Bulletin, **Second Mennonite Church, Philadelphia, Pa.,** "From the start a large group stayed for these 'hymn-sings,' for they seem to have a function and a flavor which supplement admirably the more formal preaching service. Directly after the benediction our organist started off with a well-loved old time gospel hymn, which put the gathering group into good humor, for some never do get their fill of hymn-singing in any preaching service."

—Bulletin, **Bethel Mennonite Church, Mountain Lake, Minnesota:** Brother Willard Claassen, pastor of the Salem Mennonite Church, Freeman, South Dakota, represented the Northern District Conference's interests of Peace and Christian Education in a recent Sunday morning message. The needs of the Church Building Fund are almost supplied now. The pastor has introduced into the bulletin an interesting series of biographical sketches of our conference leaders. Introducing Brother C. E. Krehbiel he writes, "He was educated in the Halstead Preparatory School, Halstead, Kansas; in Kansas State Normal, Emporia, Kansas; in the Presbyterian Theological Seminary, Bloomfield, N. J.; and in the University of Berlin in Germany. He has served for many years as editor of the **Christlicher Bundesbote,** our official German Conference paper. He served as Secretary of the General Conference many years before he was elected its President." The bulletin also says, "We suggest that families of the church who have boys in the service send to them our weekly church bulletins. Most of the boys will be interested in them. The church sends all absentee members a bi-monthly **Messenger** now, but this does not take the place of the bulletins."

—**"Wings Over Jordan" Choral Ensemble to appear at Bethel College:** "As an expression of appreciation to kind friends who have made generous contributions to Bethel College during this school year we have made arrangements with the nationally known Wings Over Jordan Choral Ensemble for an evening's entertainment early in May. The exact date will be announced later. This Booster Concert will substitute for the twelfth annual Booster Banquet."

—Bulletin, **Menno Mennonite Church, Lind, Washington** "Your pastor (Edmund Miller) has been invited to the C.P.S. Camp in Belton, Montana, . . . to preach the dedication sermon for the new chapel and to give some other messages to the boys. The service next Sunday will be conducted by the high school, Junior high, and Junior-Intermediate groups." "If the church building fund contained $10,000 in these bonds (civilian), the interest alone would amount to $250.00 yearly. This would add up to a tidy sum by the time the building could begin."

—Bulletin, **Walton Mennonite Church, Walton, Kansas:** "Would someone volunteer to take it upon him or herself to see that someone of our church writes to all of the boys (in service) each week and enclose the church bulletin in each letter?"

—**Frank Manning,** recently came from Detroit to Berne to speak at a missionary meeting at the latter place. Brother Manning is a Mennonite missionary serving under the African Inland Mission. The Mannings plan to embark soon for Africa. They plan to leave the children here. **P. A. Penner** spoke to the Berne Mennonite Church in the morning.

—**A. C. Schultz, Bible teacher at Bluffton College,** will conduct pre-Easter services for the First Mennonite Church, Hutchinson, Kansas, from April 4 to 11.

—**First Mennonite Church, Aberdeen, Idaho:** "Brother Philip Wedel held evangelistic services at Newport and Deer Park, Washington. D. B. Unruh is pastor at Newport. Brother Wedel is to hold a series of meetings in the Downey, Idaho, C.P.S. camp. Ora Keyser is the director, and the camp has about 145 campees. A truckload of potatoes was given to this camp in February. We installed our new pews this week. The order had been placed over a year ago. The Garnett Church Furniture Company of Garnett, Kansas, manufactured them. The grave question confronting the churches of the Pacific Conference Churches is: "Can we have a conference or not?" —Corr.

Pay as little attention to discouragement as possible. Plough ahead as a steamer does, rough or smooth. To carry your cargo and make your port is the point. —M. D. Babcock

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MENNONITE PUBLICATION OFFICE,
Newton, Kansas

North Newton
Kansas

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVIII NORTH NEWTON, KANSAS, APRIL 6, 1943 NUMBER 14

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized January 22, 1919.

A Mind That Found Itself

A Mind That Found Itself is the name of a book by Clifford W. Beers who once lost his mind and then found it again. It is "The true story of a Man Who Came Back—after wandering two years in the wilderness of unreason." It is a remarkable book in face of the fact that many lost minds are never found again. It is a very remarkable book because it holds forth the hope that many lost minds can be found again. It is a classic. It lies at the bottom of the mental hygiene movement.

Clifford Beers has put on the printed page the thoughts that turmoiled in his mind when it was not in its rightful state. He tells of how he felt towards the "insane asylum" in which he was kept—what is a "mental hospital" today was an "insane asylum" in the early 1900's. In conclusion he hammers in the fact that "what the insane most need is a *friend!*"

This book should be of great interest to us not only because of the light that it throws upon the recovery of lost minds, but it should also attract us because it presents many of the problems and the opportunities which lie before our C. P. S. "boys" who are engaged in mental hospital service.

This book is an encouragement to the "peacemakers." The world says that you can't deal with those who are "insane," "wild," "irresponsible." The greater the violence that you use against such, the better you will be able to overcome them. So assert the worldly-wise. But Christ did not cast out devils in such a manner. Neither does it work in mental hospitals.

Administrators of such institutions admit that what is needed for the regaining of rightful minds is not violence, but love and understanding. Because of this fact our C. P. S. "boys" have a peculiar part to fulfill in such hospitals. He who once cast out "demons" is saying, "follow me." The poise and kindness of a man with a quickened conscience brings about stability and right thinking such as a mind grooved to violence and animosity can never effect.

This book should be available at nearly any public library. It might well be included in our church libraries. —rw.

What Kind of a Program Shall We Have?

"What kind of a program shall we have?" asks a member of the C.E. program committee, and the tussle with this problem begins. Some of our societies turn to an interdenominational C.E. quarterly for the answer, and some rely upon the program given in the youth section of *The Mennonite.*

The editors of the material in *The Mennonite* would like to know why some societies do not use it. There evidently are reasons. These reasons should be laid before the editors, so that they can consider them and adapt their material accordingly. Precious space is devoted to this material, and hard, consecrated effort is spent in working it out. Send your reaction to the editor of this paper and he will pass it on to the topic editors. —rw.

I Love to Tell the Story

Do we love to tell the story of Jesus and His love? If we do, then we ought to make good evangelists. If we do, then we ought to be active in telling the good news to others. If we do, then we ought not "blush to speak His name," or feel self-conscious in our talk about Christ and the abundant life. If we do, then, undoubtedly, our stories will be similar to Christ's parables. If we do, then we will have little room in our life for that which detracts from the story of Christ. If we do, then we will cooperate with our minister as he initiates a program of evangelism for his church. What about my relationship to Christ if I do not love to tell the precious story?

In this Lenten season pastors are reaching out for unsaved souls. You can help them. In another part of this paper is an article entitled, "Six Basic Plans for Evangelism Week." In it are good suggestions for action. Do you feel the need for instruction in personal work? Then you may enjoy studying the sixty-five page, pocket-size handbook on *Personal Work* by Milo Kauffman who is president of a Mennonite Bible School and College. The cost of it is twenty-five cents. Decide to help your pastor, inform yourself, and go to work, for the fields are white unto harvest. —rw.

MENNONITES and RURAL LIFE

By J. Winfield Fretz

RURAL CHURCH CHOIRS

The reason generally given for having choirs in churches is that they enrich the worship services. I have long wondered if choirs really accomplish the intended purpose. It has been my privilege to attend a great many churches of different denominations and of different sizes and in various parts of this country. Most of these churches, other than Mennonite had choirs. Some were good, others in need of great improvement. Regardless of the size of the choir or the quality of the music I should still like to raise the question whether the worship service is actually enriched by the presence of a choir?

Do Choirs Help or Hinder?

It is not only a matter of the worship service itself but the effect of the choir on the morale of the whole church that needs to be considered. Perhaps, there is no other auxiliary in the church that has caused as many problems as has the choir. Many ministers jokingly refer to the choir as the war department in their church organization. Is the processional a part of the worship service or is it a time for some of the members to "go on parade"? Do choirs and processionals become rural people who are not given to pomp and show? Does the presence of a choir improve congregational singing or does it tend to weaken it? Does the choir play a vital need in the rural church or is it an imitation of an urban setting with entirely different circumstances?

Singing at Mennonite Services

It has been my observation that congregation singing tends to suffer when choirs are used. It stands to reason that when the best singers are withdrawn from the congregation and concentrated in one place they cannot help and encourage the poorer singers around them. It seems to me that there is greater merit in spending time developing general singing in the congregation than to confine the training to a dozen or two of the members. In the Old Mennonite Church, where neither choirs nor musical instruments are found, one can hear some of the finest congregation singing in America. This is in keeping with the Mennonite principle of simplicity and avoidance of superficiality and show. It is not providing an opportunity for a part of the congregation to be put on display in the show case as is the case with the prominent location of most church choirs. If choirs must be used why not place them to the rear or in the balcony rather than to the front on an elevated platform? I believe Mennonites could enjoy a richer worship service and contribute more to the art of public worship by preserving and cultivating hearty congregational singing than by unsuccessfully aping non-Mennonite forms of church music and choir singing.

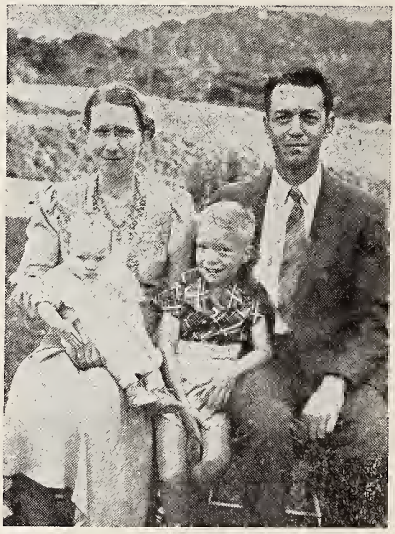
Marvin Dirks Heard From

C. B. Willard, Home Service Secretary of the Harvey County (Kansas) Chapter of The American Red Cross, sent the following letter to Rev. P. H. Richert on March 27, 1943:

"I am in receipt of a letter today through the Headquarters of the American Red Cross in Washington, D.C., in regard to Rev. and Mrs. Marvin J. Dirks and children, who appear on the unofficial list of American civilians interned at Baguio, Philippine Islands. This information was forwarded to the State Department from England on an incomplete list compiled by a former British internee in the Baguio camp, who was later transferred to Manila and included among the first group of British repatriates.

"According to the State Department's information, the camp at Baguio was moved some time in May, 1942, to Camp Allen, a Philippine army barracks in Trinidad Valley, where conditions are somewhat better.

"We are happy to be of this service to you and to send you this information."



This picture of Brother and Sister Marvin J. Dirks and children was taken in the Philippine Islands after they had been there for a short while. They used it on a Christmas greeting card in 1941. It is the last picture of them to arrive in the U. S.

ANNOUNCEMENT

As an expression of appreciation to kind friends who have made generous contributions to Bethel College during this school year we have made arrangements with the nationally known "Wings Over Jordan" Choral Ensemble for an evening's entertainment early in May. The exact date will be announced later.

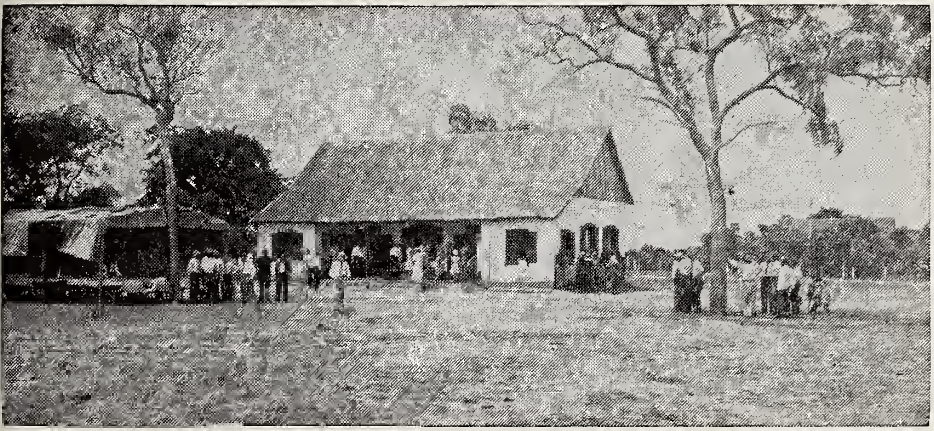
This "Booster Concert" will substitute for the twelfth annual "Booster Banquet."

MEETING-HOUSE DEDICATION IN PARAGUAY

January 31, 1943

On the above date, I had the privilege of attending what I believe was one of the most interesting meetings held in Colony Fernheim for a long time—the dedication of the first building put up expressly as a Meetinghouse! The group or denomination that put it up is known as the Evangelische Menonitische Bruderschaft—name important mostly because there are three groups of Mennonites here in this colony.

There were two sessions—forenoon and afternoon—crowded with songs by the congregation and specital songs, one poem, several short sermons, one report about the building process, and the dedicatory sermon—the latter being given by Brother Nicolai Wiebe, the head of the church. There were 253 people, including children, at this service. The baptized members numbered 114, from 36 families. An interesting comparison was given about the growth of the church since they came to Paraguay about 1930—there were at that time only 44 members; since then, 13 have died from this group. At present there are 9 preachers and 1 deacon there. Another interesting item is that this is the farthest north Mennonite meetinghouse in South America, as far as we know. There is one church house in Menno colony, the group who came here from Canada a few years earlier than the group from Russia, and who live just east of this Colony Fernheim, but their meetinghouse is a couple miles further south than this one.



The main part of the building is about 18x50 feet, and holds a crowd just about like Sunday's—250 make it full. It also has two small rooms on one side, and it is planned later to have a small kitchen nearby, where lunch can be served on special occasions—Sunday we had bread, soup, and watermelon. Last July the group started plans for the building—had almost no money, made no assessments, but "All who had a mind to work came and worked!" In the seven months the woods were cleared, tree trunks cut down, hauled to the sawmill and sawed, grass for the roof collected, mud bricks were made and dried, and the entire building constructed. For actual construction, about 550 man-days work were donated by the members. Nails, window glass, and lime for white-washing and a few other items had to be purchased, which amounted to about $50. There are yet a few finishing touches to be done, but the house is practically finished, and paid for!

Previously, most of the church services have been held in schoolhouses, or the colony's house in Philadelphia—but this house will have a special significance—dedicated expressly for service to God! Let us hope and pray that it will always be an inspiration to these who worship there to remain true and loyal to their God who has cared for them so far, and like the Psalmist said: "The Lord has done wonderful things for us, for which we are glad!"

—*Vernon H. Schmidt*

MENNONITE SONG FESTIVAL

The spirit of the Mennonite Song Festival is undaunted in spite of present conditions, so plans are again in the making for this year's program.

The festival will be held May 2, which is about a month earlier than previous years. This is being done so that the singing groups who have been together during the winter months can be represented at the festival before they disband for the summer.

Since the place for the festival will again be Memorial Hall at North Newton, it is believed that most groups will be able to manage the problem of distance—this being as centrally located as possible.

The afternoon will be on the order of that of last year, with individual choirs presenting one or two numbers each. The evening program will be made up of a massed choir. To this group we wish to invite any persons who like to sing, whether they appeared in the afternoon or not. The music for the evening will consist of hymns and chorales with variations to add interest. We hope to include the entire audience in the evening program to help us sing some of our good church music.

Now, if ever, is the time for all churches to keep singing. We cordially invite you to be some part of our festival May 2.

—*Esther Ratzlaff, Sec., Hillsboro, Kans.*

SIX BASIC PLANS FOR EVANGELISM WEEK

1. Where churches of a community cooperate in the "Week of Evangelism," the ministers might call all the volunteer workers together for several preparatory meetings. After this period of preparation, the workers could go out in twos for envangelistic house visitation in the evenings during the "Week of Evangelism." All those who take part might meet early in the evenings for sharing of experiences, for new assignments, and for prayer, and then go out again for the evening's work. Common evening meals contribute greatly to the fellowship in this service, but are not essential for a blessed work.

2. Churches that must work at this alone, without the cooperation of other churches in the community, might follow the same general plan, but carry it out on a smaller scale. The pastor will need to take the lead.

3. The C. E. Society might send out teams of young people to visit homes and give short testimonies of what being a Christian means to them. The homes should be contacted beforehand and informed of their coming. They might also include singing of songs as a testimony of the Christian life. This method might be especially well adapted to homes where the non-professing people are shut-ins. County old people's homes should be visited by such teams. County jails would be other places where this type of witness would be well received, and where the need to present the Saviour is great.

4. In some rural communities it might be possible to arrange for an evening program in a country school house, a program in which Christian people might give talks on subjects like, "What I Have Found in Christ," "What Christ Means to Me," "What I Owe to the Christian Church," "Why I am Glad I am a Christian," etc. In such short talks an effective testimony could be given, and the claims of Christ presented to the hearts of non-professing people. Special songs selected for their testimony value should help to make such an evening both enjoyable and meaningful. The unchurched people of the community should be especially invited and warmly received.

5. Sunday School classes might be asked to be responsible for seeing to it that certain people of the community be invited to church, and the way of salvation made clear to them with a warm invitation to accept our Lord.

6. Sunday School teachers might be made responsible to direct each pupil of the class to invite someone to church. If it is not possible for the pupils to go in person to see those who need to be invited, encourage them to write letters or cards of invitation, mentioning what the worship service or Sunday school means to their lives and that they should like to have their friends share in these good things. Especially should it be urged that Christian people seek to win non-Christian relatives to the Lord and His Church.

LOYALTY

Editor, *The Mennonite:*

Imagine how God's overwrought prophet felt when he was assured that things were not as bad as they had seemed, that instead of being the only faithful servant there were as many as seven thousand in the land!

Isn't it encouraging today to know that God knows how to keep the just from falling from grace and that there is also a "remnant according to the election of grace"?

Mennonites have proved themselves to be good stewards in all things including the "manifold grace of God." (I think).

Now this "grace of God that bringeth salvation" is supposed to appear to *all men* and teach all men to deny ungodliness and worldly lusts, that "we should live soberly, righteously and godly, in this *present world,* looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, who gave Himself for us that He might redeem us from all iniquity and purify unto Himself a *peculiar people* zealous of good works."

At the present time, I realize how important it is, *how encouraging,* to know that our God is a "God of Hosts" of armies, "a Lord of Sabaoth," and not only of a minority group.

So I find your message found in the article on the conscription of women to be *most encouraging* indeed. It is a joy to know that thousands will read this message and grow in strength and determination to remain unswervingly loyal to God.

For the cause of Christ,
A Reader
Mrs. H. W. Vickers

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference.

Business Office, Mennonite Publication Office, Newton, Kan.
Editor ...... Reynold Weinbrenner, North Newton, Kansas
Subscription in advance, $1.50 .... Foreign, $2.00

Address all contributions and communications for this paper, and exchanges, to THE MENNONITE, North Newton, Kansas.

Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS.

MIDDLE SCHOOL AT JANJGIR

Log Cabin, Northpoint
Janjgir, C. P., India,
October 8, 1942.

Dear Brethren of the Mission Board:

Greetings in the name of our Saviour, Jesus Christ, and the words of confidence found in Psalm 85:12 and 13.

In reporting my activities in the mission work for the quarter just ended, I can testify to the protecting hand of God. One of the most difficult hot seasons that our Christian people can remember came to a close when refreshing showers came late in June. We at Janjgir were forced to postpone the opening of primary and middle schools with the boarding for a week because there was not water for washing nor cleaning purposes. Instead all of the local pupils and outsiders as they came in were given cholera injections as a very hard siege of it was taking the people of the nearby village Janjgir. Before it subsided over 150 adults and children had died, but God saw fit to protect the Christian community. They do not fear as the Hindus and surely have advanced in the measures of sanitation and precautions against disease which they observe.

The enrollment in the middle school shows a slight increase over last year, mostly in that more boys are coming as day scholars from their homes instead of going to Jagdishpur where they belong. I am happy to be able to report that Miss Nellie Penner, B. A., and trained in England, joined our staff as headmistress. She had had over a year of teaching experience in a large high school in Ranchi and came to us at a real sacrifice of salary. I feel that we can be sure of her sustained interest in the spiritual life of the girls and her loyalty to the mission, and I have been happy to have her live in the bungalow with me and share my board. We have had to exercise great patience this year because of a long hard epidemic of high malaria fever and influenza which disrupted the attendance more than any other year when I have been principal. This came just as we were in the midst of a stirring revival and has not yet run its full course, though I did leave for Darjeeling and a rest since an efficient nurse, a former F. M. S. girl, is most conscientiously taking care of the sick girls. I teach fifth grade English and several times as I came into the classroom I found a child who could scarcely hold up her head; when we measured the temperature it was 104.2. Dr. Dester rendered a great service to the school by performing nine tonsilectomies recently.

Funk Memorial Girls' School, Janjgir, Central Provinces, India. Miss Helen E. Nickel is principal of this school and Miss Nellie Penner is headmistress.

General supervision of schools and the boarding have taken my time, but missionary service which I enjoyed most during this quarter was to teach daily in the Bible course, the book of the prophet Ezekiel to a class of twenty-one, mostly young mothers, all literate. Mr. Moyer had prepared helpful outlines so I had the courage to undertake the teaching of a rather difficult prophetical book. The class at the close of study expressed their thanks for blessings received; so I also could truthfully say that I experienced more deeply the desire of God that His children walk in holiness of life and uprightness of heart. I have referred very briefly to the revival that followed; it not only touched the school girls and led many of them into definite assurance of salvation and a desire to witness, but some of these younger women in the church were also helped very much. An Indian brother, who was formerly the pastor at Basna, came from a large industrial city to conduct the meetings at Janjgir.

Following the revival Conference convened early this year at Champa. You will have received the minutes to tell you about our deliberations. We especially are grateful that doors for evangelism are still wide open, and through the school we are trying hard to make some contribution to the work of witness from Janjgir station.

Very sincerely yours,
Helen Nickel

IN MEMORIAM

MRS. AMANDA RUSH, daughter of Levi and Mary Oberholtzer Fretz, was born August 19, 1872, in New Brittian Township, Pa. First member of Deep Run Old Mennonite Church. Married Isaac M. Rush on September 19, 1891. With him she joined the West Swamp Mennonite Church, October 11, 1913. Members of her family that survive are: Alpha, Allentown; Mrs. Mary Geissinger, Old Zionsville; Mrs. Cora George, Quakertown; William Lloyd, Spinnerstown; Wilmer, Milford Square; Elwood at home, and Mrs. Anna May Hillegass, Spinnerstown. Death came on March 12, 1943.

MRS. ADELINE CLYMER BAUMAN, daughter of Abraham S. and Elizabeth Clymer, was born November 21, 1871, and died March 3, 1943. She became a member of the West Swamp Mennonite Church, Quakertown, Pa., on March 30, 1888. On November 15, 1913, she was married to Jacob Bauman, who survives her.

CHRISTIAN BAEHR, son of Jacob and Marie Hege Baehr, was born May 12, 1871, at Heilborn, Germany, and died at Newton, Kansas, February 25, 1943. In 1886 he was baptized at Giebelstadt, Bavaria. When twenty-one he settled with his parents on a farm near Wisner, Nebraska. In 1916 he was married to Helen K. Mueller, who with Marvin, the only child, mourns him. In 1921 he came to Halstead, Kansas. The next year he purchased a farm west of Newton, which became the family home. Brother and Sister Baehr became members of the First Mennonite Church, Newton. While in Nebraska Brother Baehr served as Sunday school superintendent for many years. In Newton he served as teacher of the older men's Sunday school class for a number of years, and he also served on the church committee.

FERDINAND A. HINZ, son of Julius and Marie (nee Ratzlaff) Hinz, was born September 1, 1895, on a farm near Corn, Oklahoma, and died on March 9, 1943. In 1915 he was baptized by Elder John Flaming. For a number of years he was church janitor. On November 7, 1915, he was married to Sarah Ediger. Three years ago the family moved from a farm to Corn, where he trucked for the Reimer Bros. Mill, driving 125,000 miles without accident. He is mourned by his wife and his children: Elmer Hinz, Turpin; Mrs. Henry Franzen, Jr., Alfred, Verna, Robert, Norma Jean, and Jimmie.

J. A. FREY, a member of the Eicher Emmanuel Mennonite Church, Noble, Iowa, died February 21, 1943, after residing in the community for fifty-seven years. He was interested in the welfare of his community, school, and church. He was a man of few words, and his counsel was much desired. He attended church services up to the second week before his departure.

ANDREW J. GOERING, son of Jacob and Katharina Goering, was born November 28, 1867, in Russia, and died February 24, 1943. At seven he migrated with his parents to America. They settled on a farm near Moundridge, which has been his home ever since. In 1886 he was baptized by Elder Jacob Stucky and received into the membership of the Hoffnungsfeld Mennonite Church. In 1925 he became a member of the Eden Church. In 1897 he married Caroline Waltner. He is survived by his wife and the children: Reinhold, Herman, Menno, and Daniel, Matilda, Clara, and Ena.

FRED PETERS, son of Jacob D. Peters and Katherine Thieszen, was born January 4, 1898, in York County, Nebraska. When nine years old creeping paralysis set in and left him a cripple and finally an invalid for life. On May 20, 1918, he was baptixzed by Elder H. H. Epp and accepted as a member of the Bethesda Mennonite Church, Henderson. Since the death of his parents he lived with relatives, at the Salem Home near Hillsboro, and at a convalescent home in Beatrice, Nebraska. He was patient in the bearing of his cross.

MRS. MARY (RITTLER) MAST died on February 28, 1943, at Wayland, Iowa, at the age of eighty-four. Though she was in poor health for some months she kept up her interest in the work of the church. She leaves to mourn two sons and their wives, one daughter-in-law, and two sisters.

Relief Workers Now In Germany

Through the State Department in Washington the Mennonite Central Committee has been informed that Brother Henry Buller and wife and Sister Lois Gunden, erstwhile relief workers in France, have joined the diplomatic group in Baden Baden, Germany. Here they await exchange and repatriation, as did Brother M. C. Lehman a year ago. There is no way of knowing at what date this will be possible.

Reports indicate that they are well treated. Exchange of mail with relatives is possible through official channels.

CENTRAL CONFERENCE ACTIVITIES

MENNONITE OLD PEOPLE'S HOME

Meadows, Illinois

Motto: "Cast me not off in the time of old age; forsake me not when my strength faileth." Ps. 71:9.

One of the youngest of the institutions established through the cooperative effort of the Central and Defenseless conferences is the Mennonite Old People's Home. A home for the aged was a vision of leaders in both conferences as far back as 1905.

The first step towards the realization of this vision was taken when the conferences appointed representative committees in the fall of 1917. These brethren presented the matter further at a joint mission board meeting held very early in May, 1919. A corporation was founded on June 6, 1919, and the project had really begun.

After careful investigation of location it was finally decided to build the home at Meadows, Illinois. In this small, quiet village now stands the home with modern equipment and having the atmosphere not so much of an institution as that of a home.

The Home was built in the year 1922 and was completed in the spring of 1923. It was dedicated on Sunday, May 20, 1923. Approximately 2,000 attended the services.

The first superintendent and matron were Brother and Sister Klassen, who served from 1928 to March, 1925. The first old people were received in April, 1923. Rev. and Mrs. George Gundy were appointed as superintendent and matron in January, 1925 and began their work March 1, 1925. They have served faithfully and efficiently these years.

The building and grounds present an attractive appearance, especially, in the summer when the well-kept lawn is green, and the flowers are in full bloom, and the highway is green.

At present eighteen elderly people are cared for in this home. Rev. and Mrs. Gundy are not only interested that they shall be cared for materially in a Christian way but also that their spiritual needs shall be met. There is a large chapel in the home where prayer meetings and various religious services are held. The home is filled at present, and applications are on file of those that wish to enter.

The institution is supported by the churches of the two conferences and by the gifts of many friends of the home. This home, as Rev. Gundy says, makes Christian fellowship possible and Christianity practical in manifesting the spirit of the Good Samaritan.

—*Wm. B. Weaver, Danvers, Illinois*

THE MENNONITE OLD PEOPLE'S HOME

Meadows, Illinois

This institution was not built for fame,
Nor for any to make himself a name;
But for those who are left, as it were alone,
With no one to comfort and give them a home.

For if there be such who deserve loving care,
It is the aged and infirm found everywhere;
Whose eyes have grown dim by sorrow and toil,
Through the storms of life and the world's turmoil.

A Haven of Rest is the Pilgrim's deep need,
Where they are free from care and may rest indeed;
With their wants supplied for body and soul,
How happy the home where Christ has control.

The Mennonite Home is a Haven of Rest,
For all who may enter we believe will be blest,
The Spirit of Love and Infinite Grace
We trust will prevail throughout the whole place.

A place of sweet refuge, this Home will be,
For the friend who is out on life's rolling sea.
Come into this "Ark," there is room for you,
It will lighten your burden and others, too.

My dear aged Friend, this message of love
Is for you, who will soon join the ranks above.
Come to this Home. Come, its blessings to share,
It may help you to gain a Home "over there."

CIVILIAN PUBLIC SERVICE

Two Hundred Fifty Men to Go into Dairy Farm Labor

Due to labor shortage in dairy counties Selective Service has approved the selection of at least two hundred fifty men from Mennonite camps for distribution on dairy farms in five counties in Wisconsin, three counties in Ohio, two counties in Michigan, and one county in California. Twenty-five men will be assigned to each county.

The offical understanding drawn up by Selective Service System calls for the farmers to pay a prevailing wage for the service of the men to the National Service Board for Religious Objectors. From this wage will be deducted expenses for the transportation of the men from camp to farm, workmen's compensation, medical care, and an allowance to cover clothing and other personal expenses. The money above the maintenance expenses will to to the U. S. treasury where, according to present understanding, it will be "frozen" for the duration of the war.

Civilian Public Service Parachute Unit

In cooperation with the U. S. Forest Service arrangements have been completed for an assignment of men from C.P.S. camps to train for "smoke jumping" or parachute fire fighting. This work consists of fighting forest fires by dropping men with parachutes from planes over the scene of the forest fire and thus effect a great saving in time, energy, and manpower in the extinguishing of the fire.

A unit of men, all volunteers, will be stationed at Missoula, Montana, for training around the 15th of May. Brother Roy Wenger, now at Colordo Springs camp, will be director of the unit. Mrs. Wenger will serve as dietician and Marie Ediger as nurse-matron. Because of the nature of the work only those will be admitted to the unit who are physically fit and who are proven to be steady and fearless.

On Disposition of Money Earned in Emergency Farm Program

Quoting from Camp Directors Bulletin No. 52: "A plan to segregate all funds earned under the Emergency Farm Program until after the war has been approved by the Secretary of the Treasury and the Comptroller General of the United States. This means that no money earned by men on the Emergency Farm Program will be used for war purposes. This ruling is retroactive and includes all monies previously earned since the beginning of the Emergency Farm Program."

Cooking School for C.P.S. Men

Beginning in April and lasting for three months there will be a Cooking School for C.P.S. men at the Grottoes, Virginia, camp. The school will train cooks for "C.P.S. camps operating on frugal budgets and under food rationing difficulties." It will also prepare men in working for mobile disaster units and post-war relief and reconstruction purposes.

Sister May Emma Showalter, dietician of the Grottoes Camp will be in charge of the school. About fifteen men will be selected to attend the school from camps east of the Mississippi.

A Field of Need

When C.P.S. can be useful in areas of acute need it is indeed gratifying. Such is the privilege of the C.P.S. Unit in Puerto Rico. In this impoverished island someone has said it is possible to find all the ills and diseases of society concentrated. Malnutrition, large slum areas, tropical diseases, poor housing, lack of hospitals—all these together with unemployment, deficient transportation and real lack of foodstuffs have made Puerto Rico a land that needs relief and reconstruction.

The Puerto Rican Reconstruction Administration is a government agency which has sponsored projects such as road building, soil conservation, reforestation, scientific agriculture, public schools, medical dispensaries, hospitals, resettlement and rural rehabilitation. It is under this agency that the C.P.S. unit is working.

A Service Rendered

Last August the C.P.S. unit arrived in Puerto Rico, being flown there by airplane. The unit consists of eleven men and is directed by a medical doctor. The boys on the unit have mechanical skills, are trained in First Aid and can carry on a varity of jobs ranging from laundry work to teaching health practises.

Since the arrival of the boys on the island they have remodelled a barrack into a hospital and generously given of their services to a resettlement project in the western central part of the island. Over two hundred operations have been performed, hundreds of vaccinations have taken place, and the medical needs of the community have been met by the boys acting as doctors' assistants, nurses, cooks, laundrymen, and office assistants.

Milk Cows for Relief

Hillsboro, Kansas
March 25, 1943

Dear Editor:

I can not refrain from writing a response to Mr. Stoneback's article "Milk Cows for Relief" in the last *Mennonite*. His suggestion to the M.C.C. is very much in place. With his plan of procedure equal opportunity would be given to city and farm folks.

Mr. Ewert is building up a Milking Shorthorn herd out of which selections would be made for just such a purpose when the chance is given.

I well remember the time when my father went about soliciting milk cows for relief in Germany after World War No. I. But I remember also how depressed he felt when people responded, not with "milk cows" but with "scrubs" out of their herds. When that is done, it's no longer a gift, but a liability. Can we ask for a greater reward than to let a "prize heifer" be the means of restoring health and hope, or even life to God's innocent victims?

So don't lose confidence in your idea, Mr. Stoneback, there are those within the Mennonite circle whose support you have. Very sincerely,

Mrs. D. P. Ewert

Sponsored by
the Young People's
Union of the
General Conference
EDITOR
R. Weinbrenner
North Newton,
Kansas

Mennonite Youth

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A. E. Janzen Delayed in Voyage to South America

Following is an interesting exerpt from a letter received by Mrs. A. E. Janzen from her husband who is on his way to visit the Mennonite colonies in Paraguay and Brazil. Professor Janzen left Hillsboro, Kansas, the first part of February and waited in port until his ship sailed sometime later. Part of the letter is as follows:

Since our ship had a number of passengers and a small amount of its freight destined for the port of Guayaquil, Ecuador, and also took on new passengers and freight, we stopped here. Guayaquil is some three hours up the river from Puna. In order to save time the boat anchored in the Bay of Guayaquil toward the mouth of the river in a position about a mile from Puna. a small tug and large port which landing operations were handled. Later this proved disastrous.

In Bay of Guayaquil

A heavy rain bade us welcome. It continued long enough to delay the unloading and loading activity for over three hours. The boat had sounded two long blasts announcing our arrival, and before long a motor boat arrived, bringing the port officials with their necessary formalities by means of which vessels in transit can make contact in foreign parts. Then several tugs came bringing barges for the freight, other boats through native laborers to do the work, some brought peddlers of Panama hat, billfolds, and other small articles constructed in Ecuador for sale to tourists on board, so that soon we were surrounded by twelve or fifteen small craft of all shapes and sizes and it looked as though the whole town had turned out to meet us. Since unloading was delayed the natives gained access to our steamer to escape the rain. Soon the population of our vessel had doubled, and was it a sight! The peddlers trying in broken English to sell their fares, the crew men shouting orders to their workers, new passengers waiting to be shown to their cabins, old ones ready to disembark, people milling to and fro just to look at each other. Besides other passengers a half dozen Catholic student priests joined the list. These are dressed in white costumes, the crown of their heads being shaven while the edges of the hair are left long and sort of curled up. I was told they are of the Dominican order.

Loading and Unloading

Unloading and loading was done simultaneously, continuing all night. Towards morning large barges full of bananas and pineapples were carried onto our boat. The natives carry them on their backs, going goose file. An occasional tree-ripened one among the bunches was thrown to eager looking passengers on deck. The banana of Ecuador tastes delicious. After a few days we had all we could eat at meals.

Boat Stuck in Mud Bank

Later the boat was ready to pull out but found itself stuck against a mud bank. The flow of the

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Attention, W.D.C.E. Members

How many of you have never had an exciting moment in your life? How many of you have never been fascinated or overwhelmed by beauty or the majestic appeal of some event or act? How many of you have never had anything happen to you which was inspiring, ennobling and uplifting? Or how many of you have never been filled with joy and graditude because of a gift which you received or some event which occured? Or how many of you have never experienced events which were extremely unhappy, lonesome, or humiliating?

Now that you've answered these questions, I believe that there's not one of you that can truthfully say "No" to all them; is there? Good! That means that every one of you has a story to tell—something has happened—some experience has been yours that others would like to know about.

It is for this reason that the Western District C.E. Committee has arranged for a "true story contest" in which all of you, including boys in C.P.S., can participate and in which all of you can share your experiences. All that you need to do is to describe some experience of yours which you feel was interesting and meaningful to you and then mail your entry to Harley J. Stucky, Northwestern Campus, Garrett Biblical Institute, Evanston, Illinois. Your entries must be post-marked not later than June 1, 1943. Awards will be given to the best entries in both a Junior and Senior division. For other questions about the rules of the contest, please consult the March issue of the *Tidings*, or see your C. E. president to whom has been mailed a news letter, or mail your inquires to the above address.

Some Mennonite cleared this spot of land in Brazil and erected a dwelling place. Since the Mennonites first settled in Brazil the laws of the land have become much less conducive to a strong Mennonite way of life.

river fighting against the incoming tide develops a tremendous current at this point. This heavy current had dragged the boat over a mile, anchor and all, against a mud bank. Seeing what had happened, the officials had some cargo removed at once to make the ship buoyant. In order to lighten the load a barge was engaged into which freight from the bow hold of the ship was loaded for hours. By one o'clock in the afternoon a ridge of mud was seen sticking out of the water on the right side of the ship, an awful predicament for a vessel of this size to be in. While the tide was at its lowest the lower hull of the ship, usually below the water line, was seen lifted out some ten feet. Aside from unloading ballast no efforts to get out were made during these hours for fear the ship might list to one side. After four o'clock the tide began to come in. By seven it had risen some fifteen feet and remained long enough to try in every way to pull the ship off the mud bank by its own power. Every effort failed. Not even the anchor could be pulled out of the mud at a right angle. At high tide the next morning a freighter of the Chilean line came by. The men from our boat tried to draw a rope across to it by means of one of the life boats driven by a motor. But the current was too strong, they never got it over. The plan was to draw the rope over first, then by means of it have the freighter pull over a wire cable, fasten it, and pull the stern end of our vessel to one side in an effort to slide it off the mud bank.

By noon a tug from Guayaquil arrived with barges, and some one hundred laborers. These were engaged first to throw overboard the three hundred tons of bananas taken on. At the price they were selling in New Orleans when our boat left there, these would have sold for $118,000.00 Another thousand tons of other freight was loaded into barges. By that time, 9 p. m., the tide was in again, and a strenuous effort to move was repeated by working the propellor first backward, then forward. After an hour's attempt nothing but a slight list to the starboard side of the boat was the result. Unloading operations continued all that night until nine o'clock the next day. Again the boat tried to move without success. Additional barges were obtained from another steamship company. Unloading continued almost without interruption for four days. On the fifth day, beginning at about 9:30 a. m., another great effort was made, employing all the self-propelling vessels afloat around Puna. Five tugs were hitched to the post side of the ship, pulling forward with might and main. A freighter of the Chilean line on its way to Panama was stopped the day before in reserve for the concerted effort and hitched to the front of our boat, pulling sidewise to the right in an effort to tilt it loose. This was kept up for over an hour. Then finally all five tugs were harnessed in one row to the front of the ship, pulling forward at an angle of forty-five degrees to the right. Our own propellor was working until the waters about us churned and the machinery on deck rattled, but the boat would not budge an inch. It was now about noon, the tide receding, and all in vain.

Passengers were becoming restless and dissatisfied. The company agent had investigated means of sending them on some other way. But there are no railroad connections from this part of Ecuador, no other boat sailing south at this time, and a month's waiting lies ahead of those desiring to go by plane. The one hotel at Guayaquil, three hours up the river, could not accommodate the number on board. So more waiting was the only thing in prospect.

The next day, Sunday morning, at 8:30, all male passengers were ordered off the ship on life boats. These were rowed about a mile away from the ship towards the shore, and anchored. The few women were left on board. Having continually unloaded cargo up to Sunday morning and also taken off most of the passengers, and all the native workers engaged for unloading, another serious effort was made to slip from the mud bank at high tide. Only one freighter was used to help pull towards the right front. The whole Ecuadorian navy was out watching the operations. (Ecuador's navy consists of one gunboat with two guns). After about two hours' trial two blasts from the ship's whistle announced again the futility of the sixth day's efforts. The life boats made for the ship, getting there in time for lunch. Unloading operations were again resumed by four or five of the ship's eight cranes. A tanker from Callao, Peru, had arrived to take off 320 of the ship's 800 tons of fuel oil.

On Monday after we had been on the mudbank for a whole week and after more of the heavy articles of freight like cars, trucks, heavy steel plate, and part of the fuel oil had been removed in addition to what had ben taken off during the week, and after the tide had risen to its highest at 12:30 p. m., and after the Ecuadorian navy boat and a tug, both hitched to the front of the port side of our ship, and after our own propellor pushed for all it was worth, in the Lord's good Providence the boat began to move and got off the mudbank. It will take three or four days to get all the cargo back on the ship.

The passengers are all well aside from some minor ailments which might occur on either land or sea. I am feeling fine, have gained some weight, and am all tanned from the tropical sun.

—*Hillsboro Journal*

SENIOR DEPARTMENT

No. 1 of Series on Church History
SETTLING IN AMERICA
Based on the Booklet, "Mennonites in America," by Dr. C. Henry Smith

I. Worship Service:

(1) Songs: "The Lord's My Shepherd," No. 579; "Holy Father Cheer Our Way," No. 254. (2) Reading of scripture passage, Ps. 90:3, leader's remarks and prayer. (3) Book review, "Rosanna of the Amish," (first half of book; the next half at the next meeting—this may be done in Amish costume) (4) Offering for Home Missions of the General Conference.

II. Leader's Introduction

Many of us have heard our parents tell of the trip from Europe across the ocean and of the joys and hardships connected with the early years of pioneer life in America. Practically all of our forefathers came to America where they expected to be able to live according to their faith, free and unmolested. For this privilege they were willing to leave what had been their homelands. They did not want to have their sons go to war and desired for themselves religious tolerance.

Simple and frugal in their tastes and habits, honest and sincere in their dealings with their neighbors, pious and filled with simple trust and faith in God, of sturdy character they settled in various parts of the United States and Canada. They built their meeting houses, or churches, their schoolhouses, their plain homes. They soon began to prosper. These early years brought much hard work, but also a strengthening and deepening of their Christian faith and life.

III. Suggested Topics for Short Talks:

1. "Early Settlements" 2. "Expansion of the Pennsylvania Settlements before 1800" 3. "In the World But Not of It." 4. "The Nineteenth Century" 5. "The Coming of the Mennonites from Russia."

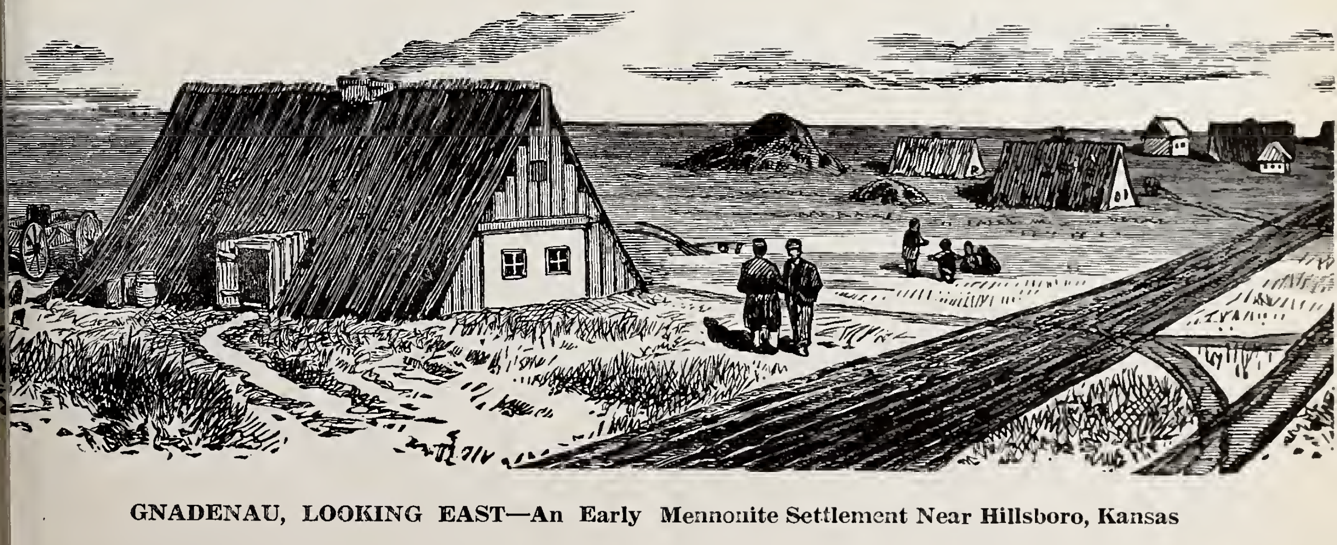
IV. For Discussion:

1. In what ways did the Mennonites who settled in Pennsylvania differ from those who settled in Nebraska and Kansas? 2. What did they have in common? 3. What petition, or declaration, regarding war did the Mennonites and Dunkers of Pennsylvania send to the provincial assembly at the breaking out of the Revolutionary War? 4. How does that agree with the Mennonite position today?

V. Facts for Study:

The Mennonites from southwestern Germany, who were the first to come to America, found a home in Pennsylvania; some of these moved to Ontario later, and others finally joined in a westward trek to Ohio, Illinois, Iowa, and other states. The immigration of the Swiss from central Europe came at a somewhat later date. The colony at Berne, Indiana, was begun in 1838. At about this time the Amish, coming from Alsace and Lorraine, settled in Waterloo County, Canada. Later Mennonites of this group made homes in New York, Ohio, and Illinois. A group of Dutch people came to Elkhart, Indiana, and later became part of the "Old Mennonites." Some Hessians also came to America.

Then the large immigration of Mennonites from Russia came in 1874-1880. They found homes in various parts of America, in Manitoba, Minnesota,


GNADENAU, LOOKING EAST—An Early Mennonite Settlement Near Hillsboro, Kansas

Dakota, Nebraska, Kansas. Some of these received aid is one way or another from those Mennonites who had come earlier. Another group came in 1923-30 to escape conditions in war-ridden Russia. These found a welcome in Canada.

Thus from various parts of Europe have come smaller and larger groups, bringing with them their customs and ways of their respective homelands and adapting them to the conditions as they found them here in the different parts of America. where they settled. They all have a common heritage of faith and belief and while there have been differences and all too many little quarrels between them, they have found strength and unity in common interests and work, such as education, missions, and relief.

VI. Food for Thought:

Pressure and oppression has served to strengthen the convictions and deepen the religious life of our fore-fathers.

INTERMEDIATE DEPARTMENT

CHRIST, THE SUFFERING AND VICTORIOUS SAVIOUR

Suggestions: If at all possible, use the visual aids suggested, since more is learned through the eye than through the ear. If colored slides and projector are available use these; if not, use pictures, substitutes if need be, found in Sunday school picture rolls. (The whole program should proceed without announcement of numbers, except those in which the whole group participates)

Worship Center: Hofmann's "Head of Christ" or Sallman's "Son of Man."

Prelude—"When I Survey the Wondrous Cross" (M.H., 106)

Call to Worship:

"When I think of how He loved me,
While a sinner far astray,
Let my love find sweet expression,
Serving Him from day to day."
Let us praise, forever praise Him,
Let us glorify His name.

Worship in Song: "When I Survey the Wondrous Cross" by the whole group.

Worship in Scripture: Matthew 16:21-26.

Worship in Prayer

Leader: Let us follow Christ from suffering to triumph, from agony to victory, through the last week of His life.

(Picture changes to Copping's or Plockhorst's "Triumphal Entry.")

First Intermediate: On Sunday we find Jesus riding into the city of Jerusalem, offering Himself to the people as King. (Read Mark 11:1-11)

Music Group: A "Hosanna" chorus or "Ride On, Ride On in Majesty" (**M. H.,** 101) verse 1.

(Picture changes to Kirchbach's or Hofmann's "Cleansing the Temple"

Second Intermediate: Monday. (Reads Mark 11:12-19)

Leader: Tuesday is a day of teaching, and Wednesday, a day of silence. But Thursday, the last day—

(Picture changes to Leonardo da Vinci's "Last Supper.")

Third Intermediate: (Reads Mark 14:12-26)

Leader: (Reads poem "Last Supper," beginning "At first they may have talked of little things," if this is available.)

Leader: After the Last Supper has been instituted, Christ and His disciples go to the Garden of Gethsemane where Christ spends an hour of agony.

(Pictures changes to Tayor-Green's "Vision of the Cross" or Hofmann's "Gethsemane.")

Music Group: "Alone" (**Songs for Service, 137**) or " 'Tis Midnight" (M.H., 103)

Leader: Judas invades the sanctity of this hour and betrays his Lord. Another of His disciples, Peter, fails Him later. Christ is taken before the high priest for trial and then before the Roman governor.

(Picture changes to Munkacsy, "Christ before Pilate.")

Fourth Intermediate: (Reads Matthew 27:11-17, 20-25)

Leader: (Reads words of song "What Will You Do with Jesus." If preferred, music group may sing it.)

(Picture changes to Mungacsy, "The Crucifixion.")

Leader: And so Christ is led forth to Golgatha to be crucified, the Innocent is placed in the midst of the guilty to bear the sins of the guilty.

Fifth Intermediate: (Reads Luke 23:33-47)

Music Group: "There is a Green Hill Far Away" (**M.H.,** 104) or "Alas and Did My Saviour Bleed" (**M.H.,** 109)

Leader: But thanks be to God, Christ did not remain in the grave, for He was victorious over sin and death. Death could not hold Him, but on the third day He rose again and lives forevermore. And He has promised, "Because I live, ye shall live also." What a glorious promise! But there is something He expects of us. What shall our answer be to the question He now asks of us?

(Picture changes to Holman Hunt's "Light of the World.")

Music Group: "I Gave My Life for Thee," verse 1 only (**Gospel Hymns,** 21)

Audience answers: "O Come to My Heart, Lord Jesus" (Chorus of "Thou Didst Leave Thy Throne." Use melody found in **Gospel Hymns**, 188. Both this and the preceding should be played in the Key of C as one number for unity of effect. The audience should be instructed before hand.)

Benediction

—**Mary Becker**

JUNIOR DEPARTMENT

SOUTH AMERICA, OUR SISTER CONTINENT

Ps. 33:8-12

A Good Neighbor Meeting

Jesus said, "Go ye therefore, and teach all nations baptizing them in the Name of the Father and the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world." Matt. 28:19,20.

Airships have brought the continents very close together, in fact, within a few hours' travel. Right at our back door lies the great South American continent, where millions have never heard of Jesus.

If we cannot go ourselves, we can give and pray. The Lord can use our pennies, nickels and dimes, to help send others with the gospel message. Maybe Jesus will even call on you one day to go for Him, with his gospel. We know the Lord called Samuel when he was but a child, and he answered, "Speak Lord, for thy servant heareth."

Brazil

This is the largest country of South America, here is also the largest river in the world, the Amazon. Here are many people who are wanting instruction, someone to teach them the way of salvation. People are hungry for the word of God, and how happy our missionaries are to give it to them! It may be that right now some of our own missionaries are going to be sent to South America, since China and India are closed for the war period.

Homes and Schools

A missionary relates these experiences. Here is a small village with perhaps two churches. The people have been warned against the missionary. They spread a false story that everyone who is converted must go to war, and the people here have a horror of it.

The finest meeting he has is usually the children's meeting. At one of these meetings, when their own leader was away and there was nobody to spy on the children, the hall was packed with children and even grown ups, and they did sing and even shouted, they almost brought the roof down with such choruses as "Jesus is the Way," and "Seek ye the Lost."

Argentina

Many nationalities live here, Spaniards, Italians, Russians, Poles, Danes, Dutch, Syrians, Jews, and even Autralians and New Zealanders. What an opportunity lies before the missionary. When a convert accepts Christ, the others make it very hard to remain faithful, but when once he has found Christ he is willing to undergo severe persecution from his own family.

We should bring these people often to the throne of God. Surely we can have a great part in helping those whom the Lord has called to carry the message of life in Christ to our South American friends.

The Question Bee

1. Who is my neighbor? 2. Where is Latin America? 3. What is **your** church doing for the South American countries?

The Prayer List

Pray for the missions which are preaching Christ's pure gospel to the lost multitudes in many countries of South America. Pray that the United States may set a **Christian** example, that we may seek spiritual gain and not material gain only in our contacts with South America.

These are Lengua Indians in Paraguay. They too need to be told about Christ. Mennonites are doing missionary work among some of the Indians of South America.

PEACE SECTION NOTES

Peace Section Handbook

Just off the press is a new handbook of information published by the Peace Section of the Mennonite Central Committee. The book contains a brief history of the background and purposes of the Peace Section and the scope of its activities in the past year. The problems of non-resistant people in local communities in relation to war financing, and in relation to the draft—all these are covered by the manual.

A considerable part of the handbook contains a detailed manual of instruction regarding classification and appeal. The handbook should be in the possession of all ministers and others who are responsible to give advice to young men facing draft problems. The price is five cents and can be obtained from the Mennonite Central Committee, Akron, Pa.

Government Favors Shifting to Farm Labor

The shortage of labor in agriculture and the prospects of reduced food production are the reasons for the present policy of the government to advocate shifting of labor to agriculture and placing such labor in a deferred class. Anyone of draft age now engaged in what is considered non-essential work by his local board can anticipate being drafted as soon as his order number is reached. Dependency is being eliminated as a basis for deferment.

It should be clear that for a person in non-essential labor to enter some phase of food production activity is quite agreeable to the government and is in fact considered a patriotic thing to do.

On Releases from Camp

With the opening of spring work on farms numerous inquiries are made as to the possibilities of securing releases for boys now in C.P.S. camps. There is no disposition on the part of the government to release boys for return to their farms on any basis different from that in practice heretofore. This means that unless a death or serious illness of a farm hand has occurred at home there is no valid reason for discharge. The people in home communities are urged not to press a case for discharge unless the above conditions prevail, Any procedure for release should begin by securing the consent of the local board to reclassify the campee.

HELP FOR DAILY VACATION BIBLE SCHOOL

The importance of the vacation Bible school to the churches is evidenced by the fact that every year an increased number of churches are offering their children a concentrated Bible course. In times like these we need to teach our children the fundamental Bible truths in a manner that they can understand them and learn to love and to know their Savior.

As in the past years so again this year the Education Committee of the Western District Conference is offering assistance to set up a program suitable to conditions and circumstances, to order material or help in finding teachers capable and trained to teach. The members of the Education Committee to whom you may write for information are:

Dr. A. J. Regier, Chairman, Bethel College, North Newton, Kansas; Prof. E. E. Kaufman, Treasurer, Buhler, Kansas; and Rev. H. N. Harder, Secretary, 320 West York, Enid, Oklahoma.

« « JOTTINGS » »

—**Rev. John F. Schmidt** and family from the C.P.S. camp at Fort Collins, Colorado, where Brother Schmidt is director, visited with relatives and friends at Hillsboro and Newton while on a short leave from camp. On April 3 and 4 Rev. Schmidt participated in a regional meeting of C.P.S. directors and campees which was held in North Newton. There were representatives from the Colorado, Nebraska, Dakota, and Arkansas camps. Brother Schmidt reports that a director is responsible for very many records and that these are continually becoming even more extensive. The departure of many men from detached service also adds much to the responsibility of the director.

—**J. Winfield Fretz** will conduct a series of meetings for the Hebron Mennonite Church, of which Alvin T. van der Smissen, Buhler, Kansas, is pastor.

—The marriage of **Edna Ruth Stucky, McPherson, Kansas,** and **Ronald Von Riesen, pastor of the Walton Mennonite Church, Walton, Kansas,** will take place in the Bethel College chapel on April 25. They will make their home on the Bethel College campus where Brother Von Riesen is continuing his studies.

—**The Upland Mennonite Church, Upland, California,** was host to a Mennonite Sunday school and Christian Endeavor Convention on April 2, 3, and 4. The theme was, "Christ for the Crisis."

—Relatives of **Marie J. Regier, missionary in China,** recently recieved a Christmas card dated November 3, 1942, on which was written: "Merry Christmas. We are happy but may peace soon come. May true Christmas joy be yours. Sincerely, Marie J. Regier, In herzlicher Liebe, Marie." This card was received March 23 and is the latest that has been heard from Sister Regier.

—**The Junior Messenger** subscription list is growing rapidly. At least twenty Sunday schools have ordered it as their Sunday school paper since the beginning of this year. The fact that is has become a weekly, perhaps, helps to explain this wholesome growth.

—**Brother Lester Hostetler** of the Bethel College Mennonite Church reports that he has twenty catechetical students and that these students came into his class in a body from the previous classes they had been in.

—**Freeman Junior College, Freeman, South Dakota:** In the March issue of the bulletin of this school there is an article, "How to Carry on in Wartime" by J. D. Unruh, president of the school. In the first place, the school intends to continue its emphasis upon an education which strengthens Christian faith and character and builds our peace testimony. All in the school are to give service to the community, nation, and world as conscience directs. It intends to promote giving to relief and reconstruction, the support of C.P.S. and the sale of Civilian bonds. Secondly, it expects a decrease in enrollment, but it hopes to take off the sharp edge of it by securing the attendance of Mennonite students who heretofore have not been attending their own church school. Third, it hopes to retain nine of the eleven teachers and present all necessary courses for the training of teachers, teaching being considered a vital profession. Fourth, it hopes to secure increased support from the churches by laying before them the facts of the situation. The results of the debt reduction campaign launched last fall show that $16,257.67 was donated and pledged. The Salem Mennonite Church, Freeman, South Dakota, is responsible for $7,085.35 of this amount, having given or pledged to the amount of $14.03 per church member.

—**Salem Mennonite Church, Freeman, South Dak.:** Willard K. Claassen, our pastor, conducted extended meetings for the First Mennonite Church, Mountain Lake, Minnesota, recently. While there he spoke to surrounding community churches in the interest of Christian education and peace. With thirty young men drafted from our church, the choir feels the loss especially. The men's chorus has therefore joined the mixed choir, making it a strong and well-balanced organization. Farmers are anxious to work in the fields (written March 23). February was a warm month, but March came in like a lion and stayed thus for three weeks. A colored choir from the Pilgrims Baptist Church of Sioux

Falls rendered a musical program to our church on March 14. Our membership now is 501.

—E. P. Graber, Corr.

—Woodland Mennonite Church, Warroad, Minnesota: Our church membership increased by two when Brother and Sister Abe Fast became members. (Year Book membership is given as forty-six.) A catechism class has been begun.

—Jake Quiring, Corr.

—The Walton Mennonite Church, Walton, Kansas, recently enjoyed a program of songs and short talks by the Student Volunteer Organization of Bethel College. In referring to the coming Bethel College Fellowship drive the pastor mentions the fact that those who will give $10 or more will be given a complimentary Booster Concert ticket to see and hear the "Wings Over Jordan" Choral Ensemble and that one extra friend will be admitted to this concert for $1.

—The A. E. Kreiders and the "Uncle Davey" Richerts are each the new grandparents of a grandson. The children of both families were married on successive days in the same month, and now the grandsons were born in the same order.

—Rev. A. M. Fretz, Elder of the Bethel Mennonite Church, Perkasie, Pa., suffered a stroke and is now confined to his bed. His left side is affected. His youngest daughter, Agnes, came to be with her father and to assist her stepmother, the faithful companion of Rev. Fretz, who also is not in the best of health. The Elder is much missed by the congregation which he has served for many years.

—E. E. Landis, Corr.

—Brother H. N. Harder writes from Enid, Okla., "It is now certain that we will relinquish our pastorate of the Grace Mennonite Church sometime in May to become pastor of the First Mennonite Church at Geary, Oklahoma. By then we will have served here nearly eight years under the auspices of the Home Mission Committee of the Western District Conference."

—Rev. J. J. Balzer, Mountain Lake, Minnesota, has not been able to leave his house for quite a while due to illness.

—Bethel College: Under the leadership of Dr. A. Warkentin, a group of ministerial students has organized its work for the spring quarter. The group includes Ronald Von Riesen, Edwin Stucky, Arnold Graber, Orlando Goering, Henry Goosen, Paul Barkman, Garman Wedel, Jacob Friesen, Verney Unruh, Ben Rahn, Waldo Kaufman, and John Graber. The state Peace Oratorical Contest will be held on the campus on April 12. The subject is "Conditions Necessary for Peace in the Post-War World."

—Rev. J. H. Janzen's low-German play "Utwaundre" will be given in the Tabor College Auditorium, Hillsboro, Kansas, on April 8. The purpose of the play is to give a true-to-life picture of conditions and customs of the Mennonites which came to Canada from South Russia in the years 1922-27. The scenes portrayed are based on actual experiences of the Mennonites of which the author was an eye-witness.

—Rev. H. J. Dyck, Elbing, Kansas, writes that he and Sister Dyck just returned from Fredonia, Kansas. Brother Dyck served the Mennonite group there from March 21-23.

—Bluffton College: The Booster Banquet was held April 2 with Lt. Governor Paul Herbert as speaker. The farm house on the Bluffton College (Thutt) farm, near Bluffton, has been reconditioned. The college also has some farms near Ashland, Ohio. Bluffton College students are cutting down on the number of organizations and separate meetings on the campus. The decrease in enrollment is, perhaps, the main reason for this.

—Pretty Prairie Mennonite Church, Pretty Prairie, Kansas: Rev. P. P. Tschetter is conducting meetings for a week at Turpin, Oklahoma. —Corr.

—Colorado Springs C.P.S. Camp: Irvin Richert, whose home is in Los Angeles, California, and who has served in the camp office as secretary to the director, is to be transferred to the M.C.C. office at Akron, Pa. Pete Ens, infirmary attendent, recently recieved four days of instruction at the **Bethel Clinic, Newton, Kan. Dr. Herbert Schmidt,** who had recently visited the camp, gave the instructions. "The boys are thankful that they can do their business in a city like Colorado Springs. They are met in a friendly and considerate way at every place, and their business dealings are very happy . . . yes, indeed, we are happy that this camp is located near Colorado Springs." "Members of the agriculture class have recently enjoyed the presentation of a number of interesting films. Namely: Democracy in Action in Puerto Rico; The Forest Ranger; and Trees and Men." The films were obtained from the University of Colorado for a very small fee.

—The Bible School and Seminary Board met at Chicago on March 22. Members of this board are: Lester Hostetler, A. S. Rosenberger, Ed. G. Kaufman, E. W. Baumgartner, J. N. Smucker, and C. E. Krehbiel.

—Oak Leaves From Home is the name of the four page, mimeographed paper put out by the San Marcus Mennonite Church, Paso Robles, Calif., for those who have gone from home. It gives newsy little items as to who the Sunday school teachers are, etc. It also gives short resumes of the messages given not long ago by Brother Homer Leisy in a series of meetings.

—Bulletin, **First Mennonite Church, Upland, Calif.:** "Word has been received of the marriage of Henry Buller to a Mennonite girl by the name of Beatrice Rosenthal who was secretary of the relief work in France. This marriage occurred some time last fall. Mr. and Mrs. Buller and Miss Lois Gunden are at the present time interned in Baden Baden, Germany . . . they are well and are receiving good treatment. Mail and small food packages may now be sent to them."

—Bulletin, **Swamp Mennonite Charge, Quakertown, Pa.:** Bluffton College mite boxes are used in this charge. The pastor reports in the bulletin that the Commission on Christian Social Action of the

Evangelical and Reformed Church asks their churches and members to support their men in C.P.S. (They had eighteen on February 15), "who receive no pay for their work. They even pay for their Subsistence ($35 per month) and furnish their own clothes." The Reformed Church is asked to contribute $500 per month to "discharge" their "brotherly obligation" to the men in the C.P.S. camps. On March 11 thirty men from this charge were in service, two of them in C.P.S. camps.

—Bulletin, **Deep Run Mennonite Church:** The pastor refers his members to the book, "Abundant Living" by E. Stanley Jones and informs them that is can be ordered from the Mennonite Book Concern, Berne, Indiana. (Might more pastors remind their people of this book supply house.) The Senior C. E. decided to sponsor a project of raising some extra poultry, hogs, vegetables, etc., for the purpose of giving to relief. The church council has decided to have two special offerings for Bluffton College, with the first one on April 11.

—Bulletin, **Alberta Community Church, Portland, Oregon:** "Rev. Baumgartner, the church treasurer, states that there is an increase in the regular use of the church envelopes this year. This is to be commended. The weekly envelope helps us to give systematically for the Lord's work. There are two compartments in the newer envelopes, the one for the general church treasury and the other for specified gifts such as War Relief, C.P.S. Camps, Missions, etc."

—**"Camp correspondence is of greater importance** than many churches and pastors realize. Many of our young men taken from home and church contacts naturally become lonely. Has your church a definite plan through which letters from a wide circle of friends come to them regularly? A number of churches prepare lists of young men regularly, cut them apart and hand them to members of men's classes, young people's groups, etc." —Walter H. Dyck, Corresponding Secretary of the Western District Peace Committee, in a letter to all pastors.

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MENNONITE PUBLICATION OFFICE,
Newton, Kansas

—Eden Chronicles, Eden Mennonite Church, Moundridge, Kansas: The C.E. society has undertaken for this year to sing regularly for the sick and aged who find themselves confined to their homes. Members are asked to invite neighbors to the services. Rehearsals are again in progress for the rendition of Handel's "Messiah" during the Easter season. Approximately eighty-five members rehearse. Benj. Zerger conducts and Fern Goering is in charge of the orchestra. Ruth Wedel from this congregation is the camp nurse at the C.P.S. camp at Terry, Montana. Over two hundred boys and girls are enrolled in the Junior Department of the Sunday school.

—Data on gifts from Mennonites to Bethel College during the past year shows that the Hoffnungsfeld Church, near Moundridge, had the highest average gift per church member. The amount was $11.32. The Eden Church, near Moundridge, contributed $6,309.

—The Bethel Deaconess Hospital conducts a worship service every other Sunday morning in the corriders of the hospital for the benefit of the patients and the family of sisters, student nurses, and house-hold helpers. From January 1 to April 1 the following ministers brought helpful messages from God's word to this group of worshippers: Rev. James Reyburn, Rev. H. T. Unruh, Rev Gerhard Friesen, Rev. W. F. Unruh, Rev. A. J. Dirks, Dr. C. E. Krehbiel, and Rev. Adolph Friesen. A men's quartet and a ladies' trio from the First Mennonite Church of Newton, and a ladies' trio composed of students from Bethel College have added much spiritual refreshing to these services. The quiet moments in the presence of God help to make the Sabbath a day of inner "rest and gladness" to all who can attend.

—In a list of suggestions for an enjoyable and successful every-member-visit in the interests of Christian education at Bethel College is the following interesting statement concerning the workers:

"The most effective workers are those who are:

1. Consecrated Christians concerned about God's work and their neighbor's welfare
2. Convinced about the importance of Christian education
3. Not 100 per cent involved in the business of making a living
4. Capable of seeing how things might be if we would seek first the Kingdom of God
5. Patient with petty-minded friends
6. Not apologetic in requesting gifts from Christians for Christian education
6. Not afraid of unjust criticism
7. Genuinely interested in others
8. Willing to work and to pray
9. Able to direct the conversation to the four vital issues:
   (a) The needs of Bethel College
   (b) A cash gift, in size and proportion to the donor's interest, ability and faith.
   (c) Prospective students
   (d) Criticisms of and prayers for Bethel College."

Prof. Melvin Gingerich
North Newton
Kansas
Ja 44

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVIII NORTH NEWTON, KANSAS, APRIL 13, 1943 NUMBER 15

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized January 22, 1919.

A Triumphal Entry Today

It was in 1943 that Jesus came triumphantly into Anyone Town. How the streets did ring with loud hosannas to the King. Not one radio in five thousand was any longer tuned in to jazz or swing music. Somehow all such music seemed out of harmony with the thoughts and feelings that came into one's heart when Christ came in. The music dealers discarded all popular, secular music and stocked up heavily on the great hymns of the Christian Church and such other pieces as make a beautiful mosaic in the floor of God's great plan. They did all of this because of conviction and not because they no longer could make any profit on their former line.

Storekeepers refused to sell you something when they felt that it would not meet your needs. No longer did one have to beware of shoddy merchandise or of getting the wrong change. Everyone had a burning desire in his heart to be his brother's keeper and to love his neighbor as himself. The attainment of this goal was worth a great deal more than the accumulation of any huge bank deposit. In fact, all of the banks lost in importance because of the new emphasis upon treasures in heaven.

The theater? Oh, it was still a great gathering place. You see it had been made into a prayer headquarters. After Christ came into Anyone Town very many of the citizens felt constrained to go into all the world and to win its people for Christ with the Sword of the Spirit, the Word of God. So daily many of the people turned from main street into this place of prayer and prayed for those fighting on the Christian front all over the world. And oh, what victories those Christian soldiers did win over yellow, black, brown, red, and white! Instead of killing their bodies, they were successful in having the souls of these people made alive through Jesus Christ. And oh, what a just and durable peace there was among all these different nationalities after they had become one in Christ! As Christian soldiers expended themselves on fronts all over the world, those on the home front prayed, worked, and gave. Somehow they had much more to give for missions than formerly. The elimination of wasteful habits and the adoption of a simple way of life enabled them to give much more generously than formerly. Taxes were also lower, for no police force was needed and neither any city jail. Believe it, all the policemen became teachers in the grade schools where they did their bit to teach the children to love the Lord Jesus Christ. They knew that that would take care of all the usual problems that the police usually have to deal with.

By the way, all the notary public officials stopped asking people to swear. It wasn't necessary, for the simple yea and nay of everyone was sufficient to keep any agreement from being broken and any false statement from being willfully made. Gossip no longer existed. People were enraptured with all the good they discovered in everyone else. Most of the advertising signs were very greatly changed.

Church attendance? Why it took on a new meaning. Everyone physically able went to the services. Furthermore, everyone heard in order to do. Monday, Tuesday and the rest of the week one could see one concrete illustration after another of some part of God's Word that the minister had emphasized. And oh, what spiritual growth took place in the lives of the people as they applied the light they had. It was amazing how God gave them greater light. People became afraid of doing their own will instead of God's will which was so very satisfying to them.

Did it become a dull town? Oh no! The people became filled with a deep, joyous peace such as the people of the world just don't know anything about. They had someone to live for. They came to know just what Paul meant he said, "For me to live is Christ." These people were busy with things that really counted and satisfied. They really were integrated personalities, for all parts of their living really fitted together to make a beautiful Christlike whole. How the streets did ring with hosannas to their king!

It was during the Lenten season of 1943 that some Christian citizen dealt with the thoughts just read. He thought of how Christ's triumphal entry into Jerusalem could have turned out. He thought of how glorious it would be if Christ should enter really triumphant into some city of America on this

Palm Sunday. Jerusalem once—it might have been. Anyone Town today—it can be. But before it will ever be there will have to be those who will go forth and tell of the real Christ and His real Kingdom that He came to establish in the hearts of men and women now living. —rw.

Faith . . . Living Still?

(Below is given the main body of a letter sent out by the Northern District Peace Committee and signed by E. J. Waltner in its behalf.)

" 'Faith of our fathers living still In spite of dungeon fire and sword; Oh how our hearts beat high with joy, Whenever we hear that glorious word. Faith of our fathers! Holy faith. We will be true to thee till death.' These are the words of the old, familiar hymn we sometimes sing in our services. I am just wondering how true to the faith of our fathers we still are. The fathers of the Northern District came to South Dakota, Minnesota, and Nebraska, when Prussian militarism decreed that our fathers must serve in the army or leave the country. They were true to the faith of their fathers and left the country.

"In South Dakota, the largest group settled in the vicinity of Freeman and Marion. I have before me the *Marion Record,* a weekly paper published at Marion. In this paper is a list of the 'Boys in Service' from the Marion vicinity. As I look through this list I find many familiar names. Names that have been common in Mennonite history for a long time. There is a total of sixty-four names in this list, thirty of these are names of Mennonite parentage. Almost fifty per cent. It is only reasonable that we ask, why are these boys in the army when they have had the privilege to do Civilian Public Service work instead. The theme song on the Hour of Charm of the General Electric program is 'We must be vigilant, we must be vigilant.' Can it be that the Mennonites have been too 'complacent' since coming to America and have forgotten to be vigilant? Have the principles of our faith been emphasized as much as they should have been?

"When we ask why these boys have chosen the army rather than Civilian Public Service work we get many different answers. The following are some of the answers we get: 'The boys who go as conscientious objectors are too poor examples of what a conscientious objector should be.' 'My boy could not afford it; it costs too much to buy his clothing.' 'What would my neighbors say?' 'How much pay do they get in Civilian Public Service?' 'Will I get my job back when I return from Public Service Work?' 'If the church will have to maintain these camps financially, the boys will starve.' Let everyone decide for himself if such reasons are worthy. So far the church has been able to maintain these camps, and we have had no reports of anyone starving.

"We have about 500 boys from our conference in camps now. At $25.00 per boy per month we need an average of $12,500.00 per month. We almost made it for January. The quota for the next quarter—March, April, May—remains the same. Fifty cents per member per month.

"The boys in camps, who are working without pay, are setting a good example. From Sunday school collections and by missing meals they have contributed over $1,100.00 in two months for relief."

The Mennonite Quarterly Review

A publication that deserves to be widely known and supported by Mennonite ministers and leaders is *The Mennonite Quarterly Review.* It is a quarterly journal devoted to publication of material dealing with the history and life of the Anabaptist-Mennonite groups.

Its first issue appeared in January, 1927. Since that time it has established a wide reputation as one of the most scholarly magazines in church history, and numerous colleges, universities, and seminaries receive it and have complete files in their libraries.

The current issue, January, 1943, has an article on "Peace and War in the Old Testament," by Dr. G. F. Hershberger, and a review by the same writer of Boetner's new book upholding war, which is entitled *The Christian Attitude Towards War.* Those of us who have been disturbed by the bitter attacks of certain Fundamentalists upon the doctrine of nonresistance will profit by reading these two articles.

Another scholarly article of twenty-four pages in the same issue discusses "The Origin of Mennonite State Service in Russia, 1870-1880." This contribution is made by Jacob Suderman, a Mennonite born in Russia and a professor of German. A third article gives a brief biography of Leupold Scharnschlager, a Swiss Anabaptist elder and hymn writer of the sixteenth century.

Not only are its articles of wide interest to all Mennonite groups but the *Quarterly's* board of editors come from various Mennonite backgrounds. The General Conference Mennonites are represented on the board of editors by Dr. C. Henry Smith of Bluffton College and Dr. A Warkentin of Bethel College. Dr. Cornelius Krahn of Tabor College represents the Mennonite Brethren. Dr. H. S. Bender of Goshen College is the editor-in-chief. There are ten editors on the board, nine of whom hold the doctor's degree. All ten have had wide experience in research and writing.

The subscription price of *The Mennonite Quarterly Review* is $2.00 per year. Subscriptions should be sent to Dr. John C. Wenger, Circulation Manager, Goshen College, Goshen, Indiana.

—*Melvin Gingerich*

When Doctors Leave

Since I failed to send in a second quarterly report I shall go back a little. This hot season was a very unusually hot and dry season. Many plants and even trees dried up. The water in the wells was very low. This seemingly resulted in a severe epidemic of cholera. In some villages nearby as many as eight to ten people died every day. We had a very sad case in the hospital where both parents died of cholera, leaving five little children as orphans. But in our area the Christians were protected, for which we praise the Lord.

Dr. Harvey Bauman operating in the hospital at Champa, C. P., India. The Baumans are now on furlough in the United States. Note the native attendants. Sister Pauls was, undoubtedly, operated on in this very room.

During May I took two weeks of vacation in Pendra Road. But due to Drs. Baumans leaving it was cut short. Considerable changes have had to take place in the hospital since Drs. Baumans have left. Our lady doctor—Dr. John—resigned before the doctors left. Then we got Dr. Rewani for three months. But since she did not prove satisfactory we could not keep her. This left us without a doctor. Dr. Dester left his hospital in Jagdishpur and has helped us out for quite some time. I have appreciated this very much. After much prayer a lady doctor promised to help us out until we could get another doctor. It was a difficult task, but before the conference was over we had an application from Dr. Matthie. After an interview we accepted him, and we hope and pray that he will be a real help and blessing in the hospital. He was to start his work in October. These changes have been hard on the workers, and it was not easy for those in charge, but God's grace was sufficient.

When I thought that I had plenty to do at the hospital and to get ready for conference then I had to submit to a major operation. I had a small tumor on my breast which the doctors thought was very suspicious for cancer. So they advised a complete breast amputation. It was rather strange to get the operating room things and the patient room ready for my own operation, but such was the case. A missionary lady doctor from Bilaspur, Dr. Nichoson, and Dr. Dester did the operating and an Indian lady doctor from Champa village gave the ether. Mrs. Jantzen came in twenty-five miles on an elephant to take care of me. The Lord heard the many prayers that went up to His throne in my behalf and all went along well. I praise the Lord for what He has done for me, and may it please Him to restore me back to full health again.

At present I am taking a vacation in Darjeeling which is a real beauty spot. We are enjoying the lovely views of the snow covered mountain peaks. We will probably stay till the

(Continued on bottom next page)

This is "luxury liner" travel in India, especially when wet. Our missionaries do not own any elephants.

Dressing up for Easter

By Arnold J. Regier

A lady was riding in a bus when she confided in a fellow-passenger next to her that she bought a new pair of work shoes. Suddenly she came to the realization that she had used her number seventeen ration stamp and bemoaned the fact that she would not be able to buy another pair for her new Easter outfit. The expression on her face was interesting to behold. There, no doubt, will be others who will find themselves in a similar situation this year.

Many of our churches in this country will again be filled to overflowing on Easter Sunday morning. It is a disgrace that to so many the Great Day of the Resurrection of our Lord and Saviour is merely an occasion for a dress parade. Shall we stop for a few minutes to think through the significance of dressing up for Easter.

Dressing Up for Special Occasions

It is only natural that we dress specially for certain occasions. In 1 Chronicles we read how that when the Ark of the Covenent was brought back to Jerussalem there was much rejoicing and David, we read, "*was clothed with a robe of fine linen.*" Such outward attire is expressive of an inner experience. The occasion for which David and the Children of Israel had looked forward to for such a long time had finally been realized and as such warranted a new robe and all the finery which went with the celebration.

The Sunday of April 25, 1943, should be of greater significance to the Christian World than the festive day of David's time. Though the world is filled with terror and suffering it will still be a day of rejoicing. On that day we shall again commemorate the greatest victory that has ever been won in this world, namely, the victory over sin and death. Don't you think it should call for a new hat, a new dress, a new suit, or maybe even a new pair of shoes?

Clothed in Righteousness

As we enter the Easter season and are again reminded of God's Grace as manifested in the sacrificial death, burial, and resurrection of His Son; we are made aware of an inner adorning. Even the prophet of old was permitted to vision it:

> "I will greatly rejoice in the Lord. . .for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness." Isa. 61:10

True righteousness is not manifested only in outward appearances but also by being adorned by an inner spiritual raiment.

We recognize the fact that man is sinful by nature, and though he endeavours to cover this nature it is so often exposed before the sight of God and to his fellowmen. Our own righteousness is as filthy rags. Thus God's provisional covering in the blood of Jesus Christ should mean a great deal to us. It is through His infinite mercy and love that He has provided it for us for our own adornment as we accept it by faith.

Truly it is a beautiful sight to witness all the colorful array of hats and new clothes that fill a church on Easter Sunday morning. But as the minister of God stands in the pulpit have you ever stopped to notice the garb of his countenance? Does he also have a new robe? No, I'm not speaking of a new suit, but a robe of righteousness granted to him by God; or does he have to wear the filthy garments of unrighteousness, bearing the sins of His people even as Joshua the High Preist did in Zechariah's great vision? (Zechariah 3:4) We are aware of the many temptations that are besetting us this day. The hoarding of money, aloofness toward our neighbors, desecration of the Sabbath, hatred toward our enemies, or many other things which so often desecrate the sancity of the Church of Jesus Christ. Let us search our hearts and pray that God would throw off these filthy rags so that we might be clothed in His righteousness as we enter the Easter season.

Dressing for Easter

It is here that we might also bring to bear the simplicity of dress that has been handed down to us by our forefathers. Those who have read the book, *Rosanna of the Amish,* have learned anew to appreciate the simpler mode of life. The writer feels that in this day when there is so much suffering and heartache about us that extravagance is out of place. Let it not be said of our churches as in some of the more aristocratic parishes that on Easter Sunday everybody must have a new outfit, but rather let it be said of us as we greet the Risen Lord on that morning that we are clothed in His new garment of salvation which we accept by a simple faith through His Grace.

Summer Vacation Bible School Teachers Wanted

Any one interested in teaching Summer Vacation Bible School for a few weeks should get in touch with A. J. Regier, Chairman of the Western District Conference Education Committee, North Newton, Kansas.

WHEN DOCTORS LEAVE

(Continued from page three)

end of October since the doctors have ordered me to take a three months vacation.

Our conference devotional meetings led by Rev. Duerksen were a great blessing and inspiration to me.

Wishing you all a Merry Christmas and God's richest blessings in the year to come.

—*Eva Pauls, October 7, 1942*

HOME MISSIONS

A. J. Neuenschwander, Secretary

IN NORTHERN SASKATCHEWAN

The mission fields and churches allotted to me in the northwestern Saskatchewan have been visited twice in the past year. At these times I preached, conducted Bible studies, performed Baptismal services and commemorated the Lord's Supper. In addition, families were visited, and as we had opportunity we did personal work with many about their soul's salvation. Although no extraordinary things happened, one could notice a growth and real hunger for God's Word. Eight souls found peace in Jesus Christ as their personal Saviour. After these were instructed they were baptized.

Last December my visit to Timberlost was a real joy to me. This is a four-year-old settlement. Eleven Mennonite families live here with fifty children. Ten of these families come from the "Old Colonier" group. They had been separated for some time from their own home churches, having lived at different places in Northern Saskatchewan. At this last visit I noticed a definite hunger and thirst for salvation. This hunger was kindled by several efforts; namely, Summer Bible School for three years, led by teachers from the Rosthern Bible School, for three or four weeks. In these years I made six visits to these families. This last time I felt impelled by the Lord to speak very plainly about their relationship with God. I asked how many wanted special Bible teaching on this subject? To my great delight, almost every young person arose. Praise the Lord for His help through the Holy Spirit.

The cut below shows the Bible School at Timberlost. The young woman in black, marked with an x, is the teacher. The building is made of slabs, and the space between the inside and outside walls was filled with saw dust. (How many children in the U.S.A. would like this kind of a school house?) The children carry in wood for heating from the near-by woods.

May the Lord bless you as members of the Home Mission Board and all mission friends. May the Lord give me more humility and a greater desire to be faithful in His Service,

Your co-worker,
Johannes Regier
(Translated into English by A. J. Neuenschwander)

Pupils and teacher of the Bible school at Timberlost, Saskatchewan, Canada, on the occasion of the closing program. Elsie Dyck is teacher. Rev. Johannes Regier, Laird, Saskatchewan, ministers to these people. The log structure is the schoolhouse.

FIRST MENNONITE CHURCH

Chicago, Illinois

Our Program for the Easter Season

Another Easter season is here, bringing to mind the great victory that was achieved through our Lord Jesus Christ when the stone was rolled away from the tomb and he arose triumphant over the powers of sin and death. In every Christian heart it should be a time of gladness and rejoicing. The song of Easter is a song of victory proclaiming the wonderful truth of our salvation and peace with God.

Five Boys Want to Follow Christ

Our special services in this Easter season will begin on Palm Sunday. At the present time we are nearly through with the course of catechism instruction which was started in November. The five boys that are attending the class have expressed a sincere desire to follow the Lord Jesus Christ and wish to be baptized. The baptismal service will be on Palm Sunday morning.

Easter Pageant

Another important item in our Easter program is the Easter pageant which is being prepared by the young people. We have about twenty active members in our young people's organization, and they enjoy preparing and giving the Easter message in story and song. "The Voice in the Garden" is the title of the pageant they have chosen for this year.

Communion for Students

During this season special effort is to be put forth to reach our Mennonite students in the city. There are nearly a hundred young men and women of our faith attending school and working here. A special communion service is being planned to bring them together for an hour of worship and fellowship sometime during the Easter season. Karl Baehr, president of the Mennonite Fellowship, and Rev. John Neufeld are helping to arrange the program for this service.

Good Friday To Be Observed

In most of our Mennonite communities Good Friday has always been set apart as a day of worship and prayer. In the city this day has not always been observed as a day of worship by the great majority of people. However there is an increasing emphasis to make it a day of worship and many churches do have services on Good Friday. We are planning our service for the evening so that those working will be free to attend. Good Friday is an important date in our church calendar and should not be neglected or taken lightly.

Reaching The Unsaved

In the great city of Chicago we like to think of Easter not as only another season in which the Christian's faith may be renewed and strengthened, but as an opportunity to reach people who do not know the Lord. We try to arrange our Easter program so that it will interest and attract people who are not Christian and who have no fellowship with the Church. One of the questions we must consider is how to bring others into the fold. Going to Sunday School and Church is not a "family" affair like it is in most of our Mennonite communities. It is the exception rather than the rule to see father and mother and all of the children coming to Sunday school and church. In many cases just one parent comes, or the parents send the children. However, they do take an interest when there is a special program and the children have a part in it. So the Sunday school hour on Easter morning is given over to a special program by the children. Many of the parents do come to this program and remain through the church service. We always hope and pray that the seed that is sown will find a receptive heart and that some of these people will continue to worship with us. —**E. A. Albrecht**

CORRECTION

In a letter sent to ministers and peace treasurers on March 1 by the Western District Peace Committee it was stated that "the cost to date" of C.P.S. work "has been about $6.75 per member." This was not correct. This is the amount due as of April 1, 1943. Hence, the amounts contributed by individual members of congregations was higher than indicated in this letter. To state it again, each member's share in the cost of C.P.S., as of April 1 is $6.75.

—Walter H. Dyck

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

Published every Tuesday, **except the weeks of July Fourth and Christmas,** by the Board of Publication of the General Conference.

Business Office, Mennonite Publication Office, Newton, Kan.
Editor ...... Reynold Weinbrenner, North Newton, Kansas
Subscription in advance, $1.50 .... Foreign, $2.00

Address all contributions and communications for this paper, and exchanges, to THE MENNONITE, North Newton, Kansas.

Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS.

MENNONITES and RURAL LIFE

By J. Winfield Fretz

RURAL STUDY GROUPS

One of the most pleasant experiences I have recently had was to be invited to the meeting of a rural women's study group in the Gnadenburg community east of Newton, Kansas. About twenty rural women had gathered for their regular monthly meeting in the spacious and comfortable farm home of one of the members. The day was beautiful, and the setting was perfect for the purpose for which these women had gathered.

The Purpose

It is the custom of this group to meet regularly to study problems that are of interest to them. Most frequently the discussions center around religious subjects and especially portions of the Bible. At other times guests are invited to discuss economic and social problems that confront the Christian in this day and age. To be certain that all members study and work the group has adopted a small Bible work book which requires searching through portions of the Scriptures for information and answers to practical questions. At this particular time the women are studying the Book of Acts.

The Significance

The demonstration of this vigorous group of Christian women is a healthy counteraction to the all-too-common notion that rural women have no time for mid-week study groups and fellowship meetings. Many people think that such things may be all right for town and city folks who have more time, at least so country people think. Rural women need an occasional period of release from their routine duties—a period of relaxation—a change of activity just as much as do all others in society. Such a study group offers a splendid opportunity for the industrious housewife to get away from household duties and nourish her mind and soul through wholesome fellowship and through useful and intelligent study. The president of this group remarked that a regularly planned program and a fine spirit was a splendid preventive for idle gossip. How much more constructive is such a gathering than the thousands of women's groups throughout America who gather weekly and monthly to play bridge, drink cocktails, and "lay each other low" through malicious prattle and idle chatter. There are undoubtedly other rural groups of a similar nature. There should be many more. Men's groups or even family or neighborhood groups would similarily profit by such meetings.

Two men looked through prison bars; one saw mud, the other stars.

DAILY DEVOTIONAL MESSAGES

By Verney Unruh, North Newton, Kansas

April 18—*Blessed is he that cometh in the name of the Lord.* Mark 11: 9b.

Today is Palm Sunday, the beginning of Passion Week. It marks the triumphal entry of Christ into Jerusalem a few days before his death. He did not enter the city secretly, afraid to show his face openly. He rode in triumphantly on a young ass with crowds shouting. Even the thoughts of the approaching suffering did not discourage him.

The people welcomed him. *Blessed is he that cometh.* The long promised, long expected Messiah had finally come. Not all the people hailed him as Lord and King. It was only those who still remained faithful to Him and those who were won back by this triumphant entry. The others despised and rejected Him and soon hanged Him on the Cross.

What does the triumphant entry mean to us as Christians? First, Jesus Christ *comes in the name of the Lord.* He was sent by God as a mediator; *Him hath God the Father sealed.* Secondly, the coming of Christ in the name of the Lord *is worthy of all acceptance.* We should all say, *Blessed is he that cometh.* His coming is worthy of all the praise, honor, and glory we can give him, *Blessed is he*, for it is through him that we are blessed.

April 19—*It is written, My house shall be called a house of prayer; but ye have made it a den of thieves.* Matt. 21: 13b.

When Christ came into Jerusalem the first place to which he went was to the temple. Here he found the people were buying and selling, and changing money. He cast them out saying, *It is written, My house shall be called a house of prayer.* That justified his actions. The temple was intended to be used as *a house of prayer.* (Ias. 56:7), but they had made it *a den of robbers.* Buying and selling in the temple courts was lawful, had it been done honestly. They pretended to buy and sell for spiritual purposes. They were misusing God's Holy Temple to attain worldly gains. Of this Paul says, *From such practise withdraw thyself.* (I Tim. 6:5)

APRIL 20—*Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: This is the first commandment.*

Tuesday is known as the day of conflicts with the authorities. In every possible way the scribes tried to corner Jesus. One of their questions was, *which is the first commandment of all?* The verse for today was his answer.

When we love God with all our hearts love controls our souls completely. The desires to fulfill duties become spontaneous; they are an outgrowth of our love towards God. When love does not control our lives, nothing we do is well done, done aright, or acceptably. Loving God with all our hearts arms us against those things which are not pleasing to Him. It will engage us to do everything by which He may be honored and with which He will be pleased.

April 21—*Thou shalt love thy neighbor as thyself.*

This is the second commandment. It is an outgrowth of the first. We love God because he is divine and infinitely better than we are. *We love him because he first loved us.* This love for God then manifests itself in love for our neighbor. He is of the same nature as we are; our hearts are alike; our bodies are alike; we live in the same Christian society. *Hath not God created us?* (Mal. 2:10) Has not one Christ redeemed us? All the more reason there is for loving him.

APRIL 22—*And they seized him, and led him away —But Peter followed afar off. And when they had kindled a fire in the midst of the court—Peter sat in the midst of them.* (Luke 22:54-55) *They said therefore unto him, Art thou also one of his disciples? He denied and said, I am not.* John 18:25b.

We have in these few lines the story of Peter's denial of His Lord. In the upper room he pledged supreme loyalty to Christ, but a few hours later he denied and cursed his Lord.

The first step toward this downfall was his following afar off. He wanted to remain loyal to Christ but he was afraid of persecution and prison—so he followed afar off. He could not decide which side to take. This led to compromise. When he arrived at the house of Caiphas he sat with the officers and warmed himself. Inside Jesus was on trial, but he was not greatly troubled. Here by the fire there was no danger. He was with people who were neither for nor against Christ. He was on safe, middle ground. It was dangerous ground, though, for it led to the denial of his Lord.

Let us take Peter's history here as an example. If we are following afar off or compromising, let this example help us to make up our minds to remain loyal to Christ. If we do not, it will lead us to a denial of Christ just as it did Peter.

APRIL 23—*It is finished.* John 19:30b.

With these words Jesus *bowed his head and gave the ghost.* His work here on earth was finished. When he had entered upon his suffering he had said, *Father thy will be done.* Now he could say with joy, *it is finished.*

It is finished. The work of man's redemption is finished. His salvation is now completed. Now all we have to do in order to obtain salvation is *believe on the Lord Jesus Christ.* We do not have to observe ceremonies and offer sacrifices as was required under the law. All we have to do is *believe on the Lord Jesus Christ* because *it is finished.*

APRIL 24—*So they went, and made the sepulchre sure, sealing the stone, and setting a watch.* Matt. 27:66.

The enemies of Jesus did what they could to prevent His resurrection. They were really afraid he would rise again, but they were also afraid *his disciples would come by night and steal him away. They sealed the sepulchre* to keep His body in the tomb, but not trusting entirely to that, *they set a watch to* prevent *his disciples* from *stealing him away.* Here was all the power of earth and hell combined to keep Christ a prisoner. It was all in vain. When his hour came nothing could hold dominion over him. To attempt to overcome the power of God was useless, and still remains the same today, for he is an all-powerful God.

News from the Wuthrichs

(Brother P. H. Richert recently received another letter from C. B Willard of the Harvey County (Kansas) Chapter of the American Red Cross, which contained the following:)

"I am in receipt of a letter through the headquarters of the American Red Cross in Washington, D. C., in regard to Rev. and Mrs. Lester Wuthrich, who appear on an unofficial list of American civilians interned at Baguio, Philippine Islands. This information was forwarded to the State Department from England on an incomplete list compiled by a former British internee in the Baguio camp, who was later transferred to Manila and included among the first group of British repatriates.

"According to the State Department's information, the 'camp at Baguio was moved some time in May, 1942, to Camp Allen, a Philippine army barracks in Trinidad Valley, (in) which conditions are somewhat better than in Baguio.'

"We are happy to be of this service to you and to send you this information."

Brother and Sister Lester Wuthrich

CIVILIAN PUBLIC SERVICE

Decline in Number of Men Reaching Camps

During 1942 a total of 2,003 men arrived at Mennonite C.P.S. camps. Below is the monthly figure for arrival at the camps during 1942 and during January, February, and March of 1943:

Month	Men Arriving
1942	
January	96
February	90
March	99
April	39
May	284
June	217
July	205
August	148
September	246
October	252
November	196
December	136
Total	**2,003**
1943	
January	159
February	68
March	57

Camp Food Rationing Problems

With food rationing becoming more and more inclusive brief mention is made of the fact that to date the camps have been generally successful in obtaining their quota of foodstuffs.

Concerning the problem of food for the camps, Brother John M. Snyder, camp auditor, reports:

"The present food rationing program results in many problems for the camps, especially those who are not located in areas which produce quantities of vegetables, fruit, and other foodstuffs. The camps have generally done a splendid job in following the policy of economical feeding without sacrifice as to quality and quantity of food served. Camp staffs are keenly aware of their responsibility to the supporting constituency along this line.

"Food costs have been running a little more than two-thirds of the cost of operating the camps, excluding Akron and Washington overhead, and it will be appreciated that proper feeding is one of the most important phases of camp operations, both as to finances and the maintenance of high camp morale."

Men Approved for Vineland Training School

Five men have been detached from both the Greystone Park and Marlboro hospitals in New Jersey to the Vineland Training School, also in New Jersey.

The Vineland Training School is one of America's outstanding schools for children of arrested mental development. C.P.S. men have been secured for the institution to serve as assistants to the teaching personnel of the school.

Sponsored by
the Young People's
Union of the
General Conference
EDITOR
R. Weinbrenner
North Newton,
Kansas

Mennonite Youth

"A United Mennonite Youth in Christ"

Y. P. U. OFFICERS
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What Can I Expect of a Good Husband?

By a Mennonite Girl

In introduction I might mention that it would be good training for any girl to write out a paper on what she really expects her husband to be and thus produce a striking gauge for her own conduct if it is to be a worthy one.

The modern world has seemingly taken on the term husband as something worth having as long as material advantages tip the balance. However, from the beginning God has attached a very sacred meaning to the word by means of metaphor in Jer. 31:32, referring to the Lord bringing the Israelites out of Egypt, "my covenant they brake although I was an husband unto them, saith the Lord." Even more plainly and certainly more beautifully we read in Eph. 5:23, "For the husband is the head of the wife even as Christ is the head of the church and he is the *savior* of the body."

Fellows, I'm confident that a host of us girls at home consider the fact that you are *here* in camp as one of the finest traits of loyality and true heroism you will ever show us. We are anxious to live our married life with a man that *believes*—and believes it so firmly that nothing will shake him from that foundation. That belief (though its details may vary) must be founded upon *Him,* who is, and the only *truth.*

A minute ago, I mentioned heroism. I mean just that. Every girl needs to find in a husband some quality which is superior to hers. I want to be able to recognize some real purpose, the culmination of which I shall aid with my whole self but shall find realized in my husband.

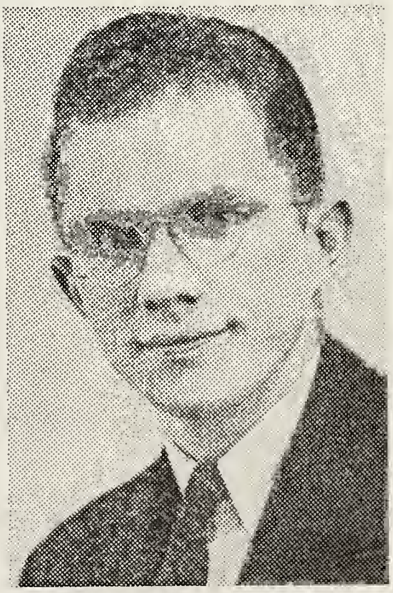
Please, understand that I'm not speaking of Utopia, no one would ever learn anything there—life is much more real. Perfection?—no, there's no such thing here. We'll make mistakes; let's learn beginning *now* to admit frankly where we fall short and go on with a lighter load.

Can you *remake* a California redwood?—Agreed? O. K., then let's not, any of us, try to make anyone over. Let's take each other as we are and work together from there. I believe we'll all grant that plenty of improvement can be made beginning right now,

Yes, I know your mother bakes the best apple dumplings you ever ate, but modern cook books just don't have your mother's recipe. Incidentally, perhaps your "dream come true" spent time learning a few things your mother didn't have the chance to learn when she was young. If you are patient enough to take her I'm betting you'll be saying the same about her apple dumplings—some day. (By the way that doesn't go for apple dumplings alone.)

Maybe fellows think I'm expecting you all to turn into husbands by the turn of a few numbered pages. Really, I'm not—that's just my topic. Seriously though, I hope each one of you has definite plans as to life's purpose for *you,* a way to make a moderate living, and a sense of direction before you vow to God to establish a home in advancement of His kingdom on earth.

You, by God's appointment are to be the head of that house. Are you prepared to be the head? Can you now manage your own affairs adequately, with decision, and brotherliness? Do you accept and



Elmer Ediger, Educational Director at the Weeping Water, Nebraska, C.P.S. Camp, was so kind as to submit the above article and two others for use in the youth section of this paper, after they had been used in a course in the camp. Perhaps, other educational directors may find the opportunity to do something similar.

weigh advice considerately? Can you be contagiously confident? Are you patient? Can you radiate joy and courage in thunderstorms? Is God the Co-master of you?

It's a big order, but by God's grace you can be that husband—the husband a woman shall surely love, honor, and cherish. Not only can you be that good husband, but you must help your wife to be that good wife you expect. It must be as George MacDonald thought when he said to his wife, "I want to help you to grow as beautiful as God meant you to be when He thought of you first." Samuel Rogers suggests in "A Wish," that marriage vows are as the village church taper spire—pointing to heaven.

In a husband I seek such character as that which Channing forms when he says, one who is willing,

"To live content with small means,
To seek elegance rather than luxury, and refinement rather than fashion,
To be worthy, not respectable and wealthy, and rich,
To study hard, think quietly, talk gently, act frankly,
To listen to stars and birds, to babes and sages, with open heart,
To bear all cheerfully, do all bravely, await occasion, hurry never,
In a word, to let the spiritual, unhidden and unconscious,
Grow up through the common."

Perhaps, this sounds too much like books. Let me deviate to a few traits that make the *good* husband *best.* An appreciation for something beautiful be it a bouquet of flowers, a piece of pottery, an act of chivalry, a thoughtful favor, a gentle caress—they'll all go a long way in making hearts warmer now, but it will be more than now—*always!*

I have a right to expect a very pure, self-controlled sex life of which we are not afraid to talk, openly, frankly, and objectively—remembering it in itself as one of the most sacred treasures—*God-given,* to man indeed *the* treasure of life.

Husband, continue your gentle, thoughtful ways as when you were a lover. Have your host of friends,

TRUE PRINCIPLES

Mennonite Publication Office,
Newton, Kansas.

Dear Sir:

From time to time I have been reading copies of *The Mennonite.* I like the paper because it is not afraid to speak out the true principles of the Mennonites.

Enclosed find a one dollar bill. I want to suscribe for it. Start me with a few copies back where Dr. John Schmidt writes about the Mennonites in Paraguay.

Yours truly,
(Signed) G. S. Klassen
Hillsboro, Kansas.

Young people do get together in our Mennonite schools.

welcoming them as you welcome her. (So much the better if they're in common.) Make finances, difficulties, decisions all home affairs. Make this conscience-guided life a liveable one in the home as well as in camp.

All this has been, or is meant to be, a rambling talk. I hope you yourself will have had your own resolutions that will really become a part of you. May I close with a section of an anonymous poem. I quote it in realization of the fact that the man God wants is surely the husband a Christian girl hopes to be worthy of.

God wants a man—honest, and true, and brave:
A man who hates the wrong and loves the right;
A man who scorns all compromise with sin,
Who for the truth courageously will fight.

God wants a man—in lowly walk or high,
Who to the world by daily life will prove
That Christ abides within the yeilded heart,
Fitting that heart for service and for love.

God wants a man who dares to tell the truth,
Who in the market-place will stand four-square;
Whose word men trust—a man who never stoops
To hurt his fellow or to act unfair.

God wants a man of action and of faith,
Whose life is something more than cant and talk
Who lives each day as though it were his last,
And proves his faith by a consistent walk.

A Faithful Nobleman Beheaded

Marinus, a nobleman who lived in Jerusalem during the middle of the third contury, had a sincere affection for the Christians who were enduring severe persecutions.

When those envious of his nobility accused him, before the tribune, of embracing Christianity he emphatically declared that he was a Christian. The Tribunal Judge ordered that in three hours he return and be prepared either to die like a Christian or sacrifice to the gods and Emperor.

The bishop, while leading Marinus to the meeting house, encouraged him to be faithfully bold. In the meeting house a sword and Bible were placed before him. When asked to choose between the two, he reached for the Bible.

At the appointed time, Marinus returned to the Tribune. Before they asked him, he expressed his choice. He said he had considered the two alternatives and concluded that God must be obeyed rather than man; therefore, he would accept the fate of God's child.

The judge gave the sentence which caused Marinus, the Christian Nobleman, to suffer beheadment for his faith. —*by Jesse Roth*

THOUGHTS FOR VICTORY

By Paul Goering

An estimated audience of two thousand people heard Kirby Page speak on "The Resources for Victorius Christian Living During A Crisis" in Memorial Hall, North Newton.

Although Mr. Page did not speak directly about the war or the issues involved, nevertheless, one could see that the basic content of what he said undergirds the whole pacifist position. He effectively brought to light the positive aspect of conscientious objection to war.

Mr. Page sought to reveal the resources for living with joy and power during such times as the present. First of all, he said, we must share with others our knowledge, experience, our insights, and our materials. We must, in the second place, sow consciously the seeds of goodness because the harvest is inevitable. We will reap that which is undesirable unless we knowingly and earnestly implant in mankind through our everyday relationships the seeds which make for peaceful living. Too long have we stood idly by in our complacency and luxury and as a result, reaped a harvest of evil.

Mr. Page declared, thirdly, that we must suffer with others in the real sense of suffering as Christ suffered. It must be of a higher type and above the self-satisfying suffering expressed in charity. It must be complete identification in which we are able to weep with others in their sorrow, their burdens becoming our burdens, and their pain our pain. In so doing, says Mr. Page, we establish a bond basic to brotherhood.

A fourth resource for effective and joyous living is to be found in genuine friendship of man with man—a friendship that is based on a real appreciation for each other and a sincere effort to improve his welfare. This is necessary even though it runs counter to the element in our culture which justifies selfishness. It is friendship in the two-fold sense; the one of direct, intimate and holy fellowship of man with his fellow and the one expressed in the indirect influence and contribution to society.

This friendship between men leads to a fifth resource, that of communion with God in which we enter into the richest, the most intimate and holy relationship we may experience and enjoy. By living with God in complete repose and in harmony with his moral and spiritual universe we restore our depleted and exhausted lives. Our lives will have purposiveness, and from them will spring forth a vitality and a love that is the expression of Christ. That which before was pain to us becomes joy, and we rejoice in it as Christ did.

This latter insight is relevant to the conscientious objector to war in view of the unpopularity of the belief to which he adheres and the probable difficulties that accompany such a conviction. It serves warning to those who are prone to compromise their convictions so as to avoid the pains of unpopularity and discrimination. It serves warning, also, to those who, inversely, intensify their belief because of the satisfaction they derive from being a martyr to the cause.

There is a sixth resource and that, Kirby Page explained, comes from personal solitude. For in the fast and complex living of today there is little time for solitariness, for comtemplation, and for pondering our past experiences and in them seeing the hand of God. This, of course, is practicing the discipline of Christ from which He drew strength and composure for his victorious living. When one accidently learns that the speaker is speaking from his own experience and discipline in this matter and not form book theory, it is evident that his own personal life testifies to the power awaiting those who earnestly seek Christ in periods of silence.

Kansas Sunday School Convention

The fifty-ninth annual Kansas Mennonite State Sunday School Convention will be held on May 30 in the First Mennonite Church, Newton, Kansas. The afternoon session will begin at 2:30, and the evening session at 8 o'clock. The main theme will be "The All-Sufficiency of Christ." Various topics will be discussed by outstanding men and women. Music by three different groups will precede the sermon of the evening. Watch the papers for later announcements. All churches are asked to dismiss their Sunday evening meetings, so that the people can attend the convention. This request is by the executive committee of the convention.

Rev. C. H. Dirks, Pres.
Albert B. Graber, Vice-Pres.
Mrs. Ferdinand Regier, Sec. Treas.

CLOTHING TO PARAGUAY

A total of 17 bales of clothing that weighed over 2,200 lbs. was sent to Paraguay during March. The shipment contained large quantities of babies' and children's clothing together with some clothing for adults.

As with previous shipments, distribution of the clothing will be made by our workers to the Mennonite families of the colonies in Paraguay.

CORRESPONDENCE

THE FIRST MENNONITE CHURCH
Upland, California

On March 17, John E. Krebill, who for many years has been a faithful member of the Upland congregation, was called to his heavenly home, He was seventy-two years of age. Mr. and Mrs. Krebill came to Upland from Donnellson, Iowa, thirty-two years ago, residing here until in recent years they made their home in Long Beach, California, on account of Mr. Krebill's failing health. Mr. Krebill is survived by his wife Clara (Krehbiel) Krebill, three sons, six grandchildren all residing in California, two sisters and three brothers of Donnellson, Iowa.

Miss Gertrude Eymann has been a patient invalid for some time, bringing joy and a blessing to all who enter her sick room, by her happy disposition and undaunted courage, (in spite of all obstacles).

Mr. and Mrs. A. K. Toews of Alta Loma have announced the engagement of their daughter, Miss Frieda Toews of San Diego, to E. C. Weyhchandt of Honolulu, manager of the Honolulu branch of the Sperry Gyroscope Company of San Diego.

Following are the Lenten sermon themes which our pastor, the Rev. Earl Salzman, is presenting to his congregation during the Lenten Season: "Twin Virtues—Liberty and Loyalty," "Love Never Faileth," "Persuasion and Coercion," "Penitence that Makes a Difference," "Seeing the Invisible," "Communion Meditation."

—*Mrs. Arnold H. Hostettler, Corr.*

FIRST MENNONITE CHURCH
Bluffton, Ohio

A Sunday evening supper once a month, prepared by three women of the church, is a feature which the Intermediate Christian Endeavor Society of the First Mennonite Church of Bluffton, Ohio, always enjoys. After the meal the regular program is presented, and then games are played. On Sunday evening, March 28, the supper was held in the parsonage, the home of Rev. and Mrs. J. N. Smucker, On this particular evening the meeting was recorded on records with each one of the twenty-seven young people present taking part. The theme was the "Beatitudes" which proved interesting material to record.

Truly a Dorcas has gone from our midst. Mrs. Levi Oberly, who with her husband would have celebrated their fiftieth wedding anniversary next year, went Home on March 29. Her mother-in-law at the age of ninty-six years passed away a few weeks ago. Her son Millard's wife went Home, and left four children to be cared for a number of years ago. Seven members, representing four generations, were Mrs. Oberly's care and responsibility. Besides this she had time to assist in ushering into the world all of her twenty grand children. Truly she deserves the Father's recognition, "Well done, good and faithful servant."

HOFFNUNGSAU MENNONITE CHURCH
Inman, Kansas

The Hoffunugsau C. E. had a very interesting type of program on March 28. The program committee sent subjects for topics to some of the C. O.

boys in camp which they worked out and sent back and were read by their friends. This created a closer fellowship between the camp boys and their home C. E.

Another project our C. E. is sponsoring is that the president appoints one person each month to write a church letter to all the boys of our church in the various camps informing them of the church doings, synopsis of the sermons, and local news of the church members. These letters are very much appreciated by the boys in service.

On March 21 our church had a pre-election for a deacon. Since Brother A. B. Reimer, who has served so very faithfully since June, 1918, resigned his position as deacon, the vacancy must be filled. On April 18 the final election will be held of the two candidates.

Rev. Jacob Janzen of Ontario preached in our church March 16, both in the afternoon and evening. The next day our pastor Rev. A. J. Dyck had to serve on the program at a Bible convention held in Pretty Prairie.

The last two Sundays of March our Sunday school had their bi-annual S. S. teachers election. Only a very few changes have been made.

Mrs. Ferdinand Regier, Corr.

FRIEDENSTAL MENNONITE CHURCH

Tampa, Kansas

Among the services in connection with our church here is one especially for the young people. The young people meet at the home of Rev. and Mrs. Walter H. Regier regularly twice a month. At this service the group takes part in a Bible study and the singing of choruses. We have on the average about twenty-five young people present. After the meeting the group is given opportunity to practice special songs for the Sunday service. We believe this has proved to be a blessing to the church services in general.

We are planning on having daily vacation Bible school beginning the week after Easter for three weeks. We hope that these weeks of studying will not only teach the boys and girls more about the truths in the Bible, but that it will also bring them to a saving knowledge of the Lord Jesus Christ.

The church has Sunday evening services every Sunday. Oftentimes we have visitors come to take part in these services. The services are very well attended, and we are sure they are a blessing, too. Among the recent visitors were Rev. Garman Wedel, a student at Bethel College, and Rev. Waldo Wiebe, of Tampa, Kansas.

Satan may build a hedge about us and fence us in and hinder our movements, but he can not roof us in and prevent our looking up. —J. Hudson Taylor

OUR CONTRIBUTORS

Verney L. Unruh is a Junior at Bethel College and a ministerial student. He comes from Bloomfield, Montana, where H. E. Widmer is his pastor.

Arnold Regier is pastor of the Alberta Community Church, Portland, Oregon. He comes from Elbing, Kansas, where during his boyhood days he was very much interested in farm activities.

Melvin Gingerich is professor of history and government at Bethel College and a contributor to various periodicals. He is the author of **The Mennonites in Iowa** and is scheduled to lecture at the University of Iowa some time this summer.

Emil J. Waltner is a member of the Northern District Peace Committee. He is a member of the Salem Mennonite Church, Freeman, South Dakota, and farms near Hurley.

Paul Goering is a Bethel College Junior, majoring in economics. He is active in Christian young people's work.

Eva Pauls is the nurse at our mission hospital in Champa, C. P., India. Sister Pauls comes from the Bethel Mennonite Church, Inman, Kansas.

E. A. Albrecht is pastor of the First Mennonite Church, Chicago, Illinois. He is a graduate of Hartford Theological Seminary, Hartford, Connecticut.

« « JOTTINGS » »

—Bulletin, **Bethel Mennonite Church, Mountain Lake, Minnesota:** On the afternoon of April 4, Dr. H. A. Fast spoke on recent developments in C.P.S. "The Christian Endeavor Society is an expressional opportunity for followers of Christ. It develops leadership, promotes service, and stimulates consecration. Every young Christian ought to be active in Christian Endeavor, and older ones will profit much themselves and will inspire others by giving their support to C. E. work." Upon the invitation of the Christian laymen of several nearby counties, Dr. C. W. Butler, President of John Fletcher College, recently spoke in the meetinghouse of the Bethel Church. The congregation is beginning to plan for the entertainment of the Northern District Conference to be held June 5-9. "Mrs. P. R. Schroeder, our church worker, has been granted her request for a leave of absence from her work for the month of April. She will spend this month at the home of her daughter, Mrs. George Dehnert, Lodi, Wisconsin."

—Material to be printed in this paper is very much more easily corrected and set up if it is **double-spaced.** If you contribute **anything** to this paper you can **help greatly** by **double-spacing** every **bit** of material that you submit to the editor.

—Bulletin, **Salem Mennonite Church, Dalton, Ohio:** President L. L. Ramseyer of Bluffton College visited us on April 4. On March 26 Brother P. A. Penner showed us his pictures on India.

—Zoar Mennonite Church, Goltry, Oklahoma: "We enjoy reading **The Mennonite.** May the Lord bless the paper. It was a joy to have Miss Kuyf with us on March 28. We plan to have evangelistic meetings, the Lord willing, from May 2 to 14, conducted by Rev. Albert Schultz from Butterfield, Minnesota. We covet your prayers. —Corr.

—**Gnadenberg Mennonite Church, Whitewater, Kansas:** Brother J. F. Schmidt, director of the C. P. S. camp at Fort Collins, Colorado, delivered the morning message (April 4), giving us a better understanding of C.P.S. life and administration. Next Sunday we expect Brother H. J. Dyck of Elbing, when he exchanges pulpits with Rev. J. J. Voth. Recently the Women's Study Class had the pleasure of having an informal talk by Dr. J. W. Fretz.

—**Brother Albert Schultz** recently conducted two weeks of evangelistic meetings for the First Mennonite Church, Berne, Indiana.

—**Brother Edmund Miller,** pastor of the Menno Mennonite Church, Lind, Washington, recently visited the C. P. S. camps at Terry and Belton, Montana.

—**The men's chorus** of the **First Mennonite Church, Reedley, California,** recently gave a program to the First Baptist Church of Fresno. This program was much appreciated.

—The ladies of the **West Zion Mennonite Church, Moundridge, Kansas,** recently planned a grocery shower on Mrs. F. J. Isaac. Missionary Isaacs are now living in the Leisy home on the Bethel College campus.

—**Brother H. E. Nunemaker,** pastor of the Zion Mennonite Church, Donnellson, Iowa, is to be the speaker for Passion Week services for the North Danvers and Carlock, Illinois, Mennonite churches.

—The churches of Pennsylvania **take turns** in providing services for the people in the **Home for the Aged at Frederick.**

—Bulletin, **Zion Mennonite Church, Souderton, Pa.** The church will be host to the 145th session of the Eastern District Conference, April 29 to May 2. "Do you wish to bring a letter of transfer or join our church? Please do not hesitate to speak to the pastor or one of the deacons." Ten new subscriptions for **The Mennonite,** our denomination's weekly (English) paper, were given to the ushers last Sunday morning. The ushers will again be near the doors this morning to take anyone's subscription given to them." (Perhaps, our church papers would be placed in more of our Mennonite homes if all pastors pushed subscriptions in such or a similar manner. Agents push secular papers into the homes. Ought we not to present the papers that deal with the work in God's kingdom?)

—The **First Mennonite Church, Colfax, Washington,** has a membership of 116 and an average attendance of 136 of all ages. Of the total number of 158 professing Christian worshipers, 42 are affiliated with other denominations. The average per member contribution for all causes in 1942 was $37.43. Contributions for benevolent purposes are received in envelopes, giving the contributor the privilege of stating for which cause he wishes to contribute.

—**Miss Olga Rempel,** the superintendent of nurses in the **Concordia Hospital at Winnipeg, Manitoba,** arrived in Newton on April 3 on a surprise visit to the Bethel sisters. She plans to spend her well-deserved vacation of one month at her Alma Mater.

Miss Remple was born in the Donets basin region of South Russia and came to Canada with her foster parents in 1924. She was able to procure a student's visa to enter the United States in November, 1927, and after completing her training as a student nurse in the Bethel Deaconess Hospital, returned to Canada in February, 1931.

The Concordia Hospital at Winnipeg, a fifty-bed institution, was organized and developed by the immigrant Mennonites from South Russia. Sister Magdalena Wiebe, now of Wichita, and formerly superintendent of the Mennonite Deaconess Hospital of Beatrice, Nebraska, served in the same capacity in Concordia for a number of years but was forced to resign her position because of ill health. Miss Olga Rempel became her successor in November 15, 1940.

—**Brother E. A. Albrecht** of the **First Mennonite Church, Chicago, Illinois,** writes, "A large percentage of our home mission funds go direct to Miss Grantland, who is a member of this church and who is doing mission work in the hills of North Carolina—Only a portion goes to Rev. Plenert." He also states that a special communion service will be held here on Palm Sunday afternoon at 4 p. m. for all of the Mennonite students and others in the Chicago area. There will be a luncheon for them after the service, and all are invited to stay for the evening when the young people of the church will present "The Challenge of the Cross."

—**Johannestal Church, Hillsboro, Kansas:** Brother John F. Schmidt and family of Fort Collins, Col., recently visited home folks. On Sunday evening Brother Schmidt brought the message and gave an interesting report of the C.P.S. work. That same Sunday pictures of Bethel College were shown by Willis Rich.

—**Brother P. H. Unruh of Goessel, Kansas,** recently made a trip to Winnipeg for a session of the M. C. C. Executive Committee.

—The **Bethel College Fellowship Committee** of the **Inman Mennonite Church,** Inman, Kansas, made arrangements with a local produce man to give the Fellowship all the profits from a certain Saturday's sales. The postcard ad gave the price of cream, eggs, and chickens and stated in conclusion, "Help your college and help your town by patronizing Inman Produce, Inman Mennonite Church, Fellowship Committee."

—The year book of the **First Mennonite Church, Upland, California,** states, "About 240 could be considered resident members and the balance of the 351 may be classified as non-resident members. It is gratifying to say that a number of non-resident members, even though unable to attend and receive the benefits of the worship service, still value their membership here sufficiently to make substantial contributions from time to time."

—The year book of the **West Zion Mennonite Church, Moundridge, Kansas,** states that the church has an evangelistic committee. From October 1 to April 1 Sunday school begins at 10 o'clock, otherwise at 9:30. "The church constitution requires that non-resident members, unable to attend services in the home church, report annually to the church board with a letter and some financial contribution to the support of the work of the church. When this is done non-resident members remain on the Active Membership List." In 1942 there were 239 active members and 49 inactive members.

—The year book of the **First Mennonite Church, Pretty Prairie, Kansas,** states that the church has a "committee on Peace and Order" and also a "Peace Committee." The church has one children's Sunday school class that is conducted in German.

—From the Reports of the **Bethel Mennonite Church, Mountain Lake, Minnesota,** from October 31, 1941, to October 31, 1942, we glean that of twenty-two young men in service, nine had gone into C.P.S., six had gone as non-combatants, and seven had accepted full military classification. This report shows how much each member gave for church support, the building fund, and C.P.S. It says this about inactive members, "An inactive member is one who for two years or more has shown no visible signs of interest in the church either by regular attendance, or by contributions, or by satisfactory explanation to the church board. Inactive members may again become active members by attending services, by paying dues, or by explaining satisfactorily that they cannot do the same."

—The year book of the **Hoffnungsau Mennonite Church, Inman, Kansas,** states that "at present we have twenty boys in government service. Seventeen in C.P.S. camps and three in non-combatant service." Among the church officers are listed "District Collectors," "Church Collectors," "Reception Committee," and "Nominations Committee."

—The year book and directory of the **Ebenezer Mennonite Church, Bluffton, Ohio,** also lists what the various members contributed during the past year. Under the subject of "Budget" it says, "At the annual business meeting the membership dues for the year 1943 were set at $5.00 for males, and $4.00 for females, $1.00 of each to be used to reduce parsonage debt. Plus dues at $3.00 per $1,000 of valuation owned, first permitting deduction of legal debts." A total of $404.28 was expended for radio broadcasting.

—The year book of the **First Mennonite Church, Hutchinson, Kansas,** shows that the pastor spent forty-three days in holding evangelistic services for four churches. A total of 492 visits are recorded. Of the 128 members, 14 are inactive.

—The year book of the **First Mennonite Church, Berne, Indiana,** is a fat one and contains a neat and complete index. Four former members are listed as having lost their memberships because of marrying without announcement which is a violation of the constitution. "The tax on all property owners for 1943 should not be less than $1.50 per $1,000." a list of tax assessments is then given. Membership as of December 31, 1942, was 1,282. Members of the Sunday school totaled 1,429. Books in the library amounted to 1,074. Number of children under fourteen were 458.

—"**Child delinquency** . . . in the state of Michigan ... has increased fifty per cent among girls and twenty per cent among boys."—**The American Friend**

—The Peace Section of the M.C.C. has put out a **"Peace Section Handbook With Draft Manual,"** which may be gotten for five cents a copy.

—"**The migration from farms to cities** increased from about 500,000 in 1940 to about 1,000,000 in 1941. There has apparently been a steady stream of workers out of the Mountain states and the Dust Bowl to the Pacific Coast and other defense production areas."

—**Freeman Junior College:** A recent study reveals that of all the men students inducted into service who are graduates of Freeman Junior College Academy 71 per cent have gone into the C.P.S. camps, while 29 per cent have gone into the army. A preliminary study for eight churches in the Northern District Conference area reveals that of seventy-eight men inducted only 36 per cent have gone into the C.P.S. camps while 64 per cent have gone into the army. At Henderson, Nebraska, where the community is almost solidly Mennonite and where Mennonite teachers have usually been engaged in the public schools, a recent survey reveals that 78 per cent of the inductees have gone to C.P.S. while only 22 per cent have gone into the army. Could this deduction be made—if we want our young people to retain the principle of non-resistance we will be more successful by sending then to our own schools!

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MENNONITE PUBLICATION OFFICE,
Newton, Kansas

Long ago Clodus made supplication to the gods of Olympus for victory in battle, and received the oracle, "Thou shalt surely destroy a country." King Clodus set forth exultantly to the battle field, but in the end his own kingdom was destroyed. In anger he went to demand an explanation at the temple of Olympus. The priestess replied, "When I said that you would destroy a country I did not necessarily mean that it would be the enemy's country. Is not your kingdom a country?"

—On April 8 students and faculty of **Bluffton College** donned overalls and slacks and built a new bridge on the campus path, put the tennis courts, field track, and ball diamond into shape, cleaned the rock garden, waxed the chapel floor, and did general work. Arthur Thiessen, from India and president of the Junior class, was chairman of the clean-up program. President L. L. Ramseyer spoke to the Wadsworth, Ohio, Mennonite Church on April 4 and then spent several days in eastern Ohio contacting the constituency and prospective students. On April 20 the choir will give DuBios' "Seven Last Words of Christ" at the meetinghouse of the local Mennonite Church. A total of 340 tickets were sold for the booster banquet, which was the best supported one since it was initiated five years ago. Dean Harold S. Bender of Goshen College spoke at a recent Sunday vesper service. The play "Two Masters," which centers around a woman who serves two masters until the young daughter of missionaries to China finally brings her to her senses, has been given at a number of places by the Women's gospel team.

—**The Grace Mennonite Church (Lansdale, Pa.) Messenger:** When Howard G. Nyce was sick for two weeks, Dr. Bauman and Walter Temple brought the messages. On April 18 Brother Abraham Unruh is to be ordained to the ministry at the meetinghouse of the East Swamp Mennonite Church. He is to do missionary work in the mountains of Kentucky. The Swamp Charge Brotherhood has undertaken to erect the Leader's cabin at Men-O-Lan. John Fretz recently arranged to have four young men from the C.P.S. hospital unit at Farmhurst, Delaware, visit the service of Grace Church. About thirty persons from the Grace Church went to the Montgomery County Prison to give testimonies and musical numbers. After the pastor had given the message several responded to the invitation.

—From **Brotherhood Briefs,** published by the brotherhood of the Eastern District: Telling how Americans raised over seventy million dollars for the relief of Russians during the great famine twenty years ago, the editor concludes with this interesting fact: "A few days ago, Mr. Walter Duranty, now a well-known author and for twenty years an American news correspondent at Moscow, said that one still hears expressions of deep appreciation everywhere in Russia, from the common people for this help in their hour of of greatest need." The Brotherhood stressed programs on the theme of "Mennonites and Their Heritage" during a recent month. Next they want to center on the different branches of Mennonites. Rev. Isaac Friesen of Rosthern, Saskatchewan, Canada, who is a member of the graduating class of Westminister Seminary, addressed a joint meeting of the Lansdale Brotherhood and the Ladies Missionary Society recently. East Swamp reports that John Boehr is studying for the ministry at Dallas Theological Seminary and that his two brothers are at Wheaton College. Robert Geigley, who has sailed for South America with Rev. A. E. Jantzen, is the son of A. W. Geigley, pastor of the Fairfield Mennonite church. Rev. Jantzen is scheduled to return around September 1, but Brother Geigley is to remain for a somewhat longer period.

—**The Nebraska All-Mennonite Sunday School Convention** was recently held in the meetinghouse of the Bethesda Mennonite Church, Henderson. The theme was "Training for Worship and Reverence." Topics discussed were: "Training for Worship and Reverence in the Home," Eph. 6:4, and Deut. 6:5-9; "Training for Worship and Reverence in the Sunday School, (a) the Teacher, (b) the Superintendent," Titus 2:1-10, and Prov. 9:10; "Training for Worship and Reverence in the Church, (a) the Pastor, (b) the Layman," Titus 1:7-9 and 15-16, and Isa. 6:1-8; and "The Resultant Blessings from Sunday School Work," Matt. 10:40-42, and Eccles. 11-1. Sermons and musical numbers were also given. —Ted Schmidt, Sec., Program Committee

—**J. E. Hartzler** recently took part in a special service of supplication for Greece at Christ Church Cathedral in Hartford, Connecticut, according to an account in the **Hartford Times.** Brother Hartzler, who was lecturer for two years for the American University of Beirut and the Near East School of Theology, Beirut, Syria, delivered the message.

—Bulletin, **Second Mennonite Church, Beatrice, Nebraska:** The adults recently had an interesting C.E. program on Mennonite History. Brother P. A. Penner is to serve the two Mennonite churches at Beatrice during Passion Week. Brother Benno Toews, son of David Toews of Rosthern, Saskatchewan, will be with the Second Church on Easter Sunday morning.

The Concordia Hospital, Winnipeg, Manitoba

Prof. Melvin Gingerich Ja 44
North Newton
Kansas

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVIII NORTH NEWTON, KANSAS, APRIL 20, 1943 NUMBER 16

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized January 22, 1919.

He Was Expended for Us

They Were Expendable is the name of a book which tells the story of a squadron of soldiers who fought in the Philippines. Very many of this group lost their lives in carrying on the war. They were expendable. Their lives were used up just as gasoline, food, and medicine were used up—all for the sake of war. Can any believer in war live a fat, complacent life back home when some of his dear friends are expended in fox holes, in the air, and on the ocean. He cannot live wrapped up in selfish desires if his heart is right.

". . .he was wounded for our transgressions. . ." Yes, he was expended on the cross for each one of us. He was sinless and not worthy of death or punishment. He died. Not in the attempt to destroy men's lives, but to bring life to every last human being in this world. He did not cling to His life until it was snatched from Him; He voluntarily gave his life that we might have life and have it more abundantly. No human sacrifices or expenditure can compare with that of Jesus Christ upon the cross.

If that is true, then we owe to Jesus Christ our Lord and Savior an expenditure of effort and life that surpasses the expenditure of effort and life for Caesar's sake. If that is true, then we ought to give more to God than Caesar. Too long has mankind given its mightiest efforts and greatest sacrifices to Caesar rather than to God to whom they belonged.

Once we would not go to foreign lands as missionaries. We would not go to Asia, Europe, and Africa as doctors to fight disease and, perhaps, to lose our lives. We would not restrict the use of material goods so that we could carry a love-give program to all the needy of the earth. We would not drive more slowly so that lives might be saved in our country and that some other people who needed rubber badly might have it. We would not do voluntarily, lovingly, a great many things for Christ's sake that we are now asked to do for Caeser's sake. We refused to consider Christ and His Kingdom worthy of such effort. And now—.

Dear Christ upon the cross, we are unworthy of Thy fellowship and Thy peace. On many a good Friday we—called Christians after Thee—have seen Thee bleeding and broken on that old rugged cross. But we let the hardness and selfishness of the world encompass us, and we went on our way, not loving Thee with all our heart, with all our soul, and with all our mind. We have broken the greatest commandment—we have turned every one to his own way—and today we are broken because of it. We hung a cross around our neck or pinned one on our coat. But we refused to put it in our heart as we should have. Out of the darkness and lightnings of this present world are

At the Cross

Let me walk to the Cross
With the Saviour of men,
Let Him tell me the story
Again and again:
How He counted all glory
But loss for the gain
That my soul might be freed
From its bondage and stain.

Let me walk to the Cross,
Let me see, let me hear,
From the heart of the Saviour
The story so dear:
How He loved me till anguish
And pain and the Cross
Was the price that He paid
For my sin and my dross.
Let me stand at the Cross!
At this bless'd, holy shrine
Let me kneel, let me worship
This Saviour of mine.
I would give Him forever
My heart for a throne—
I would plead that He reign,
That He live there alone.

—Joanna S. Andres

hewn crosses that we must now bear because we were not found with Thy cross in our bosom. "Thy Kingdom come. . ." Lord, Thy cross is the key to it. Steady our trembling hands and direct our touch as we seek to use it in this terrible darkness. We would be expended for Thy sake, and no other. Thy will be done, and no other. Amen. —rw.

HE LIVES

The first question in one of our catechisms reads, "What should be our chief aim in this life?" The answer: "To live in God's fellowship, enjoy his favor, and obtain eternal happiness thereafter."

Were there no Easter in the Bible, then the above question would be null and void. There would be no Jesus Christ—except, perhaps, a tiny, dim figure of history—with whom to fellowship. There would be no life beyond the grave to be certain of. Because Christ lives, we can truly and abundantly live now and hereafter.

He lives. Do I live near Him? Do I talk to Him every day? Am I conscious of His living presence as the voices of this world thunder and crash around me? Do I try my utmost to know His will and to do it? Do I feel His love lifting me, or do I grow weary pulling at the bootstraps? Is He such a constant companion of mine that I am naturally led to introduce Him to others with whom He would like to become acquainted. He lives!

But unless I live near Him, Easter loses its significance for me. He lives. I can live with Him. Easter has taken place. Has my choice of intimate fellowship with Christ taken place? —rw.

Resurrection Morn

At dawn, before the break of day,
An angel rolled the stone away.
The keepers in their fright have fled,
And suddenly became as dead.
Then Christ arose victorious.
The sight must have been glorious.

While His friends were in despair,
Bringing precious spices there
Early at the dawn of day,
Found the stone was rolled away.
And the women mourned and wept;
Saw the place where Jesus slept.

There as shining angel said
He is risen, is not dead.
And the angel told them go
Tell His true disciples so.
Frightened from the tomb they fled;
There the Lord Divine they met.

Mrs. P. R. Aeschliman

An Easter Meditation

By Helen A. Penner

"The Lord is risen indeed." What a glorious thought! He who said, "I am the resurrection and the life. He who believeth in Me . . . shall live," has voluntarily paid the price, has atoned for our sins, and has broken the bonds of death; for He lives! And because He lives we, too, shall live. What joy to know, to be certain of this. No matter how other things may change, or how uncertain they may be; no matter what the future holds to the believer, this remains the same.

Let us note that the word used is *live.* Jesus did not say, "Ye shall exist," but "ye shall *live.*" In another passage we find that Jesus stressed it even more. He explained that He not only came that we might have life but that we might have life in a fuller measure than ever before; that we might have it more abundantly.

There are many in the world at the present time whose physical life scarcely can be called more than existance. Worst of all, they not only are starving physically, they are starving spiritually. Some have lost hope and faith in God, as well as their fellowmen. Who is at fault? Has God changed? Has God failed? Has He who said, "I am the Light of the World," failed to shed abroad His light? Hardly! He also said, "Ye are the light of the world. Let your light so shine before men that they may see your good works, and glorify your Father who is in heaven."

How can they know that God is Love and that He is the ruler still, unless the lives and deeds of His followers show them the power of that love? "God has no hands but our hands to do His work today. . ." What a responsibility—but also, what a privilege!

"The world is groping in darkness today because so many Christians have let their lights go out." Let *us* watch and pray.

Blessed indeed, is the individual who believes, and sincerely can say, "I know that my Redeemer liveth, and because He lives I, too, shall live!"

(This meditation was written following an Easter Communion service shared by a small group of Protestants Easter Day, 1942, in a little mountain church in the Pyrenees at Vernet-les-Bains in France.)

BOND NOTICE

Series F and G Savings Bonds (previously ordered from Philadelphia and known as Civilian Bonds) may now be purchased through your local bank. Only the Series E bonds are now designated as War Savings Bonds.

—Western District Peace Committee

FOREIGN MISSIONS

P. H. RICHERT, Secretary

LETTER FROM MILTON WHITEMAN

Birney, Montana,
January 27, 1943

To all who have put their trust in the Lord:

In writing this bit, relative to being led by God to finally become an ordained minister of His Holy Word, it is with joy that I write here. It is all a beautiful realization to me to enter this full time work of our Lord, who came to seek and save that which was lost. It is in this attitude that I have "rolled up my sleeves" to do His holy will, and God helping me, I mean to do just that! Hallelujah!

Before I was born again, I had no idea that I would ever be an ordained minister. I was floating down the stream of time with nothing in view. I lived for the world and for the flesh. I indulged in all kinds of pleasure. I thought I was "sitting pretty" until I met my present companion, who had been a member of the Mennonite Church for many years. She was a widow and had two girls three and five years of age. I would hitch up the team and take them to church, five miles away on Sunday, but I did not go into the church with them. I would again come for them after services.

The girls grew, and both joined the church. They are Julia and Alice Yellowhorse, both nice girls . . . Alice has gone to her heavenly home, and left a son, Norman Spang, who has also joined the church. Julia teaches in the Sunday School. Sometimes while my family was worshipping at the Mennonite Church, I would go with some friends to the Catholic Church. But I never felt satisfied there. . .

Once, when communion services were being held in the Mennonite Church, I went with my wife and the girls. When the time arrived to receive the gifts of God, the Christians were segregated and I had to move back from where I was, because I was not a child of God and could not partake of His holy communion. It was then and there that my eyes were opened and I decided that I too would join the church.

After the services I went to the pastor (Missionary Petter) and told him that I would never let this happen again. He asked me what I meant. I told him that I had been counted out at the communion and not counted in with the rest. I told him that I had never felt so ashamed of myself in all my life. I was forty-two years old then. . . .I was then instructed and baptized in April of 1926. Since then I quit being a slave to tobacco and liquor and I thank God for all His goodness and mercy to me a poor sinner. Praise His holy name!

Upon becoming a member of our Mennonite Church here on the reservation I was at once very anxious to do my part, so I offered my services in the Sunday School and in the church services. In those first years we had good support from the Indian Affairs Office in Washington, D. C., which was very encouraging. It ruled against all idol worship. Indian ceremonies, sun dances, peyote worship, and other evils that hindered the Indians. Many joined the church as the records will show. But sad to say when the administration changed hands in Washington, the Indian Commissioner was also changed, which changed everything else. Restrictions were removed, idol worshiping was again allowed, and heathen ceremonies encouraged. The doors of evil were thrown wide open. This change set our Indians back fifty years, and for this reason our church membership has decreased 80 per cent. . . .

Praying God to still save my people, I am,

Milton Whiteman

I Pledge Christ and My Church

More Christian deed and less creed,
More Christian giving and less greed. . .
More Christian bearing of other's load,
More God-speed on life's dusty road. . .
No kicking the man who is down,
More Christian smile and a little less frown. . .
More golden rule in the marts of trade,
More sunshine and a little less shade.

—*From Sunday School Digest*

O, The Silence of the Savior

O, the silence of the Savior
As they led him to be tried!
How the scribes, the priests, the elders,
Cried that he be crucified.

O, the silence of the Savior
As he stood condemned to die!
So oppressed and so afflicted,
Yet he murmured not a sigh.

O, the silence of the Savior,
As to Pilate's hall he came!
What reserve! What calm assurance!
Glory to the Father's Name.

O, the silence of the Savior
As they spit into his face!
How they smote his cheeks and put him
To an open vile disgrace!

O, the silence of the Savior
As King Herod, so absurd,
Tried to ask for signs and wonders!
Jesus—answered not a word.

O, the silence of the Savior
As the Lamb so meek and mild!
What devotion to His purpose;
Thus would man be reconciled.

O, the silence of the Savior
As God heaped on Him my blame!
What repentance this should kindle
In this weak and falt'ring frame!

O, the silence of the Savior
As it searches through and through!
'Lord, I yield, my will is conquered.
Thou hast proved what love can do.'

Walter H. Dyck

A C.P.S. Camp Library

By Irvin W. Horst

A C.P.S. camp without books would be intolerable. In camp as elsewhere reading is a pass to some of the greatest and best things of the abundant life. The event of camp life may have taken from us many pleasures, but we retain the enjoyment of reading. In fact, camp life for many of us, has increased our opportunities to read in that it has provided more time for us to read and access to a greater variety of books.

Significance of a Camp Library

We have come to regard C.P.S. not only as a service to be rendered to the nation, but also as an interim in our lives for personal training and preparation. It is in this connection that the library performs its most significant function. It may provide books to interpret and supplement the work project, but more especially it will provide materials for education and personal development. But after the work is done and the lessons are over the library is still a place of interest, a place for relaxation and release. It also provides a medium of intercourse with the world and all that is going on about us.

This picture shows a C.P.S. camp library. Suggestive of great opportunities for self-education are the many books on the shelves.

The Books

Our library at Grottoes has a few over a thousand books. Most of these are personally owned by the the campers and staff members. This fact makes the collection unique and especially valuable. The shelves stand fullest in the religious section, particcularly in the fields of personal religion and missions. There are special collections on war and peace, and on Mennonite history. The library also provides commentaries and other resources for research, and a number of books on shop practice and useful arts. It would not be complete without some good stories and biographies.

Library Life

Life in the library begins shortly after the evening meal. A few campers in blue denim—everything in C.P.S. is done in blue denim—find their way to the library with a writing portfolio and a book. There is a letter to be written before the book is opened. But sometimes, alack, the book is opened before the letter is written. Others come to study Spanish or to read an assignment from *On the Trail of the Russian Famine* or *Nutrition and Food Supply*. Others come for unadulterated relaxation, and they drift toward the magazine rack for a copy of *Reader's Digest, Gospel Herald, Farm Journal, Field and Stream,* or perchance *Christian Century* or *Atlantic Monthly*. Then there are always the exceptions, the precocious who take big chunks from the technical books and college text books.

Throughout the latter half of the evening many campers are found reading their Bibles. Several boys have resolved to read their Bible from cover to cover while in camp. At this time of the day many boys are reading devotional books, *The Power of Prayer, The Man God Uses,* etc. This hour also finds those who are captivated by a story—*Silver Trumpet, As the Earth Turns,* or *Lost Horizon.*

There are things to do in the library apart from reading books and magazines. There are maps and a globe. Every camp usually contains one geography enthusiast. And one should not forget the picture books, the *National Geographic's* and *Birds and Animals of North America.* Some boys find relaxation in them. There are also open files of peace literature for special study, files of camp papers, and miscellaneous pamphlets. There is a window with official bulletins and circulars. There are tables to write letters. At an attempted minimum, there are other boys to converse with.

Camper Interest in Books

Not all campers come to the library. And not all that come, come to read. That is not to be misunderstood. Considering the lack of libraries and reading habits in our lives before we came to camp, the interest in the library is a bit surprising. It is as one camper said, "We never had very many books at home, and even if we had a lot, we never had time to read." All campers, however, manifest some interests and loyalties, and the work of the librarian is to find the interest and then get the right book and the right man together. We are hoping that many who lead bookless lives will be able to say, "I never read very much until I went to camp."

A Challenge

C.P.S. is an unprecedented projection into our national life. The world has an intense interest in our way of life much of which is unsympathetic. Men in camp realize that they must act and live well. To do our best requires a background of knowledge and conviction. To help provide the knowledge and strengthen the conviction to the glory of God is the challenge that comes to every C.P.S. library.

HOME MISSIONS

A. J. Neuenschwander, Secretary

ALBERTA COMMUNITY CHURCH

Portland, Oregon

The work among children in our church cannot be over-emphasized. Though the number of them attending Sunday school this year seems to be slightly lower than last, we have tried to intensify this work from time to time. It is very important that we teach these little youngsters those familiar, beloved Bible stories, hymns, choruses, and scriptures verses. Especially may this be said in regard to those who come to us from non-Christian homes.

In this regard the work of our teachers and officers in our Sunday school is to be commended. Yet we feel that the time alloted here is not long enough to teach and train them in the Jesus' way of life. It is for this reason that we stress our two week vacation Bible school in the summer.

Last year was our second attempt at this and the results were indeed gratifying. A great increase in the number of pupils registered was very encouraging. The school was under the leadership of Mrs. H. Anderson, assisted by seven teachers. The boys and girls all enjoyed the opening singing period, especially, the shorter choruses like "The B-I-B-L-E." The lesson periods were divided by each teacher as she or he saw fit, but in general consisted of memory period, book work, story hour, and recreational work. The last ten minutes of the morning were always spent together as a singing period, thus creating a more church-like atmosphere.

Alberta Community Church, Portland, Oregon

At the close of the V. B. S. we had a program presented by all age groups. We are always pleased to see the church filled for such an occasion. Indeed many parents attend these programs who otherwise never come to any church service at all. Much interest, too, was shown in the display of the handwork, which was arranged in the church basement.

We have tried to carry this interest of the children on through the whole year and find it very satisfactory. Miss Etta Davis, assisted by Mrs. H. Schierling, started this work with the younger ones the previous year, but this year we have enlarged on this and included the older ones. At present we have four teachers and an interesting and eager group of youngsters. They meet every Wednesday after school, and this group is called, "The After-School-Bible-Story-Hour."

Our work along this line is greatly aided by having a source for suggestions and supplies within a few blocks from the church. A lady in the neighborhood spends most of her time creating mimeographed materials for Sunday school, after school, and vacation Bible school. Thus we are able to secure our lesson helps and handwork at her home, making the whole more interesting for all.

We are indeed grateful that we have the privilege of working in the city among these children. The work is always varied and interesting. As the months pass by we only hope that many of them will learn to know their Saviour, and we hope and pray that these little meetings we have with them may be instrumental in bringing them to Him.

—*Helen and Arnold Regier*

MEDICAL SUPPLIES FINALLY REACH POLAND

A shipment of medical supplies valued at $2,000 was made to Brother M. C. Lehman from New York for Polish relief in October of 1941. Transportation difficulties detained the shipment which failed to reach Brother Lehman in Germany before his internment at the outbreak of war in December, 1941.

The supplies, however, reached Lisbon, Portugal, and later Geneva, Switzerland. Through the International Red Cross at Geneva the gratifying news has recently come that these supplies have now reached Poland where distribution was made to the inhabitants of Polish cities.

MENNONITES and RURAL LIFE

By J. Winfield Fretz

SATURDAY NIGHTS

In America Saturday afternoon and evening have come to be thought of as a kind of holiday. It marks the end of a week of work. It is the time we look to for relaxation, recreation, and change. It is a time of preparation for the sacred day which is to follow. When young people ask you from Saturday evening to Saturday evening: "What shall we do tonight?" "Where can we go?" "How can we have some fun?" What is your answer to them?

When We Were Young

One of the most frequent answers to the above questions is to talk about "what we used to do when we were young," as if this were the solution to the problems of the youth in this generation. Many of the recreational activities of our parents were the result of economic and social necessity rather than of voluntary choice. The husking bees, the cider "makings," the hay rides, the sleigh riding parties, the skating and coasting frolics, the "sings," the two or three day celebrations at weddings, and other forms of social activity were a reflection of the times. They also had great merit in that they were centered in the home or at best in the local neighborhood among intimate acquaintances. Furthermore, they were wholesome because they were non-commercial and all could participate in the activities.

But Now It's Different

But we don't solve the problem of what to do with our Saturday nights in this present age by longingly looking back and saying "that's what people used to do." Our modern young people are not confined to the local neighborhood or the distance a horse can travel in a single evening. The autombile, as a means of conveyance, makes it possible for people to drive far out of the local area and back again on the same evening without anyone knowing where they have been or what they've done. This may be hard on local gossips, but it is also hard on community solidarity and local social control. The temptations and attractions of modern recreation, whether wholesome or unwholesome, is almost one hundred per cent commercial.

The movies, the theatre, music concerts, ball games, swimming pools, roller skating, golf, tennis, horseback-riding, canoeing, boating and even picnicing are commercialized. Recreation is a business operated for profits. In most forms of modern recreation people pay money to sit and be amused. They are no longer participants but mere on-lookers. Since all of this recreation is taken out of the home and much of it out of the community the local church exercises no control over its quality and much of it is very low. In a Christian community the agency of God should be concerned about the kind of recreation its young people indulge in. The wholesomeness of our Saturday nights, in a large measure, will determine the quality of our meetings for fellowship and worship on the Sabbath. What is the Mennonite Church going to do about this pressing problem?

"When you dig another out of trouble, you find a place to bury your own."

"One way to break a habit is to drop it."

CALVARY

They took my blessed Lord away,
Reject condemned to die.
They led Him on to Calvary,
And there to crucify.
They mocked Him, struck Him on
the head;
Then on to Pilate led.
They made a crown of cruel thorns,
And put it on His Head.

They put a gorgeous robe on Him
To represent a King.
And Pilate too consented thus.
To such an evil thing.
They bent their knees to worship
Him.
They greeted Him with scorns.
They took a reed and struck Him
with,
Upon that crown of thorns.

When Pilate tried Him to release,
The cruel mob would cry,
Away with Him, away with Him.
Crucify Him, crucify.
They led Him on to Calvary.
His cross they made Him bear.
They pierced His hands, His feet
with nails.
And crucified Him there.

The soldiers did their cruel task.
It was the best they knew.
Forgive O Father, Jesus prayed,
They know not what they do.
He died. They laid Him in the
tomb.
Three days He did remain.
They sealed the tomb and set a
watch,
Although it was in vain.

—*Mrs. P. R. Aeschliman*

How to Win Certain People

In dealing with the three types of people whom we wish to help, the following approaches might be made:

I. *How to deal with non-professing people.* If the person who is visited says that he is not a church member, you might ask him one of the following questions and then seek to direct the discussion so that he will feel led to a decision to give his life to the Lord. (1) Wouldn't you like to be a Christian? We wish you were one. Do you know how to become a Christian? Let us tell you as best we can. (2) Have you ever given yourself to the Lord? Do you feel that you belong to God and that you are saved? Do you know how to do this? Let us tell you as best we can how to do this. (3) Do you have peace with God? Do you feel that you are rightly related to God? Let us tell you how to get right with God. (4) We wonder whether you realize how much you are missing by not being a Christian. Let us tell you what it means to us to be Christians. (Personal testimony) (5) We wonder whether you realize what Christ has done for you and all of us. Let us tell you something about this. (6) We wonder whether you realize what it will mean to you if you never accept Christ as Lord and Saviour. Let us face this thing.

II. *How to deal with a lax church member.* In visiting an indifferent church member, the following questions might lead to a profitable discussion. (1) What is the reason why you do not come to church services? (2) Is there anything we could do to make it easier for you to serve in the church again? (3) Would you prefer to go into another church? (4) Are you satisfied with Christ? And do you think Christ is satisfied with you? What do you think church membership implies? (5) Do you think you are true to your church vows? (6) We wonder whether you realize how much the church needs you and misses you. (7) How can the church perform its mission without the whole-hearted support of its members?

III. *How to help those who have their church membership elsewhere.* (1) Do you think you can serve the Lord in the best way when you hold your membership in a church of another community? (2) Have you considered the advisability of joining a church here? (3) Where do you feel most at home? (4) Do you keep up contact and support of the church to which you belong? (5) Is the church keeping in touch with you? (6) Would you be interested in transferring your membership? (7) Would you like to have one of the local ministers call on you?

Evangelism Committee

THE PACIFIC DISTRICT CONFERENCE OF MENNONITE CHURCHES OF THE GENERAL CONFERENCE OF MENNONITE CHURCHES OF NORTH AMERICA WILL CONVENE AT REEDLEY, CALIFORNIA, JUNE 17 THROUGH JUNE 20.

After sending out a questionnaire to which all of the ministers in the district replied, we found that a majority of the churches favored having a conference in spite of transportation and rationing difficulties. At the invitation of the Reedley church, and due to the aforesaid difficulties, the Paso Robles church is willing to forego the privilege of entertaining the conference and is withdrawing in favor of the Reedley church.

Therefore, the Executive Committee of the Pacific District Conference is calling the conference to meet as mentioned before.

Pray much that the conference may be used and blessed of God to His glory.
—Daniel J. Unruh, President of the Conference

EASTER MORN

O 'twas a joyous Easter morn
Where Christ, the King, arose
And left the cerements of death
Within that darkened tomb.

The sun shone forth in splendor;
The lilies burst in bloom
To greet the Lord and Saviour
Arisen from the tomb.

The angel of Jehovah
Had rolled away the stone
And Christ the Redeemer of Israel
Came forth unto his own.

To the watchers, aweary and heartsick,
And Apostles bowed in gloom
Came the Resurrection tidings,
He has risen from the tomb!

Hosanna, sang the Angels—
The victory is won!
Hosanna in the highest,
The Prince of Peace has come!

—*Hattie Locklin*

He who attempts something and fails is definitely better than he who attempts nothing and succeeds beautifully.

The best way to bear your cross is to share another's cares.

DAILY DEVOTIONAL MESSAGES

By Verney Unruh, North Newton, Kansas

APRIL 25—*But thanks be to God, who giveth us the victory through our Lord Jesus Christ.* I Cor. 15:57.

Today is Easter. It is an important day in the Christian year. Perhaps it is the most important, for it marks the victory of Christ over death. As a result new hope and meaning are added to the Christian life.

What is this victory? It is the lifting of the terrible weight of sin from man's shoulders. Sins are forgiven; burdens are lightened. All we need to do is go to the Father and *cast all our cares upon him for he careth for us.*

This victory is also the clearing of all doubt. We do not need to worry any more whether God is all-powerful or not. We can have *victory through Lord Jesus Christ* by believing on Him and living in harmony with His will. On this Easter let us reconsecrate our lives in service to Him.

APRIL 26—*Did not our hearts burn within us, while he talked with us by the way?* Luke 24:32b.

Christ's message was plain and simple. This is clearly shown here on the walk to Emmaus. These two disciples did not know who the preacher was; yet he was so powerful, his message was so clear and plain that their *hearts burned within them.*

Christ's message is still clear and plain today. The reason that our hearts do not burn within us is that we do not have His message in them. When we are concerned about the salvation of others, when we are concerned about being in harmony with God's will, and when the love of Christ dominates in our lives then our *hearts will burn within us also.*

APRIL 27—*Blessed are they that have not seen, and yet have believed.* John 20:29b.

Many people could be Christians today but they lack faith. They cannot believe without seeing. True faith is more than this. *Faith is the substance of things hoped for, the evidence of things not seen.* (Heb. 11:1)

This kind of faith is exemplified in the Old Testament saints. There is something laudable and praiseworthy about it. It shows greater zeal in searching after truth. It is noble. Greatest of all it shows the divine power of the grace of God. Peter was blessed in his faith, *because flesh and blood had not revealed to him that Jesus was the Christ, the Son of God.* Faith had revealed it to him. We, too, shall be blessed if we see not, yet believe.

APRIL 28—*Jesus saith unto him, Feed my sheep.* 21: 17d.

Three times Jesus had committed the care of His flock to Peter: *Feed my Lambs; feed my sheep; feed my sheep.* The lambs and sheep are Christ's flock, the Church *which he hath purchased with his own blood.* He is the chief shepherd. In this flock are lambs, young, and weak. The rest are sheep grown to maturity. It is the duty of the shepherd to care for his flock, to feed them.

The Church today is still the flock of Christ. The shepherds are ministers. It is their duty to feed the flock. Feed them then, also, if there are any which stray from the flock it is their duty to go find the lost and bring them back again safely to the fold.

APRIL 29—*Go ye into all the world, and preach the gospel to every creature.* Mark 16:5b.

Christ spoke these words to His disciples shortly before His Ascension. Before this they were to go only to the Jews. Now they were to *go into all the world.* Their duty was to preach the *gospel of Christ to every creature.* This meant Gentile as well as Jew.

What is the gospel? It is the history of Jesus Christ; His life, death, and resurrection. His blood saves us from the sin of the world. This is the gospel. Let it be preached everywhere to everyone.

This message is still as true today as it was then. The commission is also there. What are we doing about it? Are we testifying for Christ at every opportunity? Are we preaching the *gospel to every creature?*

APRIL 30—*And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.* John 20:30-31.

Jesus accomplished much here on earth. So much that all the books in the world could not record his works. These (the Gospel of John) were written that *we might believe that Jesus is the Christ, and that believing we might have life.* They were written first, to direct our faith. We must have these signs set before us to show that *Jesus is the Christ.* Secondly, it encourages our faith and invites us to believe. Men venture far to obtain advantage. Where can they find a greater advantage than *having life and having it more abundantly?*

THE CHURCH IS—

A teacher giving knowledge to the spiritually ignorant.
An evangelist carrying good news to the lost.
An altar for the meeting of God and His people.
A servant whose field of service is the world.
A minister bringing good cheer and hope to the lost.
A center for the rallying point of all community forces for good.
A starting place where souls begin their journey toward eternity.
It consecrates the cradle. . . sanctifies marriage. . . hallows the Christian grave.
How then can I do less than support it?

—*From Sunday School Digest*

Sponsored by
the Young People's
Union of the
General Conference
EDITOR
R. Weinbrenner
North Newton,
Kansas

Mennonite Youth

"A United Mennonite Youth in Christ"

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John P. Klassen, Mennonite Artist

John P. Klassen, Professor at Bluffton

The Mennonite church is fortunate in having produced an artist with the training and ability of Professor John P. Klassen. Born at Choritza, Ukraine, Russia, Mr. Klassen prepared for the university in the local schools. He then spent four years at the Predigerschule in Basel, Switzerland, where he studied theology. Later he spent five years at the Universities of Berlin and Munich in Germany where he received a thorough training in art. He and his family came to Canada as refugees in the fall of 1923. Since the fall of 1924 he has been teaching art and German at Bluffton College. Being well versed in all the major fields of art, Mr. Klassen has produced many fine paintings, sculptures, plaques, pottery, and sketches.

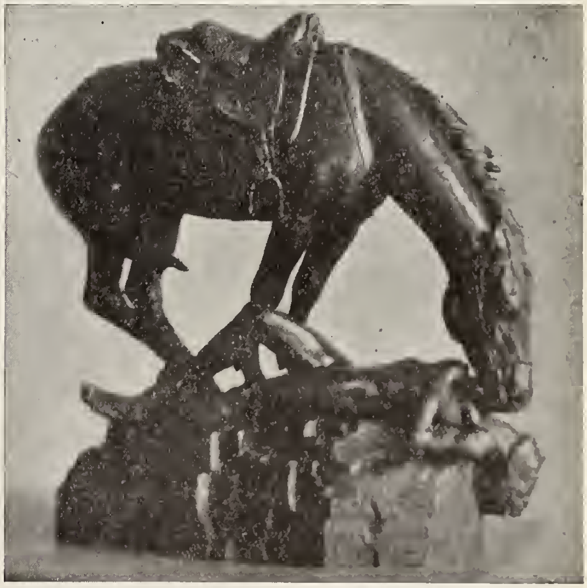
Professor Klassen believes that Mennonites have ideals and a history worthy of representation in art. His ambition has been to present the best of our traditions in various types of art, and the visitor to the Bluffton College Campus is always delighted to see the display of hundreds of pieces of art made by Mr. Klassen and his students.

Among other things Mr. Klassen has made busts in marble of Menno Simon and other leading Mennonite personages, as well as plaques and paintings of such leaders. He has vividly portrayed the sufferings of the Mennonites in Russia following the first World War. He has expressed the Mennonite ideal of peace in many ways, especially in a plaque based on, "They shall beat their swords into plow shares." He has treated many other religious and secular subjects, but space permits the mention of only a few of the many things he and his students have made.

The accompanying photograph of the "Horse and Fallen Rider" which recently appeared in the Bluffton College Bulletin is typical of his interests and work. This statue made by Dietrich Rempel while a student at Bluffton, under the direction of Mr. Klassen, shows what students inspired by their teacher have accomplished. In this statue Mr. Rempel, a young man in the Russian Ukraine during the Revolution, commemorated the death of his brother who was killed by bandits. Mr. Rempel escaped to America in 1921 and studied at Bluffton, graduating in 1929. His parents, like his brother, lost their lives in Russia. No wonder he portrayed the evident sympathy of the horse, when human good will seems to have been lacking and forgotten.

Mr. Klassen has prepared a series of slides of his work which he presents in illustrated lectures as opportunity permits. The devotion and noble spirit of Mr. Klassen make him a worthy representative of Mennonite conceptions of art.

—*I. W. Bauman*



This bronze statue of the "Horse and Fallen Rider" stands in the Bluffton College Library, near the entrance to the reading room.

GREATER THAN KINGS AND PARLIAMENT

"Here is a man who was born in an obscure village, the child of a peasant woman. He grew up in another obscure village. He worked in a carpenter shop until he was thirty, and then for three years He was an itinerant preacher. He never wrote a book. He never held an office. He never owned a home. He never had a family. He never went to college. He never put His foot inside a big city. He never traveled two hundred miles from the place where He was born. He never did one of the things that usually accompany greatness. He had no credentials but Himself. He had nothing to do with this world except the naked power of His divine manhood. While still a young man, the tide of popular opinion turned against Him. His friends ran away. One of them denied Him. He was turned over to His enemies. He went through the mockery of a trial. He was nailed upon a cross between two thieves. His executioners gambled for the only piece of property He had on earth while He was dying—and that was His coat. When He was dead He was taken down and laid in a borrowed grave through the pity of a friend.

"Nineteen wide centuries have come and gone and today He is the centerpiece of the human race and the leader of . . . progress.

"I am far within the mark when I say that all the armies that ever marched, and all the navies that ever were built, and all the parliaments that ever sat, and all the kings that ever reigned, put together have not affected the life of man upon this earth as powerfully as has that One solitary life."

—*Author Unknown*

TOO MUCH PLAY?

Below are some interesting quotations in regard to the relationship of play to health. They are taken from the April *Hygeia*, from an article written by John O. McReynolds.

"Work judiciously chosen and diligently performed, is much more satisfying and gratifying and also far more conducive to the joy of living than any form of play. Especially, before the war, an undue emphasis was placed on shorter hours of work and longer hours of play, with too much energy expended in the promotion and interest of play . . ."

"In the past few years, physicians have seen an increasing number of young college students with eye distress caused by the failure of play to perform its proper function of real relaxation. In order to play successfully, according to modern standards, the hardest work is often required. The high tension spirit of modern play often is the most exacting work, and it leaves its mark in the form of an exhausted state of the nervous system, with an actual elevation of blood pressure and also various digestive disturbances that react unfavorably on the delicate mechanism of the visual organs. This is not a theory but a fact repeatedly brought out in consultation with young boys and girls who are complaining of eye deficiencies that are not, as they think, primarily of ocular origin but are due mainly to nerve exhaustion."

"Therefore, the fundamental fact with regard to all play, all exercise and all work is that in no case should this activity be carried to the point of exhaustion. There has been developed in our country a kind of obsession to the effect that the strength of the individual is in proportion to the energy which he is required to expend. It is generally believed that for the earlier years of life he can afford sometimes to put forth excessive efforts and still return to a practically normal state through the recuperative powers inherent in youth. The records show, however, that the young men of pronounced athletic habits, showing extreme exhibitions of physical force, are not the ones who in the long run have the greatest longevity."

What "Sociology" Is

By Harold Gross

Sociology can be broadly defined as the science which studies society in an effort to understand it better: to discover the "laws" or general tendencies along which it develops; to locate and diagnose the "illnesses" and infections which affect it: to prescribe remedies for its ills; and to discover, if possible, the end or purpose toward which it is moving. Such a statement as to the function of sociology is too simple, but is sufficient for our purpose at the moment. In short, the main business of sociology is to learn about the relationship between people and the institutions which they produce and which in turn influence them for good or ill.

The best sociologists today recoginze that society progresses and is healthy only to the extent that it provides for the well-rounded development of persons (personality or character). Furthermore, it is a fact that the progress which has been made in this field has been along lines of truth taught nearly twenty centuries ago by Jesus. He held emphatically to the supreme worth of persons—but primarily because they are creatures with possibilities put there by God, and not merely because man reasons that they are precious.

Some sociologists (not all) and some people who profess being Christian have contended that the evils in society are caused only by social institutions and bad education. This is partly true, but is too simple an answer for what ails society. Bad education and perverted institutions do produce anti-social individuals. But culture and institutions are man-made! Sins and social evils are the outcome of evil choices by men. History gives ample evidence of this. Apart from education, individuals are born with a tendency to sin. The Kingdom of God on earth will come only following a redeeming act by God Himself within the hearts of people, and not through man's efforts alone with secular education or social planning. Society needs, however—along with the Christian Gospel—individuals who have a scientific knowledge of social truth taught by the best sociology.

—*Taken from the Freeman Junior College Bullletin*

SENIOR DEPARTMENT

HISTORY AND CONTRIBUTIONS OF THE VARIOUS MENNONITE BRANCHES

Based on Booklet "Mennonites in America" by Dr. C. Henry Smith

I. Worship Service: Songs: "Come, let us all unite to sing," No. 439; "Lord, it belongs not to my care," No. 253. 2. Reading of Ps. 91, leader's remarks, and prayer. 3. Book review: **Rosanna of the Amish** (last half). 4. Offering for relief.

II. Leader's Introduction:

Each group of these Mennonites in America had its own background, its own experiences and therefore its own contribution to make to the denominational life. They did not speak the same language, did not use the same hymn books, nor the same forms of worship, but they all had the same Bible and held the same tenets of faith. Some of the differences were due to difference in temperament, the emotional emphasis meant much to some, to others the intellectual approach; but all of them agreed that religion must find expression in practical everyday life. They became known by their neighbors as a trustworthy and helpful people whose family life was one of integrity and wholesomeness. They gradually included Sunday school, prayer meetings, and the mission work in their church program. A healthy, normal growth was to be noted, despite incidents and happenings that are not praiseworthy.

III. Suggested Topics for Short Talks:

1. "The Pennsylvania Mennonites." 2. "The 'Old' Mennonites." 3. "The Amish Groups." 4. "The Russian Mennonite Groups." 5. "The General Conference." 6. "Related Groups."

IV. For Discussion:

Secure a good leader and discuss the chapter, "Keeping the Faith."

V. Food for Thought:

The various kinds of apples, Winesap, Grimes Golden, Delicious, and Roman Beauty have different flavors but they are all good and useful. Each group of Mennonites should acknowledge the fine qualities of other groups.

(Those desiring good material on the development of the General Conference might write to Mary Becker, Goessel, Kansas, for a paper on that subject. She might be willing to let those interested use it. —rw.)

INTERMEDIATE DEPARTMENT

GOD, THE EVER-PRESENT

1. **Prelude**—soft music.

2. **Call to Worship**—"The Lord is nigh unto all them that call upon him."

"Lo, I am with you alway, even unto the end of the end of the world."

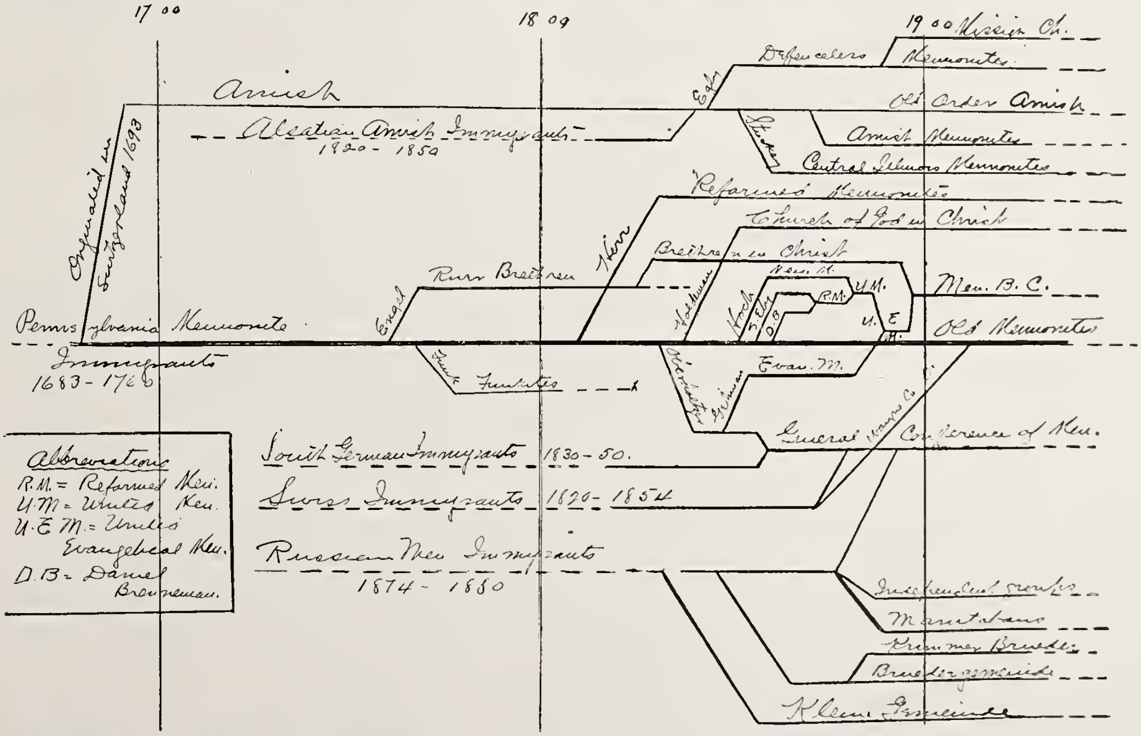
3. **Musical Response**—"The Lord is in His Holy Temple."

4. **Worship in Song**—"All Hail the Power of Jesus' Name" (**M. H.**, 4).

5. **Worship in Scripture**—Psalm 139:1-12, 17, 18, 23, 24.

6. **Worship in Prayer**

7. **Responsive Service:**


1700
1800
1900
Amish
Alsatian Amish Immigrants 1820-1850
Organized in Switzerland 1693
Pennsylvania Mennonite Immigrants 1683-1768
Egly
Defenseless
Mission Ch.
Mennonites
Old Order Amish
Stuckey
Amish Mennonites
Central Illinois Mennonites
Reformed Mennonites
Herr
Church of God in Christ
Brethren in Christ
River Brethren
Engel
New M.
Holdeman
Hoch
J. Eby
D.B.
R.M.
U.M.
U.E.M.
Men. B. C.
Old Mennonites
Funk
Funkites
Oberholtzer
Gehman
Evan. M.
General Wayne Co. Conference of Men.
Abbreviations
R.M. = Reformed Men.
U.M. = United Men.
U.E.M. = United Evangelical Men.
D.B. = Daniel Brenneman.
South German Immigrants 1830-50.
Swiss Immigrants 1820-1854
Russian Men Immigrants 1874-1880
Independent groups
Manitobans
Krimmer Brueder
Bruedergemeinde
Kleine Gemeinde

The Origin of Mennonite Divisions in America (As given in "The Mennonites" by C. H. Smith)

Leader: Where can we find God?

First Intermediate: We can find God in nature. (Reads a poem bringing out the fact that God is seen in nature. Suggestions: "A Garden is a Lovesome Thing," "God's Autographs" by William Stidger, etc.)

Music Group—"This is My Father's World" (**M. H.,** 48).

Second Intermediate: We can find God in the Bible. (Reads "Holy Bible, Book Divine.")

Music Group: "Wonderful Words of Life" (**M. H.,** 494).

Leader: How can we make the presence of God real?

Sponsor: (Gives a ten minute talk on making God real. A few suggestions: The difference in knowing God and knowing about Him—the same as the difference in reading about a place in geography and taking a trip to this place, an actual experience. Some things must be done to know God: We must have faith, we must love him, we must commit our all to him and live for him, we must serve him.)

8. **Worship in Offering**

9. **Worship in Song**—"Nearer, My God, to Thee" (**M. H., 202**).

10. **Worship in Closing Prayer** and **Response.**

—**Mary Becker**

JUNIOR DEPARTMENT

AN EVENING WITH THE BIBLE, Ps. 1:1,2;119: 97-104.

The Lord's Prayer

Prayer is man's opportunity to speak to God, and expect an answer. It is the ladder by which the Spirit may climb to the Father. Prayer should never be for display.

The Lord's Prayer is the model prayer. Many people do not know **how** to pray; some do not get into a prayer attitude, they look around, talk, or visit, and some can't pray. Why all these conditions? Chiefly, because they have not learned to pray and have not practiced prayer. That is a sad condition. Every Christian ought to be able to pray under any and all circumstances. It should not be vain repetition; prayers should not be **said,** they should be **prayed.**

God is often grieved by the way we pray to him. We should say a thousand informal prayers to God each day, as we work, or study or just walk along.

Our Lord's Prayer is true worship to God; it recognizes God as the Father and Creator and giver of all.

The Ten Commandments

These laws are God's will for us. They were given not to repress or hold us down, but to show us how we could have finer lives.

Jesus lived by these commandments. Christ summarized the ten commandments as the twin obligations of love to God and love to one's neighbor. When a person accepts Christ, he enters a world where he does things not because he has to, but because he wants to.

The first four laws are religious, defining the duties man owes to God, the last six laws are moral, telling us the duties men owe each other. These laws are practical and are very useful in our every day living.

The Twenty-Third Psalm

This is one of the finest pieces of literature in the Bible. This Psalm has meant more to more people than has almost anything else ever written.

This Psalm tells us of God's loving and powerful care for his children; it is also personal. He says, "The Lord is **my** Shepherd." Sixteen pronouns of the first person—I, me, my, mine are found in six brief verses. "The Lord is my Shepherd" everyday of the week, every month of the year, at home or in China, in peace or in war, in abundance or in famine, its meaning can never be exhausted.

This Psalm is the picture of a shepherd and his sheep. There is nothing in the world more helpless than a sheep. Its chief characteristic is its trusting gentleness. We humans are constantly called sheep in the Scriptures, we think we are strong, but not strong enough to keep wars out of our land.

In Palestine, the shepherd names each of his sheep and knows them intimately. On the road, the shepherd goes first and the sheep follow. The sheep know their master's voice. We too, follow a voice. But the person whose leader is God, will never want; God will care for and protect him. There are many voices calling, but the true sheep will not get confused, for the Lord is his shepherd, he knows his voice and will follow him.

WHAT SHOULD I DO WITHOUT JESUS?

Friends, though the burden seems hard to bear,
And no one round you seems to care
Just go to Jesus and kneel down in prayer,
He'll help you bear them all.

What would I do without Jesus,
The Lamb of Calvary?
What would I do without Jesus,
Who means so much to me?
He died on the cross to set me free
That I might live eternally
What would I do without Jesus
The Lamb of Calvary?

(The above lines were jotted down on the leaf of a calendar by Fred Peters of Henderson, Nebraska, shortly before his death. Fred was forty-five when he died. At the age of nine he became afflicted with creeping paralysis which left him an invalid.)

CIVILIAN PUBLIC SERVICE

Three Camps Closing by May 1

Latest government policies, based on the desire to use conscientious objector manpower in direct food production, are responsible for the disbanding of certain C.P.S. camps. Camps at Howard, Pa., Marietta, Ohio, and Weeping Water, Nebraska, are the first on the list of Mennonite camps to be liquidated. These three camps will be closed by the first of May.

Men from the above camps will be transferred to forestry camps now in operation, to mental hospitals approved for C.P.S. labor, to individual farms in areas approved by the government, and to other forms of service.

Distribution of Mennonite Men in Camp

As of March 31, 1943, following is the distribution of Mennonite men in camp according to branch:

Mennonite	1060
General Conference Mennonite	499
Old Order Amish	298
Mennonite Brethren	155
Church of God in Christ Mennonite	104
Conservative Amish	83
Brethren in Christ	67
Old Order Mennonite	40
Central Conference Mennonite	37
Evangelical Mennonite Brethren	26
Krimmer Mennonite Brethren	26
Mennonite Brethren in Christ	23
Defenseless Mennonite	14
Mennonite Kleine Gemeinde	12
Hutterian Brethren	11
United Zion's Children	4
Reformed Mennonite	3
Reformed Amish Christian	2
Old Order River Brethren	1
Total	2,468

PEACE SECTION NOTES

Campees and Farm Labor

This note is presented with the view of correcting certain impression that are received as a result of prospective changes in the C.P.S. program.

(1) Men are being deferred for farming purposes, but it does not follow that men in camp will be released to return to their home farms.

(2) The increasing use of men in farm labor does not mean that they are reclassified. On the contrary, men placed on detached farm service are still in IV-E and their service is still under government and church supervision.

(3) Only government-approved areas can avail themselves of C.P.S. labor. Farmers outside this area cannot expect to secure this labor.

Civilian Bond Subscriptions Pass Million

As of March 24 a total of 6,896 bond subscriptions had been made. These subscriptions totaled $1,063,293.50. Of this amount $914,440.00 has actually been covered by bond issues, the balance awaiting further issue of government bonds. Mennonite subscriptions total $818,688.00.

IN MEMORIAM

REV. H. H. BARTEL was born on October 26, 1866, at Gombin, Poland. In 1876 he emigrated to the United States with his parents and settled with them in Kansas. There he married Mary Schroeder in 1887. In 1906 he settled thirty-five miles south of Humboldt, Saskatchewan. He died February 19, 1943. Ministers who took part in the funeral service in the North Star Mennonite Meetinghouse were: J. Gerbrandt, B. Ewert, Winnipeg; Rev. Schlabach, Guernsey; and Peter Janzen, Watrous.

FRED ROUPP, son of Goerge F. Roupp and Annie Senner Roupp, was born at Marion, South Dakota, October 30, 1886, and passed away at his home in Hesston, Kansas, February 25, 1943. He was baptized on March 4, 1906, and united with the Pennsylvania Mennonite Church near Hesston. On July 7, 1912, he became a member of the First Mennonite Church of Christian, Moundridge, Kansas. In 1910 he married Elisabeth Miller, who now survives him with the children, Mrs. Edith Zehr, Sweet Home, Oregon, and Weldon of Hesston.

HELEN REGIER CLAASSEN was born in Fairmount Township, Butler County, Kansas, on September 15, 1902, and died on February 24, 1943. She attended Bethel College for four years and taught school in Wyoming for two years. In 1928 she was married to Paul Claassen. She is mourned by her husband, Carolyn, age eleven, and Olin, age ten. The funeral was held in the meetinghouse of the Emmaus Mennonite Church, Whitewater, Kansas.

HENRY P. GOERTZ, son of Rev. Heinrich Goertz and Sara Pankratz Goertz, was born October 14, 1860, in Alexanderwohl, South Russia, and died in the Bethel Home for the Aged, Newton, Kansas, on February 22, 1943. He came to America with his parents in 1874 and settled with them in Marion County. In 1881 he was baptized and joined the Alexanderwohl Mennonite Church. In 1887 he was married to Susanna Isaak. In 1937 they celebrated their fiftieth wedding anniversary.

JAKE WARKENTIN, a member of the Immanuel Mennonite Church, Los Angeles, California, was fatally injured on January 13 and died at the age of forty-five years. He was the son of Brother and Sister J. K. Warkentin of Inman, Kansas. His wife, the former Matilda Heidebrecht of Hydro, Oklahoma, and two daughters, Elaine and Adell, and one son, Gary, survive him.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.
Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.
Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference.

Business Office, Mennonite Publication Office, Newton, Kan.
Editor ...... Reynold Weinbrenner, North Newton, Kansas
Subscription in advance, $1.50 .... Foreign, $2.00

Address all contributions and communications for this paper, and exchanges, to THE MENNONITE, North Newton, Kansas.
Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS.

BETHESDA MENNONITE CHURCH

Henderson, Nebraska

"Christ the Lord is ris'n today, Alleluia!" It is a blessing, joy, and comfort that in these trying days we can worship a living Redeemer; in Him we can have the victory that overcometh the world.

We rejoice that also in our church we see advancement. The basement has been improved with Sunday school equipment. Orange crate chairs have been replaced by permanent chairs and benches. Little tables and coatracks have also been added. In a Junior department of over 200 children up through the sixth grade such improvements are very important so that teachers can do their best work.

Our C.E. is remembering the army and C.P.S. camp boys with letters. With more than fifty boys gone from our church the C.E. has quite a task and mission. The Young Women's Missionary Society also remembers a group of the boys every month by sending them packages, most generally something to eat.

In March the offering for our C.P.S. camps was $328.98. In February it was $458.71.

Our choirs are rehearsing an Easter cantata, "He That Liveth," to be given on Easter Day. Even with gas rationing our farmers will come to town for choir practice. Our pastor has a catechism class of twenty-six members. Last year seventy-five were added to the church through baptism.

The Nebraska All-Mennonite Sunday School convention will convene in the Bethesda Church on May 9. The convention theme will be, "Training for Worship."

—*Mrs. Susan Janzen*

« « JOTTINGS » »

—**Immanuel Mennonite Church, Delft, Minnesota:** In March we were visited by a quartet from the Denison, Iowa, C.P.S. camp. Their message in song was a real inspiration. From March 28 to April 4, Rev. J. J. Esau of Bluffton, Ohio, conducted evangelistic meetings in our church which were well attended. —Mrs. Theo W. Nickel

—The hymn, **"When I survey the Wondrous Cross"** was written by Isaac Watts (1674-1748) an English Congregationalist minister, the "father of English hymnody." Matthew Arnold called this the "most majestic hymn in the English language." It is based on Galatians 6:14—"God forbid that I should glory save in the Cross of our Lord Jesus Christ, by whom the world is crucified to me, and I unto the world."—Bulletin, Bethel College Mennonite Church, North Newton, Kansas.

—**Walter H. Judd**, congressman from Minnesota and formerly a missionary in China, recently demanded the repeal of the 1924 exclusion act (in regard to Chinese and Japanese) and it is understood that he may introduce a bill for repeal. "To date, 3,015 Japanese-American evacuees have been resettled and there are 3,434 more who have received permission to leave the Relocation Centers but who are unable to do so because they have not as yet obtained jobs on the outside."—Fellowship.

—**Under Dutch law, conscientious objection** is recognized as a ground for refusing military service subject to a C.O. undertaking some kind of alternative service.—Reporter

—**John Reimer of Inman, Kansas,** who now is working in the office of the National Service Board for Religious Objectors, has charge of the government C.P.S. property record. The property is about a half million dollars.

—**Gerhard Wiens** who died in Los Angeles recently wrote a story of his life which was to be submitted to the **Rundschau.** In this article he mentions that he and H. A. Goerz started the German Teachers' Institute in Hillsboro, Kansas, which existed for twenty years and then gave way to the English. The school was founded in 1893, and also at that time Wiens served as superintendent of the Sunday school of the Hillsboro Mennonite Church. From 1895 to 1898 he served as instructor in the German school of the Emmaus Church near Whitewater, Kansas. Later Wiens went to Elkhart, Indiana, and from there he went to California at the request of the Santa Fe. He viewed large tracts of land suitable for Mennonite settlement and chose the region around Reedley, California. When August Eyeman of Moundridge, Kansas, also decided upon this region, the Mennonite settlement began. Wiens worked out an illustrated brochure of the San Joaquin Valley for the Santa Fe. Ten thousand copies of it were printed. Wiens moved back to Hillsboro where he worked with the paper now known as the **Hillsboro Journal**, and then he moved back to California to remain there. His wife lives at 4918 Grenshaw Boulevard, Los Angeles.

—**Brother Albert Schultz** while conducting evangelistic services at the First Mennonite Church, Berne, Indiana, recently, spoke on the subject "God's Medicine for the Ills of His People," in which he told about the Pearl Harbor catastrophe.

—"According to the Bureau of the Census, **the German speaking group is the largest** (of the foreign language groups) in the United States. There are 4,949,000 German Americans born and raised in homes where German, not English, was the spoken language." (There are more people of German descent in the United States than the figure given. However, the number mentioned spoke German in the home rather than English.) In this country there are 149 German language newspapers. The second largest foreign language group is the Italian American. The Polish group is third.

—**West Swamp Mennonite Church, Quakertown, Pa.,** Sister Augusta Schmidt, missionary from India and now a student at Biblical Seminary, New York City, spoke to our church on April 4. She talked of the children in India and of the school life of the Indian children at our mission. Mrs. Sarah Oberholtzer was ninety-one years old on April 5. Brother and Sister Samuel Bauman, parents of Dr.

Harvey Bauman, completed fifty years of married life on April 8. They were married by Rev. A. P. Shelly.—Shirley Ingalls

—**The Johannestal Mission Society** plans to celebrate its twenty-fifth anniversary on April 23, 1943, at 8 p.m., at the church.—Mrs. J. A. Ewert

—**The East Swamp Mennonite Church, Quakertown, Pa.,** ordained its first missionary on April 18 when Abraham Unruh was ordained by Brother Sylvan Lehman, President of the Eastern District Conference. Brother and Sister Unruh and family plan to begin their work soon after May 1 near Manchester, Clay County, Kentucky. The pastor writes, "Mr. and Mrs. Unruh . . . will be our first full time Christian workers to enter the Lord's work." Mr. Unruh is a brother to Rev. D. J. Unruh of Pratum, Oregon. Ministers who participated in the ordination service were: A. J. Neuenschwander, Howard G. Nyce, Howard Landes, Olin Krehbiel, Sylvan Lehman, and H. D. Burkholder, pastor of the East Swamp Church. From the bulletin of this church we take this announcement: "Many of you are interested in the progress made through the mission box placed in the vestibule for the purpose of supporting the Unruhs in the Kentucky Mountains. You have averaged approximately $10.00 per Sunday. . . .Children have been bringing their pennies . . . God can do much with the little fishes that are yielded to Him."

—In announcing a meeting of the church council of the **Deep Run (Pa.) Mennonite Church,** the pastor states, "The purpose of these meetings is to see in what way we can improve our work at the church and increase its effectiveness. Our church should not stand still, but it must go forward. This requires the united effort of both congregation and pastor. If you have some suggestions regarding the work of the church contact one of the councilmen and he can bring it with him to the meeting where it can be discussed."

—**Bluffton College** students participated in a nationwide survey of opinion on vital questions affecting the post-war world on April 13. The survey, sponsored by the National Intercollegiate Christian Conference and the National Peace conference, with the Gallup Poll acting in an advisory capacity, was conducted locally by the Bluffton Y.W.C.A. Answers will be tabulated and turned over to the National Opinion Poll for inclusion in a national tabulation to be released to the press of the nation and to officials of the United States government. **Rev. W. B. Weaver of Danvers, Illinois,** will conduct three pre-Easter services on the Bluffton college campus, Tuesday and Wednesday of this week. Dr. L. L. Ramseyer, President of Bluffton College, announced Friday that students would be granted **vacation** from classes on Good Friday, April 23, and Saturday, April 24, preceeding Easter. The **Bluffton College Board of Trustees** met on the Bluffton campus for their semi-annual meeting, all day Tuesday, April 13. Annual election of officers was held at that time. In the evening of April 13, "Prexy and Son," three-act play by Fred Eastman, was presented for the Board by the Junior class of the college. The story of the play is based on the ever-growing conflict between the old church-supported liberal arts college and the new state-supported technical institution.

—**The First Mennonite Church, Colfax, Washington,** will commemorate the fiftieth anniversary of its organization on June 13. The congregation has a beautiful meetinghouse and a parsonage which cost $4,500 in 1937. Some of the labor for building the latter was donated. Harley King is the pastor of this congregation which consists of Mennonites and Methodists. The Methodists have been there over fifty years.

—**Rev. C. F. Plett of Freeman Junior College** was the special speaker at services held by the Bethel Mennonite Church, Mountain Lake, Minnesota, April 21-23. We quote from the bulletin of this church, "We welcome to the church today Miss Marie Peters, one of our members who is doing missionary work near Redby, Minnesota, and her friend, Miss Esther Iceman, an Indian Christian who accompanies her.

—Bulletin, **First Mennonite Church, Beatrice, Nebraska:** "Miss Helen M. Epp, daughter of Rev. and Mrs. J. B. Epp, Lincoln, Nebraska, has handed in her application for mission work in Africa under the Sudan Interior Mission. We are praying that other members of congregation will heed the call to 'full-time missionary service.' " Missionary and Mrs. P. A. Penner are to serve the two Beartice churches from April 20 to 26.

—**A pastor writes,** "They have, by the way, subscribed 100 per cent to **The Mennonite or Bundesbote** last year and this year. This helps to keep church causes and needs in front of them continually."

—**Rev. A. J. Neuenschwander,** Secretary of the Home Mission Board, went to Ontario, Canada, to be there April 12-15 for a meeting of the home mission committee of the Ontario churches which considered problems also of interest to our board. The brother also spoke in Waterloo, Toronto, Vineland, and Leamington as the representative of our home mission board. Brother Neuenschwander also recently spoke to the New York Mennonite Fellowship on home mission work. Speaking of C.P.S. support this pastor states in his bulletin, "The spirit of brotherhood would vanish if only those churches should contribute that have men in these camps."

—**Freeman Junior College:** Special efforts are being made to impress upon the Freeman Junior College constituency the importance of Christian training in these days. To this end programs have been given in most of the surrounding churches and in some of the churches in Minnesota. Before the end of the summer such programs are to be given in all of the churches in the Northern District Conference area. Churches have been very gracious in opening their doors to this type of work. Not only is the importance of Christian training stressed at these meetings but also the importance of retaining our rich Mennonite heritage. This work will be continued after the close of school by Rev.

C. F. Plett and Gerhard Toews who will also contact prospective students in the various communities. On Thursday of each week during the regular chapel period the Y.M.C.A. and Y.W.C.A. have their separate meetings. During this period the members of the faculty have also been meeting alone for a season of prayer. Members of the faculty have been taking turns to lead these prayer sessions and the arrangement has proved very satisfactory.

—J. D. U.

—**"I can remember faces, but not names."** So says many a person who wishes that he knew the name of someone. This statement brings out the point that most of us are able to recognize that which we have seen once or more times with our eyes when we see it again, but that it is difficult for us to remember thoughts of what we saw. The same principle holds true in taking pictures. When we take them we are so full of what we take that we think we shall never forget the people and the circumstances. Later when we show the picture to others, we discover that we have forgotten a great many interesting details about the picture. Now it happens that missionaries, church workers, and others take pictures of which cuts are later made for our church papers. If these cuts are to have their maximum value, then an interesting and adequate description or story must accompany them. This means that whoever submits a picture for a cut must take special pains to "tell" others about the message or story that is evident to him in the picture and which impressed him even more when he took the picture. Pictures with an interesting story to them are very valuable. —rw.

—**The Eden Mennonite Church, Moundridge, Kansas,** has a chorus and orchestra numbering approximately 125. They have been rehearsing faithfully for the annual rendition of the "Messiah." It will be sung for the home church and also for the Hoffnungsau Mennonite Church, Inman. An interesting and inspirational C.E. program was held when the program committee worked out a program but did not assign the numbers and then on the night of meeting asked volunteers to draw their assignment.

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MENNONITE PUBLICATION OFFICE,
Newton, Kansas

—**Brother J. J. Plenert, Treasurer of the Home Mission Board,** recently visited in Akron, Lancaster, Altoona, Smith Corner, and Roaring Spring, Pa., in the interest of home mission work.

—Bulletin, **Bethesda Mennonite Church, Henderson, Nebraska:** The Freeman Junior College Ladies Quartet is expected on May 2. Missionary Wilhelmina Kuyf is to be there from April 30 to May 2. On April 25 the church choirs will sing the cantata, "He That Liveth" by Ira B. Wilson. Baptismal services are to be held on June 13. The Young Women's Mission Society plans to have a mission sale next fall. On March 21 a quartet from the Denison, Iowa, C.P.S. camp visited. Brother Dave Suderman came along and gave an inspiring talk on the C.O. faith. A number of boys on their way to service in mental hospitals stopped at home. In the Sunday school notes of this little paper it says, "Have you arranged for your mission chicks? . . .Or if you want to have a garden plot, or any other project, see ... about it." The Bible school of Henderson gave its closing program on February 28.

—Bulletin, **Menno Mennonite Church, Lind, Washington,** ". . .To come late is to disturb the teachers or the superintendents. Especially is this true in the children's department. Children arriving late invariably upset the group and spoil the effect of the story or other activity being carried on. Please, be considerate of others. Come on time."

—**Brother E. W. Baumgartner of Berne, Indiana,** recently gave the dedicatory address when the new infirmary of Adams County was opened.

—**Grace Mennonite Church, Lansdale, Pa.,** "In spite of severe gas rationing the church and Sunday school meetings are very well attended. We are indebted for that to the good shepherd of this flock, Rev. Olin Krehbiel, who always have very inspiring messages. The past three Sundays his sermons dealt with "The Face of Jesus," "The Hands of Jesus," and "The Feet of Jesus." All three topics proved to be quite interesting and bound us closer to our Saviour and Master. Our young people's society is actively engaged in helping relieve duties in the church and community. Twenty-six of our young men are now in the service of their country. Only one of these is in a C.P.S. camp. We hope that soon all of these boys will again be able to return to their homes and that 'peace' will soon reign upon this troubled earth. We know that some day the Prince of Peace will come into His own, and then all our cares and heartaches will be no more."—Mrs. Geo. H. Frazee, Jr., Corr.

—**Brother Elmer E. S. Johnson,** who is retiring from his teaching duties at Hartford Theological Seminary, writes that at present there are seven Mennonites at this school. (Perhaps, Dr. Johnson will now find time to put down on paper some of his vast knowledge of church history.)

—**Brother Edmund Miller** states in a recent bulletin that he and his wife made forty-six pastoral calls the first quarter and covered a distance of 1,345 miles to do so. They try to visit each church family several times during the year.

North Newton
Kansas

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVIII NORTH NEWTON, KANSAS, APRIL 27, 1943 NUMBER 17

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized January 22, 1919.

Touch Not Mine Anointed

Hazel Gray

The warm sunshine of an early spring afternoon shone through the iron bars and reflected on the haggard countenances of two young men who waited anxiously in a prison cell. As the long evening wore on they talked of their boyhood days. In the course of their conversation the elder one asked, "Billy, why do you seem so bitter when I mention the church where we used to attend service?"

"Yes, I used to go to church with my parents and elder brothers and sisters. The services always made a profound impression upon my mind. As I listened to the preacher a feeling of sacred awe would steal over me. The holy influence would linger after the benediction and on the homeward jounrey. I couldn't understand how the members of my family could speak so lightly of the minister and his message; making his supposed shortcomings the topic of dinner table conversation. To me the services had been sacred and holy. I had longed with great intensity to tell the world about Jesus like the preacher did, only to find his message had been faulty, his conduct all wrong, and the church needed a different type of preacher.

"In the course of time a new minister would come to our church. I would listen eagerly to the dinner table conversation, hoping the new preacher was just right. He never was.

"Finally, in disgust I quit going to church. My parents pled with me to give my heart and life to Jesus. I was often deeply convicted of sin. I felt sure should I give my heart and life to Jesus that He would call me into the ministry. It seemed I couldn't bear to be criticized and held under a 'looking glass' all the time like the ministers who came to our church. In trying to get away from the conviction that was eating my heart, I fell in with a gay, pleasure-loving crowd—you know the rest of my story."

After a painful silence Billy raised his head and with tear-dimmed eyes continued: "Now, I am not blaming my family that I am here, nor trying to justify myself. I am thinking of the vast number of good, well-meaning parents who have fallen into the habit of criticizing their minister, rating him by the severest standards they know; not realizing the influence they may be having upon their children or their neighbors' children. But the most pitiable part is when their children grow up to be skeptical of all that's high and holy! They never guess the cause might lie at their own door."

(Taken from the *Gospel Banner,* organ of the Mennonite Brethren in Christ denomination)

The Name "Mennonite"

". . . so only those who endorse the standards of faith and life espoused by such pioneer Mennonite leaders as Menno Simons, Conrad Grebel, Dietrich Philips, George Blaurock, Felix Manz, and others through whom the Mennonite Church was brought into being have a right to bear the name Mennonite. A denominational name means nothing unless it stands for a creed by which said denomination is governed, and only they who are faithful in promulgating and exemplifying the tenets of faith and life maintained by the denomination to which they belong have a right to bear the name."

—*Gospel Herold*

Home Reading

It is a rare thing that I go into a home without seeing one or more newspapers. Even the very poorest have a newspaper with the "funnies." Brethren think nothing of stopping on the way home from meeting and paying ten cents or more for a Sunday paper. Our very best religious papers cost less than four cents a week, and are filled with worthwhile reading matter. Reading them draws you closer to God and to the brethren! We have thousands of homes in the brotherhood without gospel papers. But we cannot plead poverty. If any are so poor they cannot raise four cents a week for a good gospel paper, there are many brethren who would gladly donate the paper . . . . Often filthy magazines are allowed to come into the home. When I see these lying around Christian homes, I know I am in another home that does not put the kingdom of God first. The environment is not right. The atmosphere is not conducive to Christian living.—Fred E. Dennis in the *American Christian Review*

Peace Section Explains Bond Issue

Are the same Bonds available at local banks as those subscribed through Provident Trust Company? Many of our people are being told they can buy the same bonds locally. Much confusion has arisen in consequence. Certain of the Bonds which formerly were War Bonds are no longer in this category. This is true only of the new issues. And these new issues were to be released only after the old ones were exhausted. As a special concession to the Peace Churches, the Treasury released these new issues of non-War Bonds in advance to Provident Trust Co. to be used in our Civilian Bond program. So far as we know, these new non-War issues are not yet on the general market. We fear that some conscientious people may have unknowingly subscribed to War Bonds.

Are Bonds purchased through local banks serving the same purpose as those subscribed through Provident Trust Co., provided they are the same issues? No, they are not. The program now in operation for alternate subscriptions provides regular data for the Treasury in the adjusting of State and County quotas. It is definitely marked as conscience money. It leaves a witness of our convictions in relation to finances. This testimony is lost where subscriptions are entered otherwise.

The new Bond Drive has seven offerings. These are rather widely varied. Some are probably not objectionable in themselves; but the line of distinction, which is already thin enough, diminishes almost to the vanishing point. If subscribed through the regular War Bond solicitor, there is no witness of conscience against war financing. Subscriptions to Provident Trust Co., on the approved forms, could be given the solicitor, thus getting local recognition.

We are still striving for a better plan. We hope eventually to get a bond issued, the proceeds of which will go for relief and reconstruction. The only way that we can probably convince the Government that such a bond issue will pay is by our liberal response to the available program; that is, by sending subscriptions through the recognized channel, Provident Trust Co.

When a better plan is approved, it will be made generally known. Meanwhile we urge you to cooperate in trying to keep what we have until we get something that is proven better. Otherwise we may be in jeopardy of losing the advantages thus far gained by much effort. Will you lay these facts before your people?

Sincerely yours,
H. S. Bender, Chairman
Jesse W. Hoover, Secretary

A Further Statement

Above is a letter relating to government bonds sent out by the M.C.C. We received this notice on March 21. We urge our people to consider the notice in the March 20 issue of **The Mennonite** in the light of new facts presented in the above letter.—**Western District Peace Committee**

Wanted: Pictures

The most effective teaching is done by object lessons. God used that method in Old Testament times (Jer. 1:18,19); Christ employed that method in his day, and teachers have practised it successfully all through the ages.

Impressions through the eye-gate are usually more effective than through the ear-gate. Therefore pictures play such a tremendous part in spreading knowledge. Propagandists know that and therefore exploit those means to the uttermost.

History can be best and most vividly brought to our attention by pictures. One picture of Mennonite life of the seventeenth or eighteenth century can do more than page long descriptions. The same way people of the future will speak concerning pictures of our day.

Mennonite history is developing very rapidly today. Let us preserve pictures which characterize our life. For one, we think of our C.P.S. camps. Future generations will benefit greatly if we preserve pictures of them. The Mennonite Historical Library, North Newton, Kansas, is in position to take good care of such pictures. We would therefore like to urge camp leaders to send in good pictures of general camp views as well as of characteristic phases of camp life. Such work will be greatly appreciated.

A. Warkentin, Librarian

OPPORTUNITIES TO TEACH BIBLE SCHOOL

Very recently **The Mennonite** brought a statement from the Education Committee of the Western District Conference regarding the vacation Bible schools conducted in many of our churches each year.

In this issue the Education Committee is making an earnest appeal to those who are capable of teaching in these schools to get in touch with either the members of the Education Committee or their pastors to offer their help as teachers in these schools. It is hoped that those who have the talents, the training, and the missionary spirit to serve in such schools will at once write to the **Teacher Placement Bureau, North Newton, Kansas.**

—H. N. Harder, 320 West York, Enid, Okla.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

It Is Fulfilled

By Rodolphe C. Petter

(By mistake the following conclusion was omitted from Brother Petter's article in the last mission number.)

Of Cheyenne Christians now with the Lord I personally recall four Oklahoma men, sons of prominent chiefs. They lived, labored and died in the Lord, witnessing for Him among their people. Here on the Lame Deer cemetery lies also the son of an old chief. He himself, like his famous father, was also an honored chief at the time when he became a Christian. With burning zeal he embraced Christ and witnessed untiringly and unafraid for his Saviour, in life, in conduct, and on his death bed.

On the same cemetery is the grave of a noble Cheyenne Christian woman, whose father, a prominent chief in the tribe is still living. God chose such sons and daughters of prominent leaders in the tribe to be His witnesses. Is that a mere coincidence?

In November of the year just past two Montana Cheyenne men were ordained to be ministers of the Word. These are not novices, for they have already served sixteen and twelve years respectively as evangelists. The father of the one was a chief who endeavored to influence his co-chiefs, yes even heathen priests to be friendly to the mission. He himself became a Christian and now in heaven it must be a special joy to him to know his eldest son as an ordained Cheyenne minister of the Word, proclaiming the gospel message to his people.

The other one of the two so recently ordained here at Lame Deer is the grandson of a former famous Cheyenne chief who skillfully led a large number of his homesick people, taken to Oklahoma as prisoners of war, back to their former haunts here in Montana. This, in spite of being pursued by government cavalry troops who followed hard on their heels to overtake them, if possible, and force them to return to the southland. His grandson, born here, had aspirations even as a boy. In spite of the opposition of his parents he left home to attend an Indian boarding school near Great Falls in the northern part of the state. Later he was initiated into certain religious ceremonies of his tribe, and so ranks high among his people. Having heard the message of salvation in Christ he was convinced that it embraced all the lack he still felt. He became a faithful helper in the mission work and served tirelessly for sixteen years. Now he too was duly ordained as native minister of the Word.

His grandfather led his people out of the misery and bondage they had experienced in the South, and now his grandson has become a leader in the cause of Christ to lead his people out of a greater bondage into the liberty of Christ.

Besides these leaders there are also some staunch Christian women whose light shines all unknown to the outside world. Thus, as we labor, we are fully persuaded that no matter "how great the darkness of the whole world, it is powerless to extinguish even the flickering light of one small candle." Most assuredly all that was accomplished on the Cross when our crucified Lord cried, "It is fulfilled," avails also for our Cheyenne Indians and our Cheyenne field. Yes, "IT IS FULFILLED."

Questions Used In Study

High school students belonging to the two Mennonite churches at Beatrice, Nebraska, meet weekly for a study period. The first part of this present school year they took through with their teacher Walter Dyck booklet number three of the "Mennonites and Their Heritage" series. Brother Dyck worked out a series of questions for each chapter which the students then answered for a check-up on their study. Below is a list of questions based on chapter six, "Emphasis on Christian Home and Family Life." Undoubtedly, those desiring a set of these questions could secure them from Brother Dyck at 1408 North 9th Street. Others may want to work out their own. It is well to mimeograph such questions on sheets that the students can use for answering.

1. Why are there so many divorces in America today?
2. Why are social measures weak in dealing with divorce?
3. Why have Mennonites emphasized the importance of home life?
4. What did Jesus say concerning divorce?
5. Name three convictions which make divorce impossible.
6. Is divorce permitted in the Bible?
7. How does the church suffer when divorces are permitted?
8. Is remarriage permitted after a divorce?
9. What should a man or woman expect of a prospective mate?
10. What generally happens when a Christian marries a non-Christian?
11. Why is it generally inadvisable for a person to marry one outside of one's denomination?
12. For what reason isn't a home complete without children?
13. What advantage is there to making the home the center of a child's life?
14. In how far is the church dependent on the home for its success?
15. How may I help in improving the relationship in the home in which I now live?

A Negro girl, Margaret Walker of New Orleans, was chosen by Stephen Vincent Benet as winner of 1942's competition for the Yale Series of Younger Poets. She is the first Negro to win the prize since the competition was begun in 1919 for poets who give promise of contributing literature for the future of America. Her poems speak of and for her race.

MENNONITES and RURAL LIFE

By J. Winfield Fretz

THE GENERAL CONFERENCE

"Wherefore Born?"

To ask this question of ourselves and of our institutions is to come to grips with a fundamental problem. If we can answer that question we have really defined what we conceive to be God's purpose in life for ourselves and our organizations. It is the failure on the part of many to ask this question and their unwillingness to struggle for the answer that results in so much hazy thinking and aimless drifting.

Our Conference

If the members of the General Conference were canvassed with the question "For what purpose was this conference organized?" I wonder how many would be able to answer correctly? And if those answering correctly were asked a second question, namely, "Is the Conference still consciously pursuing its original goal?" how many would be able to answer affirmatively?

It was a surprise to me some years ago when I discovered that the General Conference of Mennonites of North America was organized for the express purpose of uniting all Mennonites so that together they might more effectively preach the gospel. It was a surprise because I had heard so little of this original objective that I never knew it to be a basic aim of our conference. I had always supposed that the General Conference was the result of just another church quarrel.

The Beginning

A resolution of the first General Conference held at West Point, Iowa, May 28-29, 1860, clearly reveals what was in the minds of the founders. "It is a matter of gratification to every friend and supporter of the Mennonite doctrines to know that within the United States and Canada there are about 128,000 Mennonites. But at the same time it is humiliating to know that this denomination has never, since its existence in America, constituted an ecclesiastical organization; that is, has failed entirely to cooperate as a general church. But most deplorable of all, seems to us, is the fact that, just because of the lack of fraternity among those who still cling to the Mennonite doctrines, there is in many places a constant increase of factionalism and a corresponding decline in spiritual life. Because they recognize this state of affairs many ministers and members have for many years earnestly desired that an intimate and fraternal cooperation might be gained.

"Accordingly a number of ministers and members in the western states issued a call for a general conference . . . for the purpose of considering ways and means for the unification of all Mennonites of North America, conformable to I Cor. 12:12-27."

How strengthened would be our Christian witness; how much more powerful our peace testimony if Mennonites stood shoulder to shoulder today in one united body. "Come now, let us reason together." "Wherefore born?"

OUR CONTRIBUTORS

Bernhard Bargen is Professor of Commerce at Bethel College. He is the author of several texts in this field and of numerous articles in commercial magazines.

C. H. Suckau is pastor of the First Mennonite Church, Berne, Indiana, which has a membership of 1283, the largest in the General Conference. Brother Suckau served as missionary in India from 1909 to 1928.

Abraham Warkentin is Professor of German and Bible at Bethel College. He also is librarian of the Mennonite Historical Library located at North Newton. He also serves the First Mennonite Church, Newton, part time.

Rodolphe C. Petter, missionary to the Cheyenne Indians for more than fifty years, reduced the Cheyenne language to writing, discovered and systematized its grammer, translated Bunyan's **Pilgrim's Progress**, large portions of the Old Testament, and the entire New Testament.

THE PREACHER

The preacher has a great time:
If his hair is gray
  he is old;
If he is a young man,
  he hasn't any experience;
If he has ten children,
  he has too many;
If he has none
  he isn't setting a good example;
If his wife sings in the choir,
  she is presuming;
If she doesn't
  she isn't interested in her husband's work;
If a preacher reads from notes,
  he is a bore;
If he speaks extemporaneously,
  he isn't deep enough.
If he stays at home in his study,
  he doesn't mix enough with the people;
If he is seen around on the streets,
  he ought to be at home getting a good sermon;
If he calls on some poor people,
  he is playing the grandstand;
If he calls at the home of the wealthy,
  he is an aristocrat;
Whatever he does,
  Someone could have told him to do better.

—David Gorden's Radio Scrap Book

THE MENNONITE DEACONESS HOME AND HOSPITAL

I. The Hitching Post

Dr. H. M. Hepperlen, Sr., tied his horse to the hitching post at the corner of the hospital grounds. It was the morning for the first operation to be performed at the Mennonite Deaconess Hospital. Sister Marie Wedel, in the office, must have felt the importance of the occasion. Perhaps she commented on it; no doubt, she mentioned the heat that was already making itself felt.

Upstairs, Sister Katie Penner was waiting for him in the operating room. She had sharpened the knives on the whetstone so that they were razor keen, but he tested them with a careful finger, and gave them another stroke in honor of the occasion. One Sister put on white gown and rubber gloves, because she was to assist him. Another was ready with the cone for the anaesthetic; she punched two holes in the can of ether, and the floor nurses brought in the patient. She was Miss Katie Hamm; she was about to lose her appendix. The operation was successful, for the patient, now Mrs. Herman Thimm, still lives in Beatrice, Nebraska. Dr. Hepperlen no longer walks up the stairs to the operating room, but his son does—or he may, if he will, ride the elevator.

The Mennonite Deaconess Home and Hospital had been dedicated on July 17, 1911. The local tentmaker had put up a tent on the same corner where the hitching post stood, to protect the speakers from rain or sun, and it was that tent which, indirectly, supplied the hospital with its first out-patient. A storm arose with a high wind; the tent blew over. Miss Mary Epp was hit by a prop and had to be carried in to be revived and comforted. Probably her sister, one of the first probationers, learned an early and vivid lesson in nursing on that afternoon.

The probationers paid for their experience and training with long hours of hard work. The laundry was in the basement; there were three long flights of stairs to climb to hang the clean clothes in the attic breeze. Sister Elizabeth began her probation in the kitchen, pumping her own water, dressing her own chickens, baking her own bread, preparing and planning the delicacies that a weak stomach can tolerate. While the potatoes were boiling, she might be called to sit with a patient who was just coming out from under the anaesthetic. She would return to the potatoes, running down the stairs, hoping that they had not burned when lunch time came. She is now chief anaesthetist, and there are others who watch that the potatoes do not burn.

There were always backs to be rubbed, floors to scrub, the thousand routine tasks that the young nurse had to learn to do gracefully and well. Often the probationers and nurses in training spent twelve or fourteen hours a day caring for their patients, under the exacting supervision of Sister Marie. After that was finished, there was yet the garden to be hoed and watered with a sprinkling can. They served their turns in the kitchen, and finally, there were classes, sandwiched in when the doctors had time to give. Dr. Hepperlen's anatomy class came in the evenings, when it required devotion indeed to their profession for the young women to remember the strange words; clavicle, carotid, metatarsal, that would open the door to the miracle of the human body.

The hospital community was as rich with joy as

Elder Gerhardt Penner

Peter Jansen

with labor, and ascended occasionally even to humor. The story is still told of the chicken that got loose from its pen, during the time when the sisters raised their own eggs and poultry. The caretaker and the sisters dashed off in hot pursuit after it. All over the lot she flew, squawking and screeching. They all were out of breath when she was finally caught. The caretaker held her neck in an iron grip and spoke in vigorous German. "It is not customary to kill, but you will be punished." And the punishment was duly administered.

It was Elder Gerhardt Penner who first conceived the idea of a hospital, sponsored and built by the Mennonite Church of Beatrice. "We have been here for forty years," he told his congregation, "we have been protected by the Lord. Should we not erect a living memorial to His great kindness to us?" And the congregation agreed with him. Peter Jansen donated a large plot of ground at the edge of the city, opposite his own white house. His neighbors, the Kilpatricks, gave the landscaping.

Since the Mennonites had come from Russia and Germany, it was natural that they should adopt the system of nurses' training that they had known there. In Germany, all nurses were sisters, women who had dedicated their lives to the service of God through the tending of the sick. The sisterhoods gave the only training that existed. So from the Evangelical Deaconess Hospital in St. Louis came Sister Marie Wedel to be the first superintendent. During that first year, others sisters were training, first to be nurses, then to fill positions of greater responsibility and skill: laboratory technician, anaesthetist, chief surgical nurse, obstetrical nurse. Only deaconesses were accepted for training at first, and they learned as apprentices, by watching those who had mastered the techniques, then by imitating. State Board Examinations, designed to assure completeness of training, were to come later; when they did, Sister Elizabeth was one of the first nurses in Nebraska to bear the honored, hard-won title, Registered Nurse.

Today, this hospital is not conducting the course for training graduate, registered nurses but has chosen rather to offer a shorter two year course designed for those who desire to do only bedside nursing. During the training period the student is paid a monthly salary besides receiving board, room, and laundry. The atmosphere is replete with the traditions of our forbears and is most helpful in molding young lives into useful Christian women. Enrollment for the next class begins June 15, 1943.

For further information address: Mrs. Ursula Frantz, Mennonite Hospital, Beatrice, Nebr.

TINY THINGS

The murmur of a waterfall a mile away,
The rustle when a robin lights upon the spray,
The lapping of a lowland stream on dipping boughs,
The sound of grazing from a herd of gentle cows,
The echo from a wooded hill of a cuckoo's call,
The quiver through the meadow grass at evening fall;
Too subtle are these harmonies for pen or rule,
Such music is not understood by any school;
But when the brain is overwrought, it hath a spell
Beyond all human skill and power to make it well.

The memory of a kindly word far long gone by,
The fragrance of a fading flower sent lovingly,
The gleam of a sudden smile or sudden tear,
The warmer pressure of the hand, the tone of cheer,
The hush that means: I cannot speak but I have heard
The note that bears only a verse from God's own Word.
Such tiny things we hardly count as ministry,
The givers deeming they have shown scant sympathy;
But when the heart is overwrought, oh, who can tell
The power of such tiny things to make it well!

—*Scranton Truth*

Our church is full of willing people; some are willing to work, and others are willing to let them.

The prayerful heart can be proven by the practical life.

SUPPLEMENT TO

The Mennonite

VOLUME LVIII NORTH NEWTON, KANSAS, APRIL 27, 1943 NUMBER 17

REPORT OF MONEY RECEIVED IN THE FIRST QUARTER, 1943

REPORT OF MONEY RECEIVED FROM THE CHURCHES OF THE WESTERN DISTRICT CONFERENCE DURING THE MONTHS OF JANUARY, FEBRUARY, AND MARCH, 1943

Name of Church and Address	For. Mis.	Peace	Relief	Home Mis.	Publication	Education	Total	Mem'ship	Mem. Quat.
Alexanderwohl Mennonite Church, Goessel, Kansas	227.28	1626.46	43.96				1897.70	911	2.08
Arlington Mennonite, Arlington, Kansas								84	
Bergtal Mennonite, Corn, Oklahoma	32.34	31.45	12.12	14.68			90.59	127	.71
Bergtal Mennonite, Pawnee Rock, Kansas	122.57	148.88	301.05				572.50	198	2.89
Bethany Mennonite, Kingman, Kansas	164.69			56.47			221.16	189	1.17
Bethel Mennonite, Inman, Kan. (no membership)	162.00	520.00	53.55				735.55	276	2.67
Bethel College Menn., North Newton, Kan.	129.57	800.00	212.29	43.16		38.69	1223.71	402	3.04
Bethel Mennonite, Hydro, Oklahoma	109.08	69.48					178.56	66	2.71
Bethel Mennonite, Perryton, Texas	43.26						43.26	33	1.31
Brudertal Mennonite, Hillsboro, Kansas	179.29	333.10	180.24	66.16			758.79	202	3.76
Buhler Mennonite, Buhler, Kansas	86.97	500.00	104.09	40.98			732.04	316	2.63
Burrton Mennonite, Burrton, Kansas	46.05	78.46	8.00	32.93		14.68	180.12	133	1.35
Deer Creek Mennonite, Deer Creek, Oklahoma	110.68	167.34	20.63				298.65	109	2.74
Ebenezer Mennonite, Gotebo, Oklahoma	36.00		68.70				104.70	85	1.23
Ebenfeld Mennonite, Montezuma, Kansas	8.23						8.23	28	.29
Eden Mennonite, Inola, Oklahoma	126.27	99.20		20.60			246.07	126	1.95
Eden Mennonite, Moundridge, Kansas	1820.39	1450.00	188.25	340.20			3798.84	772	4.92
Einsiedel Mennonite, Hanston, Kansas	15.17	23.60				2.15	40.92	82	.50
Emmanuel Mennonite, Canton, Kansas (Galva)	40.60	72.04	59.48	15.77			187.89	85	2.21
Emmaus Mennonite, Whitewater, Kansas	1221.41	829.51	418.41	271.40			2740.73	327	8.38
First Christian Mennonite, Moundridge, Kansas	273.88	551.89	40.00	151.50	22.00	21.00	1060.27	352	3.01
First Garden Mennonite, Halstead, Kansas	107.29	228.50	64.81				400.60	198	2.02
First Mennonite, Beatrice, Nebraska	156.06	550.00	57.05	50.72			813.83	353	2.31
First Mennonite, Geary, Oklahoma	14.01						14.01	132	.11
First Mennonite, Halstead, Kansas	88.68	185.87		27.30			301.85	291	1.04
First Mennonite, Hutchinson, Kansas	88.53	302.50		60.43			451.46	126	3.58
First Mennonite, Newton, Kansas	279.10	313.50	36.66				629.26	614	1.02
First Mennonite, Ransom, Kansas		275.98					275.98	115	2.40
Friedensfeld Mennonite, Turpin, Oklahoma	135.14						135.14	73	1.85
Friedenstal Mennonite, Tampa, Kansas	25.79	70.00					95.79	110	.87
Gnadenberg Mennonite, Whitewater, Kansas	86.55	573.67	33.62	7.64			701.48	160	4.38
Goessel Mennonite, Goessel, Kansas		285.40	3.80				289.20	285	1.01
Grace Mennonite, Enid, Oklahoma	16.20	59.76			5.00	9.00	89.96	42	2.14
Gruenfeld Mennonite, Ft. Cobb, Oklahoma	54.25	34.50	62.75				151.50	65	2.33
Hebron Mennonite, Buhler, Kansas	111.34	595.29	46.42	32.54			785.59	258	3.04
Herold Mennonite, Bessie, Oklahoma	26.85	134.25	160.85	17.02			338.97	165	2.05
Hillsboro Mennonite, Hillsboro, Kansas	68.11	758.38					826.49	330	2.50
Hoffnungsau Mennonite, Cuauthemoc, Chih., Mex.								25	
Hoffnungsau Mennonite, Inman, Kansas	83.42	691.93	61.71	35.14			872.20	393	2.22
Hoffnungsfeld Mennonite, Moundridge, Kansas	47.16	168.20	132.57				347.93	116	3.00
Inman Mennonite, Inman, Kansas	109.85	332.09	84.00	7.10			533.04	201	2.65
Johannestal Mennonite, Hillsboro, Kansas	194.27	319.01	126.92	59.63			699.83	194	3.61
Kidron Mennonite, Orienta, Oklahoma								32	
Lehigh Mennonite, Lehigh, Kansas	12.27	26.30	39.66	6.13			84.36	248	.34
Lorraine Avenue Mennonite, Wichita, Kansas	21.50	210.00					231.50	160	1.45
Meadow Mennonite, Colby, Kansas	48.01	88.95	41.62				178.58	25	7.14
Medford Mennonite, Medford, Oklahoma	105.65	422.32	97.97				625.94	128	4.89
Mennoville Mennonite, Enid, Oklahoma		14.75		5.20			19.95	14	1.43
New Friedensberg Mennonite, Vona, Colorado								30	
New Hopedale Mennonite, Meno, Oklahoma	142.05	619.86	20.00	55.00			836.91	333	2.51
Pleasant Valley Mennonite, Kismet, Kansas		21.65					21.65	46	.47
Pretty Prairie Mennonite, Pretty Prairie, Kansas	286.77		686.15	50.00			1022.92	530	1.93
Saron Mennonite, Orienta, Oklahoma		14.11	7.18				21.29	90	.23
Second Mennonite, Beatrice, Nebraska	130.00	223.20	15.10	38.17			406.47	160	2.54
Sichar Mennonite, Cordell, Oklahoma	25.54	95.94					121.48	93	1.31
Swiss Mennonite, Whitewater, Kansas	135.91						135.91	98	1.39
Tabor Mennonite, Newton, Kansas	132.16	610.13	11.90		10.00		764.19	400	1.91
Walton Mennonite, Walton, Kansas	12.70	14.80	14.16				41.66		
West Zion Mennonite, Moundridge, Kansas	160.10	348.99	21.10	44.00		4.64	578.83	307	1.89
Zion Mennonite, Elbing, Kansas	156.36	353.15	115.72	156.25			781.48	102	7.66
Zion Mennonite, Kingman, Kansas								66	
Zoar Mennonite, Goltry, Oklahoma	40.00	90.00					130.00	271	.48
Mennonites, Fredonia, Kansas	42.72						42.72		
Total All Churches	**8100.07**	**16334.39**	**3652.49**	**1706.12**	**37.00**	**90.16**	**29920.23**	**12282**	**2.44**

REPORT OF MONEY RECEIVED FROM THE CHURCHES OF THE EASTERN DISTRICT CONFERENCE DURING THE MONTHS OF JANUARY, FEBRUARY, AND MARCH, 1943

Name of Church and Address	For. Mis.	Peace	Relief	Home Mis.	Publication	Education	Total	Membership	Quat. Mem.
Bethany Mennonite, Quakertown, Pennsylvania	89.66	113.40	24.80	52.33	17.70	26.16	324.05	159	2.04
Bethel Mennonite, Perkasie, Pennsylvania		15.25	15.00				30.25	30	1.01
Bowsmanville Mennonite, Pine Grove, Pennsylvania								56	
Calvary Mennonite, Mechanics Grove, Pennsylvania	22.57		3.60	29.60			55.77	70	.80
Deep Run Mennonite, Deep Run, Pennsylvania	116.20	301.70	75.55	109.03			602.48	189	3.19
East Swamp Mennonite, East Swamp, Pennsylvania		133.20	35.88	30.00			199.08	159	1.25
Eden Mennonite, Schwenksville, Pennsylvania	423,70						423.70	258	1.64
Emmanuel Mennonite, Denver, Pennsylvania	25.42	37.50	43.93	20.00	5.00		131.85	29	4.55
First Mennonite, Allentown, Pennsylvania	79.51	97.01	14.05	44.75			235.32	187	1.26
First Mennonite, Philadelphia, Pennsylvania	35.15	150.00		34.24	1.76	1.76	222.91	330	.68
Flatland Mennonite, Flatland, Pennsylvania	2.00	43.00	26.02		2.00	2.00	75.02	63	1.19
Germantown Mennonite, Germantown, Pennsylvania	20.34	14.75					35.09	37	.95
Grace Mennonite, Lansdale, Pennsylvania	54.43	44.50	34.00	45.60			178.53	220	.81
Hereford Mennonite, Bally, Pennsylvania	30.00	181.00	10.00				221.00	252	.88
Memorial Mennonite, Altoona, Pennsylvania				30.00			30.00	40	.75
Napier Mennonite, Napier, Pennsylvania								63	
Richfield Mennonite, Richfield, Pennsylvania	110.00	67.50		20.00			197.50	195	1.01
Roaring Spring Mennonite, Roaring Spring, Pennsylvania								47	
Saucon Mennonite, Saucon, Pennsylvania								20	
Second Mennonite, Philadelphia, Pennsylvania	74.50	2.00	20.37	60.00			156.87	186	.84
Smith Corner Mennonite, Smith Corner, Pennsylvania		50.29		10.00			60.29	69	.87
Zion Mennonite, Souderton, Pennsylvania	225.00	544.75	400.25				1170.00	519	2.25
Springfield Mennonite, Springfield, Pennsylvania		10.00					10.00	25	.40
Upper Milford Mennonite, Zionsville, Pennsylvania		100.00	100.00				200.00	176	1.14
West Swamp Mennonite, West Swamp, Pennsylvania	30.00	201.99	34.28	60.69	19.42	9.72	356.10	220	1.62
Total All Churches	**1338.48**	**2107.84**	**.837.73**	**546.24**	**45.88**	**39.64**	**4915.81**	**3599**	**1.37**

REPORT OF MONEY RECEIVED FROM THE CHURCHES OF THE PACIFIC DISTRICT CONFERENCE DURING THE MONTHS OF JANUARY, FEBRUARY, AND MARCH, 1943

Alberta Com., Portland, Oregon	20.00	37.00	10.00	20.00	10.00		97.00	57	1.70
Bethel Menn., Winton, Calif.								43	
Emmanuel Menn., Pratum, Ore.	160.71	46.39	87.83				294.93	249	1.18
First Menn., Aberdeen, Ida.	380.24	250.51	76.49	270.23		32.98	1010.45	381	2.65
First Menn., Colfax, Wash.	75.00	100.00	350.00				525.00	118	4.45
First Menn., Deer Park, Wash.								24	
First Menn., Monroe, Wash.	91.22	62.18	80.03	42.55			275.98	120	2.30
First Menn., Paso Robles, Calif.	28.50	23.28		26.20			77.98	74	1.05
First Menn., Reedley, Calif.	460.00	902.75	156.98	57.26	42.26	42.81	1662.06	526	3.16
First Menn., Shafter, Calif.								96	
First Menn., Upland, Calif.	156.20	72.50		61.46	7.48		297.64	350	.85
Grace Menn., Albany, Ore.								92	
Grace Menn., Dallas, Ore.	42.44	55.50		39.44			137.38	183	.75
Immanuel Menn., Los Angeles, Calif.	236.83	685.00		107.83			1029.66	231	4.46
Menno Menn., Lind, Wash.	238.22	1089.70	309.40	112.96			1750.28	145	12.07
Newport Menn., Newport, Wash.	16.82	70.35					87.17	65	1.34
San Marcus (Second) Menn., Paso Robles, Calif.	120.91	25.93	23.10	48.70			218.64	124	1.76
Total All Churches	**2027.09**	**3421.09**	**1093.83**	**786.63**	**59.74**	**75.79**	**7464.17**	**2878**	**2.59**

REPORT OF MONEY RECEIVED FROM THE CHURCHES OF THE MIDDLE DISTRICT CONFERENCE DURING THE MONTHS OF JANUARY, FEBRUARY, AND MARCH, 1943

Apostolic Menn., Trenton, Ohio	35.00			25.00		10.00	70.00	225	.31
Bethel Menn., Fortuna, Mo.	18.70	78.00	40.96	16.85			154.51	122	1.27
Bible Mission, Chicago, Ill.		10.00					10.00	68	.15
Ebenezer Menn., Bluffton, Ohio	400.00			200.00			600.00	552	1.09
Eicher Emmanuel Menn., Wayland, Iowa (also "Noble")	122.18	178.03	34.13	50.35			384.69	221	1.74
First Federated, New Stark, Ohio (Gen. Conf. only)								36	
First Menn., Berne, Ind.	3844.55	1109.34	100.00	1253.26			6307.15	1283	4.92
First Menn., Bluffton, Ohio		115.97	85.07				201.04	475	.42
First Menn., Chicago, Ill.		15.00		23.12			38.12	107	.36
First Menn., Lima, Ohio	34.28		15.00				49.28	31	1.59
First Menn., Nappanee, Ind.		166.25					166.25	189	.88
First Menn., Summerfield, Ill.	80.00	115.00		30.00	10.00		235.00	155	1.52
First Menn., Sugar Creek, Ohio	85.00	150.00	40.00				275.00	200	1.38
First Menn., Wadsworth, Ohio	22.00	25.00					47.00	226	.21
Grace Menn., Pandora, Ohio	106.21	354.10		81.21			541.52	410	1.32
Pulaski Menn., Pulaski, Iowa	37.71	82.35		39.90			159.96	168	.95
Salem Menn., Dalton, Ohio	58.15	281.25	68.25	19.08		21.75	448.48	228	1.97
St. John Menn., Pandora, Ohio	331.47	48.61		116.18			496.26	270	1.84
Wayland Menn., Wayland, Iowa				12.12			12.12	260	.05
Zion Menn., Donnellson, Iowa	40.76	23.50	147.00	395.39			606.65	230	2.64
Total All Churches	**5216.01**	**2752.40**	**530.41**	**2262.46**	**10.00**	**31.75**	**10803.03**	**5456**	**1.98**

REPORT OF MONEY RECEIVED FROM THE CHURCHES OF THE NORTHERN DISTRICT CONFERENCE DURING THE MONTHS OF JANUARY, FEBRUARY, AND MARCH, 1943

Name of Church and Address	For. Mis.	Peace	Relief	Home Mis.	Publi_ cation	Educa- tion	Total	Mem' ship	Quat. Mem.
Bergfelder Menn., Mt. Lake, Minn.	182.83	250.00					432.83	217	1.99
Bethany Menn., Freeman, S. D.		17.69		55.00			72.69	226	.32
Bethel Mennonite, Langdon, South Dakota								58	
Bethel Mennonite, Lustre, Montana	60.75	37.55					98.30	45	2.18
Bethel Menn., Dolton, S. D. (Marion)		120.00	15.00				135.00	100	1.35
Bethel Menn., Mt. Lake, Minn.	356.11	925.00	411.40	150.56	35.00	35.00	1913.07	580	3.30
Bethel Menn., Wolf Point, Mont.	32.61	93.47		82.61	21.38		230.07	71	3.24
Bethesda Menn., Henderson, Neb.	922.46	1113.14	376.30	172.10			2584.00	754	3.43
Bethesda Menn., Marion, S. D.	33.00	557.97	116.04				707.01	227	3.11
Bethlehem Menn., Bloomfield, Mont.	1126.06	113.00		387.23			1626.29	219	7.43
Emmanuel Menn., Doland, S. D.		40.00					40.00	98	.41
Fairfield Bethel, Huron, S. D. (Gen. Conf. only)								45	
First Menn., Butterfield, Minn.		78.80					78.80	95	.83
First Menn., Madrid, Neb.	19.24	44.89	24.20				88.33	42	2.10
First Menn., Mt. Lake, Minn.	227.02	423.79	114.15	48.35			813.31	400	2.03
Friedensberg Menn., Avon, S. D.	50.00	56.80					106.80	128	.83
Hutterthal, Freeman, S. D.		480.00	136.45				616.45	160	3.85
Hutterthal, Hitchcock, S. D. (Dist. Conf. only)		102.93					102.93	150	.68
Immanuel Mennonite, Delft, Minnesota (Bergfelder)	287.49						287.49	88	3.27
Mennonite, Butterfield, Minnesota		60.00	10.00				70.00	100	.70
Neu Hutterthal, Bridgewater, S. D., (Dist Conf. only)	51.00	125.00					176.00	130	1.35
New Home Menn., Westbrook, Minn.								46	
Salem Menn., Freeman, S. D.	170.00	731.00		170.00			1071.00	500	2.14
Salem Menn., Munich, N. D.	75.00	268.17	48.00				391.17	140	2.79
Salem Menn., Wisner, Neb.								20	
Salem-Zion Menn., Freeman, S. D.	243.19	588.63	172.77	51.40	10.00		1065.99	411	2.59
Swiss Menn., Alsen, N. D.	21.50			7.25			28.75	138	.21
Woodland Menn., Warroad, Minn.		71.53					71.53	46	1.56
Zion Menn., Arena, N.D.	15.00	31.00	30.00				76.00	29	2.62
Total All Churches	3873.26	6330.36	1454.31	1124.50	66.38	35.00	12883.81	5263	2.45
Total All Districts	20554.91	30946.08	7568.77	6425.95	219.00	272.34	65987.05	29478	2.24

REPORT OF THE FOREIGN MISSION BOARD FOR JANUARY, FEBRUARY, MARCH, 1943

Mrs. Emma Bachmann, Woodlake, Calif., $20.00; H. S. Bachmann, Woodlake, Calif., $10.00; J. C. Wedel, Tampa, Kans., $25.00; C. C. Sperling, Inman, Kans., $20.00; John A. Lohrentz, Moundridge, Kans., $75.00; I. D. Bartell, Dallas, Ore., $200.00; Cornelius Epp, Whitewater, Kans., $75.00; Indian Mission Chs., Canton, Okla., $21.73; Friends, Pawnee Rock, Kans., $150.00; Miss Mary Ann Habegger Legacy, Berne, Indiana, $500.00; Rev. J. P. Glanzer, Winton, Calif., $40.00; Mr. and Mrs. John Epp, Jr., Whitewater, Kans., $100.00; A Sister—Alexanderwohl, Goessel, Kans., $25.00; Elizabeth Wedel, Salem, Ore., $10.00; Beidler Sisters, Allentown, Pa., $20.00; Mr. and Mrs. Milburn Harder, Newton, Kans., $20.00; Friend, Newton, Kans., $2.00; Rev. Joseph Hofer, Huron, S. D., $62.61; Friends, Reedley, Calif., $100.00; Home Miss. Com., Eastern Dist. Conf., $20.00; H. D. Voth, Escondido, Calif., $25.00; A Member, Lind, Wash., $500.00; Bethel Deaconess Institutions, Newton, Kans., $19.00; Mr. and Mrs. Albert Schwartz, Monroe, Wash., $20.00; J. H. Krehbiel, Moundridge, Kans., $90.00; P. D. Dirks, Burrton, Kans., $10.00; Indian Gov. Boarding School, Concho, Okla., $10.14; Jacob H. Schroeder, Canton, Kans., $20.00; A Friend, Canton, Kan., $5.00; P. C. Goering, Moundridge, Kans., $5.00; Menn. Cong., Plum Coulee, Dist., $49.00; Blumenorter Gem., Gretna, Man., $40.00; Rosenort, Dyck, Dencross, Man., $10.00; Westheimer Gem., Rosemary, Alb., $100.00; Vereinigten Gem., Vineland, Gruppe, Toronto, Ont., $10.50; Elim Gem., Grun- mary, Alb., $100.00; Vereinigten Gem., Vineland, Ont., $192.39; Glenbush Gruppe, Rabbit Lake, Sask., $11.50; Bergthal Gem., Didsbury, Alb., $30.00; Menn. Gruppe, Toronto, Ont., $10.50; Elim Gem., Grunthal, Man., $20.00; Rosenort-Rosenhoff S. S., McTavish, Man., $10.00; Menn. Gem., Vancouver, B. C., $116.85; Fiske Group, Ebenfelder Gem., Herschel, Sask., $13.80; Bergthal S. S., Didsbury, Alb., $30.00; Copeland Ch., Main Centre, Sask., $20.00; Jugendverein, Laird, Sask., $69.00; Eigenheim C. E., Rosthern, Sask., $6.42; Eigenheim Kinderklasse, Rosthern, Sask., $7.09; Zoar Ch., Waldheim, Sask., $24.59; Zoar C. E., Waldheim, Sask., $34.02; Menn. Gruppe, Superb, Sask., $7.20; Welty Legacy, $44.63; Interest and Rents, $235.05; Refunds, $68.20; Ex. Com. of Miss. Soc., Mrs. Frieda R. Entz, $671.40; Menn., Fairfield, Pa., $150.00; Mrs. Agnes D. Heppner, Rosthern, Sask., $10.00; Mr. and Mrs. Gerhard H. Penner, San Leandro, Calif., $10.00; Menn. Group, Carlock, Ill., $12.46; Friend, Moundridge, Kans., $100.00; F. Peters, Beatrice, Neb., $1.00; Mrs. Loretta Blackwood, Pittsburg, Pa., $25.00; Mr. and Mrs. Gerhard Wiebe, Whitewater, Kans., $100.00; Mrs. N. K. Berky, Bally, Pa., $30.00; Rev. and Mrs. A. R. Keiser and Son, Everett, Ohio, $35.00; Y.P.U. of Gen. Conf., $50.00; Friend, Cleveland. Kans., $3.00; Mrs. John H. Roth, Salem, Ore., $5.00; David G. Becthel Legacy, $475.00; Mr. and Mrs. A. Schwartz, Monroe, Wash., $50.00; Anna Esau, Chicago, Ill., $30.00; O. R. Auernheimer, Reedley, Calif., $3.00; Rev. and Mrs. J. E. Entz, Newton, Kans., $25.00; Helene Schmidt Legacy, $100.00; Mr. and Mrs. W. H. Entz, Newton, Kans., $100.00; F. P.

and W. P. Tieszen, Marion, S. D., $900.00; Mr. Herman Jantzen, Plymouth, Neb., $10.00; Mr. Henry Bestvater, Newton, Kans., $15.00; Bethel Deaconess Institution, Newton, Kans., $13.00; Esther Wiens, Chicago, Ill., $50.00; Menn. Gem., Coaldale and Lethbridge, Alb., $35.00; Menn. S. E., Whitewater, Man., $16.00; Miss Helen Heinrichs, Gretna, Man., $50.00; Menn. S. S., Abbotsford, B. C., $6.50; Menn. Ch., Abbotsford, B. C., $10.00; Menn. Ch., Caspasin, Sask., $17.10; Herald S. S., Morden, Man., $32.88; Menn. Ch., Herald Dist., Morden, Man., $22.08; Ensz Station, Menn. Group, Neidpath, Sask., $33.00; Bergthal S. S., Disbury, Alb., $50.00; Menn. C. E., Wymark, Sask., $6.18; Menn. Ch., Wymark, Sask., $2.00; Y.P.C.E., Barnes, Crossing, Sask., $48.75; Glencross C. E., Morden, Man., $8.38; Bible School, Swift Current, Sask., $25.00; S. S. Gnadenthaler Gruppe, Blumenorter Gem., Plum Coulee, $35.00; Schoenseer Kirchner Gem., Tofield, Alb., $26.70; Emmanuel S. S., Barnes Crossing, Sask., $5.40; Canadian Bank Exchange, $0.37; Refunds, $45.88; Ex. Com. of Miss. Soc., Mrs. Frieda R. Entz, $1305.77.

Mr. and Mrs. Albert A. Entz, Newton, Kans., $150.00; P. A., Hillsboro, Kan., $75.00; Willie Voth, Inola, Okla., $75.00; A Beatrice Mission Friend, $4.32; Mr. and Mrs. Henry H .Unruh, Delft, Minn., $30.00; Lena Niemann, Buhler, Kan., $1000.00; Mission Friend, Newton, Kan., $25.00; Lone Tree School, Perryton, Texas, $13.00; A Friend, Emmaus Ch., Whitewater, Kan., $100.00; Mrs. H. J. Kliewer, Newton, Kan., $17.00; Anonymous, Odessa, Wash., $200.00; Mrs. W. E. Gilbert, Albany, Ore., $70.00; Mrs. Walter Foss, Mt. Lake, Minn., $35.00; Mrs. J. G. Kliewer, Mt. Lake, Minn., $25.00; Bethel Deaconess Inst., Newton, Kan., $10.00; John D. Goering, Burrton, Kan., $100.00; Calvin Nussbaum, Berne, Ind., $10.00; Ewald Stucky, Monroe, Wash., $17.50; Mrs. J. E. Baughman, Bloomfield, Iowa, $15.00; Marie Goertz, Canton, Kan., $4.00; Mission Friend, Tacoma, Wash., $100.00; Mr. and Mrs. Ben Ediger, Inman, Kan., $20.00; S. S. Vereinigten Gem., Campden, Ont., $100.00; Erste Menn. Gem., Saskatoon, Sask., $30.00; Children's Class, Rush Lake, Sask., $2.00; Menn. Ch., Mayfair, Sask., $5.35; Canadian Bank Int., $19.44; Menn. C. E., Vancouver, B. C., $14.00; Hoffnungsfeld S. S., Lymburn, Alta., $4.30; S. S. Vereinigten Gem., Niagara on the Lake, Ont., $20.00; Blumenort S. S., Gretna, Man., $19.00; Eliese Dyck, Laird, Sask., $5.00; Nordheimer Gem., Dundurn, Sask., $15.63; W. Hamm, Upper Sumas, B. C., $5.00; Anonymous, $5.00; Menn. S. S., Coghlan, B. C., $22.00; N. Isaak, St. Catharinees, Ont., $30.00; Canadian Sundries, $296.25; Sundries, Canada, $0.10; Refunds, $32.37; Ex. Com. of Miss. Soc., Mrs. Frieda R. Entz, $529.19.

Total of all sources: $32,450.66. Balance on hand April 1, 1943, $2,318.89. —J. E. Regier, Treasurer, Newton, Kansas.

REPORT OF THE HOME MISSION BOARD FOR JANUARY FEBRUARY, MARCH, 1943

Mission Friends, $1,420.36; Ladies Org. of Gen. Conf., (Mrs. Frieda Regier Entz) $589.91; Bethel Deaconess Institute, Newton, Kan., $21.00; Eastern Dist. S. S. Union on project, $150.00; Bank of Calif., Tacoma, Wash. (Contract No. 2309), $22.31; Note, Menn. Ch., Newport, Wash., $100.00.

Total from all sources: $8,669.54. —J. J. Plenert, 7319 Whitaker Avenue, Philadelphia, Pa.

REPORT OF THE EMERGENCY RELIEF BOARD FOR JANUARY, FEBRUARY, MARCH, 1943

Jacob H. Schroeder, Canton, Kans., $50.00; Olive Amastutz, Lima, Ohio, $25.00; I. W. Bauman, Bluffton, Ohio, $4.30; Mission Soc., Lymbrun, Alberta, Canada, $25.00; Miss Ada Meschberger, Calumet, Okla., $11.00; Rev. and Mrs. P. A. Penner, Newton, Kans., $6.00; Mrs. John Epp, Hillsboro, Kans., $1.00; P. C. Goering, Moundridge, Kans., $5.00; John H. Regier, Newton, Kans., $200.00; N. N., Allentown, Pa., $20.00; W. P. Rempel, Pasadena, Calif., $45.00; Mrs. Emma Bachman, Woodlake, Calif., $25.00; H. S. Bachman, Woodlake, California, $10.00; Maleta and Walter Goering, Washtucka, Wash., $500.00; Abram J. Thieszen, Henderson, Neb., $100.00; Gerhard Wiebe, Whitewater, Kans., $15.00; H. H. Adrian, Escondido, Calif., $15.00; Anna Franz, Goessel, Kans., $5.00; E. R. Miller, Fentress, Va., $50.00; Goerge Deckert, Arena, N. D., $50.00; Mrs. John H. Roth, Salem, Ore., $5.00; Mr. and Mrs. Chas. J. Voth, Garden City, Kans., $25.00; Albert Boese, Bridgewater, S. D., $50.00; Mr. and Mrs. J. D. Stucky, Snohomish, Wash., $7.00; Mrs. H. Hiebert, Bethesda Home, Goessel, Kans., $2.00; Cornelius Block Bethesda Home, Goessel, Kans., $1.00; N. N., Hillsboro, Kans., $50.00; John J. Flaming, Hillsboro, Kans., $20.00; Mennonite Group, Burns, Kans., $10.33; Ex. Com. Mission Soc., Mrs. Frieda Regier Entz, $664.13; Young People's Union, General Conference, $49.62; Freeman Junior College, Freeman, S. D., $107.23; Henry Bestvater, Newton, Kans., $5.00; N. N., Moundridge, Kans., $50.00; J. S. Thiessen, Newton, Kans., $1.00; John A. Lorentz, Moundridge, Kans., $25.00; Louise Regier, Newton, Kans., $50.00; "Friend," Newton, Kans., $100.00; Mrs. Frieda Regier Entz, Newton, Kans., $100.00; Jacob J. Enns, Canton, Kans., $5.00; W. W. Jantz, Meno, Okla., $10.00; Albert A. Entz, Newton, Kans., $150.00; Otto Pankratz, Pasadena, Calif., $5.00; N. N., Talmadge, Neb., $5.00; Dr. J. R. Schmidt, M.D., Albuquerque, N. M., $36.00; "Friend," Newton, Kans., $100.00; J. D. Goering, Burrton, Kans., $100.00; Mr. and Mrs. P. G. Pankratz, Lehigh, Kans., $3.00; Anna Lohrentz, Burrton, Kans., $10.00.

Total from all sources: $10,477.38. Balance remaining, $4,284.09. —Peter H. Unruh, Treas., Goessel, Kansas.

REPORT OF THE PEACE COMMITTEE FOR JANUARY, FEBRUARY, MARCH, 1943

Emergency Relief Board, $109.85; Ex. Com., Women's Mission Societies, $440.49; Academy Senior Class, Freeman Junior College, $2.45; Mr. and Mrs. Dave Johnson, Goltry, Okla., $5.00; Rev. H. H. Adrian, Escondido, Calif., $15.00; Rev. J. E. Amstutz, Trenton, Ohio, $25.00; Otto B. Pankratz, Pasadena, Calif., $25.00; D. F. Neufeld, Inman, Kans.,

$275.00; Dora M. Soldner, Wheaton, Ill., $25.00; Elise Holly, Hamilton, Ohio, $5.00; Ada Meschberger, Calumet, Okla., $40.00; Ben Smith, Pawnee Rock, Kans., $50.00; Minna D. Regier, Furley, Kans., $7.00; Anonymous, $50.00; Margaret I. Regier, Bern, Kans., $20.00; J. J. Unruh, Pawnee Rock, Kans., $25.00; P. J. Deckert, Pawnee Rock, Kans., $40.00; G. W. Harder, Benton, Kans., $30.00; Mrs. W. F. Wilkowske, Mollala, Ore., $10.00; "Two Friends," Newton, Kans., $200.00; "P. A." Hillsboro, Kans., $25.00; J. A. Hiebert, Ontario, Calif., $1.00; Rev. J. J. Voth, Alta Loma, Calif., $5.00; E. H. Jantz, Larned, Kans., $5.00; P. J. Deckert, Pawnee Rock, Kans., $20.00; Mr. and Mrs. P. P. Buller, Ontario, Calif., $6.00; P. G. Baergen, Corn, Okla., $25.00.

Total from all sources: $32,632.84. —L. J. Horsch, Treas., Ontario, California.

REPORT OF THE BOARD OF PUBLICATION FOR JANUARY, FEBRUARY, MARCH, 1943

Henry Schmidt, Jr., Newton, Kans., $51.25.

Total from all sources: $270.25. —E. W. Baumgartner, Treas., Berne, Indiana.

HOME MISSION TREASURY OF THE WESTERN DISTRICT CONFERENCE

JANUARY

Hebron Ch., C. L. Wall, $30.72; First Menn. Ch., Pretty Prairie, J. W. Krehbiel, $24.69; Greenfield Menn. Ch., Frank Koehn, $109.75; Greenfield Menn. Ch., Frank Koehn, $98.00; Emmanual Menn. Ch., Fred Wedel, $18.06; Lehigh Menn. Ch., E. R. Duerksen, $6.14; Burns Menn. Group, Fred Gehring, $3.00; Buhler Menn. Ch., H. B. Buller, $13.49; Ex. Com. of Mission Society, Frieda Regier Entz, $421.97; Mennonite Ch., Mrs. O. C. Wehmueller, $6.02; Emergency Relief Board, P. H. Unruh, $25.00; Waka Bethel Ch., Jacob B. Wiebe, $57.39; First Menn. Ch., Hillsboro, Leon Bartel, $39.57; First Menn. Ch., Hutchinson, Mrs. Marvin Kroeker, $3.18; Lena Voth, Montezuma, Kans., $3.50; Meadows Menn. Ch., Eldo Franz, $117.45; New Hopedale Ch., Alpha J. Unruh, $33.04; Fredonia Menn. Group, Ernest Wiebe, $25.43; Bethel College Ch., $22.64; Garden Township Ch., Paul E. Vogt, $26.75; Eden Ch., Moundridge, John D. Stucky, $219.25; Medford Menn. Ch., Pete Neufeld, $8.74; Burns Menn. Group, Fred Gehring, $2.48; Gen'l Conf. Home Mission Com., $24.00; Bergtal Ch., H. C. Schultz, $30.60; **Total, $1,370.87.**

FEBRUARY

Bethel College Ch., Helen Penner, $22.64; Garden Township Ch., P. E. Vogt, $26.75; Eden Ch., Moundridge, J. D. Stucky, $219.25; Medford Menn. Ch., Pete Neufeld, $8.74; Burns Menn. Group, Fred Gehring, $2.48; G. C. Home Mission Board, J. J. Plenert, $24.00; Bergtal Ch., H. C. Schultz, $30.61; Emergency Relief Board, P. H. Unruh, $25.00; Ransom Menn. Ch., Ummel, $199.48; Meadow Menn. Ch., Eldo Franz, $15.15; Meadow Menn. Ch., Eldo Franz, $120.00; Sychar Ch., H. S. Ratzlaff, $7.07; Zoar Menn. Ch., E. Unruh, $40.00; Buhler Menn. Ch., H. B. Buller, $19.08; New Friedensburg Ch., D. J. Tanner, $10.26; Garden Twp. S. S., M. Sperling, $7.64; Hebron Menn. Ch., Wall, $30.72; Kidron Ch., F. W. Koehn, $4.00; Burns Menn. Group, Fred Gehring, $8.64; West Zion Menn. Ch., D. R. Winsinger, $41.80; **Total $863.31.**

MARCH

Kidron Ch., F. W. Koehn, $4.00; Burns Menn. Group, F. Gehring, $8.64; West Zion Ch., D. R. Winsinger, $41.80; G. C. Home Mission Bd., J. J. Plennert, $24.00; Lorraine Ave. Ch., Warkentin, $20.50; Emergency Relief Board, P. H. Unruh, $25.00; Hoffnungsau Ch., A. Reimer, $34.30; Hanston Menn. Ch., E. D. Miller, $10.71; Meadow Menn. Ch., Eldo Franz, $122.98; Buhler Menn. Ch., H. J. Buller, $8.41; New Hopedale Ch., C. J. Thomas, $21.60; First Ch. of Christian, J. E. Goering, $65.00; Emmanuel Ch., F. C. Wedel, $22.26; Bergtal Ch., Corn, C. E. Nickel, $24.10; Tabor Ch., H. B. Schmidt, $63.53; Tabor Ch. C. E., H. B. Schmidt, $10.00; Saron Menn. Ch., J. J. Buller, $20.00; Goessel Menn. Ch., D. B. Fast, $15.20; Hebron Menn. Ch., C. L. Wall, $39.92; Grace Menn. Ch., W. K. Ewert, $25.00; First Menn. Ch., Beatrice, H. Reimer, $86.52; Bethel College Ch., Helen Penner, $27.18; Inman Menn. S. S., Goerge Buller, $20.00; Meadow Menn. Ch., Eldo Franz, $13.14. **Total $753.79.**

—Sam J. Goering, Treas., North Newton, Kansas

REPORT OF THE EX. COM. OF MISSION SOCIETIES

JANUARY

Foreign Mission General Treasury:

Sew. Circle, 1st Ch., Safter, Calif., $50.00; Miss. Soc., Grace Ch., Pandora, Ohio, $117.64; Grace Miss. Soc., Dallas, Ore., $50.00; **Total, $217.64.**

Home Mission General Treasury:

Young Women's Miss. Soc., West Swamp Ch., Quakerton, Pa., $17.35; Deep Run Miss. Aid Soc., Bedminster, Pa., $13.00; Bethania Sew. Soc., Lost River, Sask., 9.00; Ladies Aid, Medford, Okla., $18.50; **Total, $57.85.**

Retired Miss. Pension Fund:

Sew. Circle, 1st Ch., Shafter, Calif., $15.00; Miss. Soc., Grace Ch., Pandora, Ohio, $29.41; Miss. Soc., Sugar Creek, Ohio, $10.00; Napier Miss. Soc., Bedford, Pa., $5.00; Chr. Menn. Sew. Soc., Moundridge, Kans., $13.00; Deep Run Miss. Aid Soc., Bedminster, Pa., $6.00; **Total, $78.41.**

For India:

Grace Miss. Soc., Dallas, Ore., Biblewoman, $20.00; Helping Hands Soc., Hebron Ch., Buhler, Kans., Evangelist, $25.00; Same, Leper Work, $10.00; Augusta Thiessen, Buhler, Kans., Same, $5.60; Grace Miss. Soc., Dallas, Ore., Women Workers, Champa Hospital, $15.00; Sew. Circle, 1st Ch., Shafter, Calif., Same, $25.00; Same, Evangelistic Work, $37.83; Mrs. H. V. Flaming, Des Moines, N. Mex., Same, $3.50; Miss. Friend's Soc., Goessel, Kans., Bible School Work, $26.32; Grace Miss. Soc., Dallas, Ore., Same, $20.00; Salem Sew. Soc., Munich, N. D., Same, $25.00; Same, Septic Tanks, $25.00; Sew. Circle 1st Ch., Shafter, Calif., Same, $25.00; Grace Miss. Soc., Dallas, Ore., Same, $33.50; Same, Cattle Feed, $20.00; Ladies Aid, Medford, Okla., Same, $20.00;

Same, Poor School Children, $13.50; Young Women's Miss. Soc., West Swamp Ch., Quakertown, Pa., Same, $17.35; Jr. C.E. Soc., Brudertal Ch., Hillsboro, Kans., Famine Relief, $17.85; Bergtal Sew. Soc., Steinbach, Man., Same, $9.01; Worthwhile Circle, Reedley, Calif., Same, $13.00; Kindergarten Class, Hoffnungsau S. School, Buhler, Kans., P. W. Penner Work, $26.30; Jr. C.E. Soc., West Swamp Ch., Quakertown, Pa., Playground Equipment, etc., $5.00; Grace Miss. Soc., Dallas, Ore., Boys School, Basna, St., $5.00; Miss. Soc., Bible Mission, Chicago, Ill., Rev. and Mrs. J. Thiessen, Gift, $5.00; **Total, $448.76.**

For China:

Miss. Soc., Donnellson, Iowa, Biblewoman, $5.00; **Total, $5.00.**

Montana Stations

Lame Deer St., where needed:

Salem Sew. Soc., Munich, N. D., $10.00; Grace Miss. Soc., Dallas, Ore., $5.00; Hopefield Sew. Soc., Moundridge, Kans., $5.00; Tabea Sew. Soc., Tampa, Kans., $5.00; East Swamp Miss. Soc., Quakertown, Pa., $10.00; Sew. Circle, 1st Ch., Shafter, Calif., $5.00.

Ashland St., where needed:

Sew. Circle, 1st Ch., Shafter, Calif., $3.00; Grace Miss. Soc., Dallas, Ore., $5.00; East Swamp Miss. Soc., Quakertown, Pa., $10.00.

Busby St., where needed:

Salem Sew. Soc., Munich, N. D., $5.00; Sew. Circle, 1st Ch., Shafter, Calif., $10.00; East Swamp Miss. Soc., Quakertown, Pa., $10.00.

Birney St., where needed:

Sew. Circle, 1st Ch., Shafter, Calif., $10.00; **Total, $93.00.**

Oklahoma Stations:

Rev. J. B. Edigers St's:

Salem Sew. Soc., Munich, N. D., For Bibles, $5.00; Young Women's Miss. Soc., West Swamp Ch., Quakertown, Pa., Same, $5.00; East Swamp Miss. Soc., Quakertown, Pa., Work, where needed, $10.00; Grace Miss. Soc., Dallas, Ore., Same, $5.00.

Rev. A. Friesen, St's.:

Salem Sew. Soc., Munich, N. D., For Bibles, $10.00; Young Women's Miss. Soc., West Swamp Ch., Quakertown, Pa., Same, $5.00; **Total, $40.00.**

Arizona Stations:

Oraibi St., where needed:

Salem Sew, Soc., Munich, N. D., $10.00; Sew. Circle, 1st Ch., Shafter, Calif., $10.00; East Swamp Miss. Soc., Quakertown, Pa., $10.00.

Hoteville St., where needed:

Sew. Circle, 1st Ch., Shafter, Calif., $10.00; Young Women's Miss. Soc., West Swamp Ch., Quakertown, Pa., $5.00.

Moencopie St., where needed:

Salem Sew. Soc., Munich, N. D., $7.23; Sew. Circle, 1st Ch., Shafter, Calif., $5.00; East Swamp Miss. Soc., Quakertown, Pa., $10.00; **Total, $67.23.**

Relief Work:

Deep Run Miss. Aid Soc., Bedminster, Pa., $10.00; Ladies Philathea S. School Class, Wayland, Iowa, $7.30; Miss. Sew. Soc., Pretty Prairie, Kans., $20.00; Miss. Soc., Los Angeles, Calif., $5.00; Jr. Quarter Fund, Johannestal Sew. Soc., Hillsboro, Kans., $30.00; Women's S. School Class, Bergfeld Ch., M. Lake, Minn., $10.00; **Total, $82.40.**

Expenses of Ex. Com. and "Miss. News and Notes:"

Tabea Sew. Soc., Tampa, Kans., $0.75; Mrs. Henry Becker, Marion, S. D., $0.25; Sew. Circle, 1st Ch., Shafter, Calif., $2.20; Grace Ladies Aid, Dallas, Ore., $4.00; Ladies Aid, Memorial Ch., Altoona, Pa., $0.70; Ladies Aid, Geary, Okla., $1.50; Miss. Soc., Summerfield, Ill., $3.00; Mrs. A. C. Goering, Moundridge, Kans., $0.25; Mary J. Loewen, Winkler, Man., $0.25; Friend, Newton, Kans., $1.00; Miss. Sew. Soc., Berne, Ind., $26.00; Eden Ladies Aid and Miss. Soc., Moundridge, Kans., $10.00; Miss. Soc., Sugar Creek, Ohio, $3.00; Sew. Soc., Waldheim, Sask., $2.00; Miss Flora L. Fellman, Quakertown, Pa., $1.00; Miss. Soc., Perkasee, Pa., $1.06; Mrs. B. B. Neuman, Marion, Kans., $0.25; Rev. Joseph J. Hofer, Huron, S. D., $0.25; **Total, $57.46.**

Miscellaneous:

Miss. Soc., Los Angeles, Calif., C. P. S. Camps, $5.00; Helping Hands Soc., Hebron Ch., Buhler, Kans., Grace Children's Home, $10.00; Jr. Quarter Fund, Johannestal Miss. Soc., Hillsboro, Kans., Same, $10.00; Same, Migrant Work, $20.00; S. School Class, Medford, Okla., Washing Machine, Hospital, Paraguay, $11.63; Berean S. School Class, West Zion Ch., Moundridge, Kans., Same, $8.25; Young Women's Miss. Soc., West Swamp Ch., Quakertown, Pa., Same, $15.00; Ladies Aid, Medford, Okla., Same, $15.00; Sew. Soc., Mayfeld, Man., Mr. and Mrs. Robert Dalke, Venezuela, $5.00; Salem Sew. Soc., Dalton, Ohio, Lit. Com. Work, $2.50; Friendship Circle, Wichita, Kans., Same, $1.00; Miss. Sew. Soc., Berne, Ind., Rev. D. Toews, Canada, $25.00; Same, Testaments for Men in Service, $25.00; Jr. C.E. Soc., West Swamp Ch., Quakertown, Pa., Jr. and Intermed. Work, $1.00; **Total, $154.38.**

GRAND TOTAL $1,302.13

The Total Receipts for the year 1942 amounted to: $22,302.06.

FEBRUARY

Foreign Miss. Gen'l. Treas.:

Miss. Soc., Wadsworth, Ohio, $20.00; Ebenfeld Sew. Soc., Herschel, Sask., $72.00; Ladies Aid Soc., Rothern, Sask., $20.00; Sew. Soc., Gretna, Man., $10.00; Ladies Aid Soc., Capasin, Sask., $15.00; Young Ladies Soc., Abbotsford, B. C., $30.00; Sew. Soc., Superb, Sask., $10.00; Sew. Soc., Rabbit Lake, Sask., $19.00; Sew. Soc., Teddington, Sask., $5.00; Sew. Circle, Lymburn, Alta., $40.00; C. E. Sew. Circle, Bergtal Ch., Lowe Farm, Man., $25.00; Sheldon Sew. Soc., Nordheim Ch., Hanley, Sask., $21.87; Ladies Aid, Mayfair, Sask., $40.00; Sew. Circle, Zoar Ch., Waldheim, Sask., $134.00; Miss. Soc., Reedley, Calif., $25.00; Intermed. Miss. Band, Berne, Ind., $25.00; Young Women's Miss. Soc., Henderson, Neb., $25.00; **Total, $536.87**

Home Missions:

Miss. Soc., Wadsworth, Ohio, Home Miss. Gen'l. Treas., $20.00; Young Women's Miss. Soc., Henderson, Neb., Same, $25.00; Sichar Miss. Soc., Cordell, Okla., Same, $10.00; Miss. Soc., Reedley, Calif., Same, $35.00; Swiss Sew. Circle, Whitewater, Kans., Girl's Home, Winnipeg, Man., $10.00; **Total, $100.00.**

Retired Miss. Pension Fund:

Ladies Aid Soc., Capasin, Sask., $2.75; Sew. Soc., 1st Ch., Saskatoon, Sask., $10.00; Miss. Worker's Soc., Pawnee Rock, Kans., $2.04; **Total, $14.79.**

For India:

North Star Sew. Soc., Drake, Sask., Evangelist, $30.00; Grace Miss. Soc., Albany, Ore., Native Worker, $40.00; Bergtal Miss. Soc., Corn, Okla., Native Worker, $30.00; Young Women's Miss. Soc., Henderson, Neb., Orphan, $30.00; Ladies Aid, Rosthern, Sask., Orphan, $30.00; Happy Home Circle, Hoffnungsau Ch., Buhler, Kans., Nurse, $45.00; Hereford Ladies Aid, Bally, Pa., Protege, $25.00; Miss. Soc., Reedley, Calif., Orphan, $30.00; Sichar Miss. Soc., Cordell, Okla., Famine Relief, $10.00; Miss. Soc., Meno, Okla., Same, $80.00; Eigenheim Sew. Soc., Rosthern, Sask., Same, $25.00; Mrs. P. H. Dirksen, Newton, Kans., Same, $5.00; Bergtal Miss. Soc., Corn, Okla., Same, $17.00; Sew. Soc., 1st Ch., Saskatoon, Sask., Same, $10.00; Same, Hospital Work, where needed, $10.00; Hereford Ladies Aid, Bally, Pa., Same, $15.00; Eigenheim Sew. Soc., Rosthern, Sask., Same, $25.00; Same, Evangelistic Work, $25.00; Bergtal Miss. Soc., Corn, Okla., Bible School Work, $25.00; Young Women's Miss. Soc., Henderson, Neb., Same, $22.00; Primary S. School Class, Brudertal Church, Hillsboro, Kans., Bibles for children, $11.38; Miss. Sew. Soc., Pretty Prairie, Kans., Leper Work, $20.00; Hereford Ladies Aid, Bally, Pa., Septic Tanks, $25.00; Miss. Soc., Reedley, Calif., Same, $20.00; Sew. Soc., Rosenfeld, Man., Needy, $10.00; Sew. Soc., Bergtal Ch., Bloomfield, Man., P. W. Penner work, where needed, $24.00; High School Girls, Hoffnungsau Ch., Buhler, Kans., Same, $12.12; Same, J. Thiessen work, where needed, $12.12; Same, H. Ratzlaff work, where needed, $12.12; Brudertal Sew. Soc., Hillsboro, Kans., Mrs. P. W. Penner, Birthday Gift, $5.00; **Total, $680.74.**

For China:

Sew. Soc., Port Rowan, Ont., Orphan, $30.00; Hereford Ladies Aid, Bally, Pa., Hospital Work, where needed, $15.00; Same, Same, $25.00; Community Service, Donnellson, Iowa, (By W. Kuyf), Same, $5.00; Joint Meeting, Four Sew. Soc., Buhler, Kans., (By W. Kuyf), Same, $13.16; **Total, $88.16.**

Oklahoma Stations:

Rev. J. B. Ediger's St's. for Bibles:

Hereford Ladies Aid, Bally, Pa., $10.00; Miss. Soc., Reedley, Calif., $10.00; Bergtal Miss. Soc., Corn, Okla., $7.00; Miss. Soc., Avon, S. D., $5.00.

Rev. A. Friesen St's., for Bibles:

Miss. Soc., Reedley, Calif., $10.00; Bergtal Miss. Soc., Corn, Okla., $7.00; Onecho Miss. Soc., Colfax, Wash., $10.00; **Total, $59.00.**

Montana Stations:

Lame Deer St. where needed:

Sichar Miss. Soc., Cordell, Okla., $5.00; Hereford Ladies Aid, Bally, Pa., $5.00; Friendship Circle, Wichita, Kans., $3.00.

Ashland St. where needed:

Bethlehem Sew. Soc., Bloomfield, Mont., $20.00; Hereford Ladies Aid, Bally, Pa., $5.00; **Total $38.00.**

Arizona Stations:

Oraibi St., where needed:

Sichar Miss. Soc., Cordell, Okla., $5.00; Happy Hour Circle, Hoffnungsau Ch., Buhler, Kans., $8.34; Hereford Ladies Aid, Bally, Pa., $5.00; Bergtal Miss. Soc., Corn, Okla., $10.00.

Hotevilla St., where needed:

Sichar Miss. Soc., Cordell, Okla., $5.00; Happy Hour Circle, Hoffnungsau Ch., Buhler, Kans., $8.33; Hereford Ladies Aid, Bally, Pa., $5.00.

Moencopie St., where needed:

Happy Hour Circle, Hoffnugnsau Ch., Buhler, Kans., $8.33; Bergtal Miss. Soc., Corn, Okla., $5.00; **Total, $60.00.**

Memorial Hall, Bethel College:

Friendship Circle, Inman, Kans., $10.00; Miss. Soc., Arlington, Kans., $2.00; Miss. Workers' Soc., Pawnee Rock, Kans., $5.00; Brudertal Sew. Soc., Hillsboro, Kans., $5.00; Miss. Soc., Hutchinson, Kans., $10.00; Miss. Soc., Reedley, Calif., $15.00; Miss. Sew. Soc., Pretty Prairie, Kans., $17.00; Miss. Soc., Aberdeen, Idaho, $10.00; Good Will Circle, Hillsboro, Kans., $10.00; N. E. Alexanderwohl Sew. Soc., Hillsboro, Kans., $5.00; Oakleaf Miss. Soc., Mt. Lake, Minn., $20.00; Ladies Aid, Geary, Okla., $2.50; Gnadenberg Sew. Soc., Whitewater, Kans., $5.00; Kings Daughters, Aberdeen, Idaho, $5.00; Tabea Sew. Soc., Tampa, Kans., $5.00; Miss. Soc., Upland, Calif., $10.00; Sew. Soc., Buhler, Kans., $5.00; Mission Friends Soc., Buhler, Kans., $2.00; The Friendly Circle, Buhler, Kans., $5.00; Grace Sew. Soc., Albany, Ore., $3.00; **Total, $151.50.**

Bluffton College:

Miss. Soc., 1st Ch., Philadelphia, Pa., $10.00; Miss. Soc., Zion Ch., Souderton, Pa., $50.00; Hereford Ladies Aid, Bally, Pa., $25.00; Miss. Circle, Springfield, Ch., Pleasant Valley, Pa., $5.00; **Total, $90.00.**

Relief Work:

Sichar Miss. Soc., Cordell, Okla., $10.00; Mission Workers Soc., Pawnee Rock, Kans., $5.05; The "Out and Out for Christ" Circle, Gotebo, Okla., $10.00; Intermed. Miss. Band, Berne, Ind., $25.00; **Total, $50.05.**

Expenses of Ex. Com. and "Miss. News and Notes:"

Mrs. Sidney Steiner, Charleston, W. Va., $0.25; Zoar Sew. Soc., Goltry, Okla., $2.00; Ladies Aid, Capasin, Sask., $0.25; Sew. Soc., 1st Ch., Saskatoon, Sask., $2.50; North Star Sew. Soc., Drake, Sask., $6.50; Sew. Soc., Waterloo, Ont., $1.45; Hereford Ladies Aid, Bally, Pa., $5.00; Bergtal Miss. Soc., Corn, Okla., $3.00; Swiss Sew. Circle, Whitewater, Kans., $2.50; Ebenezer Miss. Soc., Bluffton, Ohio, $12.00; Mission Friends Circle, Goessel, Kans., $4.50; Dorcas Soc., Wayland, Iowa, $5.00; Miss Lydia Paulus, Los Angeles, Calif., $2.00; Smith Corner Ladies Aid, East Freedom, Pa., $0.80; **Total, $47.75.**

Miscellaneous:

Tabea Sew Soc. Tampa, Kans., C.P.S. camps, $20.00; Miss. Soc., Reedley, Calif.. Migrant Work, $15.00; Intermed. Miss. Band, Berne, Ind., Same, $15.00; Miss. Sew. Soc., Pretty Prairie, Kans., Mission Work, Wichita, Kans., $20.00; Miss. Soc., Upland, Calif., Rev. D. Toews, Gift, $5.00; Miss. Soc., Meno, Okla., Miss Elizabeth Foth, N. Y. work, where needed, $25.00; Same, Rev. Erwin R. Wedel, Ala. Work, where needed, $25.00; Same, Northern Bible Soc., Minn., $25.00; Young Women's Miss. Soc., Henderson, Neb., Washing Machine, Paraguay, $22.00; Sichar Miss. Soc., Cordell, Okla., Same, $10.00; Miss. Soc., Summerfield, Ill., Lit. Com. Work, $1.50; Miss. Soc., 1st Ch., Nappanee, Ind., Same, $1.50; Miss. Soc., Avon, S. D., Rev. Paul Bartel, Chinese Lit., $5.00; **Total, $190.00.**

GRAND TOTAL $2,106.86.

MARCH

Foreign Miss. Gen'l. Treas.:

Mary Martha Circle, Brudertal Ch., Hillsboro, Kans., $8.35; Immanuel Ladies Aid, Four Corners, Sask., $40.00; New-Anlage Sew. Soc., Hague, Sask., $28.00; Sew. Soc., Dundurn, Sask., $135.50; **Total, $211.85.**

Home Missions:

Bethel College Ch. Miss. Soc., N. Newton, Kans., Home Miss. Gen'l Treas., $50.89; Same, Home Miss. West. Dist. Conf., $50.00; **Total, $100.89.**

Miss. Pension Fund:

Sew. Soc., Sardis, B. C., $10.00; Mission Workers, West Zion Ch., Moundridge, Kans., $12.00; Bethany Miss. Soc., Kingman, Kans., $7.08; Hebron Sew. Soc., Buhler, Kans., $4.19; **Total, $33.27.**

For India:

Mrs. J. J. Janzen, Medford, Okla., Biblewoman, $25.00; Chr. Menn. Sew. Soc., Moundridge, Kans., Two Native Helpers, $60.00; Bergtal Miss. Soc., Corn, Okla., Child, $30.00; Miss. Soc., First Ch., Chicago, Ill., Girl, $25.00; Miss. Sew. Soc., Berne, Ind., Medical Work, $50.00; Bethel College Ch. Miss. Soc., N. Newton, Kans., Famine Relief, $55.72; Sr. Sew. Soc., 1st Ch., Hillsboro, Kans., Same, $25.00; J. O. C. Class Wayland, Iowa, Same, $12.12; Sew. Soc., Bergtal Ch., Didsbury, Alta., Evangelistic Work, $20.00; Miss. Soc., 1st Ch., Chicago, Ill., Gift to Protege, $2.00; Same, Gift to Rev. and Mrs. P. W. Penner, $10.00; Salem Ladies Aid, Marion, S. D., Hospital or Leper Work, In memory of Mrs. Elbert Koontz, $3.00; **Total, $317.84.**

U. S. Indian Stations Work, where needed:

West Swamp Ladies Aid and Miss. Soc., Quakertown, Pa., Rev. J. B. Ediger St's., Okla., $10.00; Bethel College Ch., Miss. Soc., N. Newton, Kans., Rev. A. Friesen St's., Okla., $10.00; Same, Lame Deer St., Mont., $10.00; Same, Busby St., Mont., $10.00; Same, Birney St., Mont., $10.00; Miss. Sew. Soc., Berne, Ind., Ashland St., Mont., $20.00; West Swamp Ladies Aid and Miss. Soc., Quakertown, Pa., Busby St., Mont., $10.00; Bethel College Ch. Miss. Soc., N. Newton, Kans., Oraibi St., Ariz., $10.00; West Swamp Ladies Aid and Miss. Soc., Quakertown, Pa., Same, $10.00; Same, Hotevilla and Pakavi St's., Ariz., $10.00; Same, Moencopie St., Ariz., $10.00; **Total, $120.00.**

Memorial Hall, Bethel College:

Onecho Miss. Soc., Colfax, Wash., $10.00; Tabor Sew. Soc., Goessel, Kans., $5.00; Sr. Sew. Soc., Hoffnungsau Ch., Buhler, Kans., $10.00; Ladies Aid, Madrid, Neb., $5.00; Hopefield Miss. Sew. Soc., Moundridge, Kans., $10.00; Gnadenburg Sew. Soc., Whitewater, Kans., $5.00; Sew. Soc., West Zion Ch., Moundridge, Kans., $10.10; Johannestal Miss. Soc., Hillsboro, Kans., $5.00; Chr. Menn. Sew. Soc., Moundridge, Kans., $10.10; Johannestal Miss. Soc., Hillsboro, Kans., $10.00; Emmaus Sew. Soc., Whitewater, Kans., $13.52; Tabitha and Mary Martha Sew. Soc., 2nd Ch., Beatrice, Neb., $10.00; Miss. Soc., Deer Creek, Okla., $5.00; Sew. Soc., 1st Ch., Beatrice, Neb., $14.86; Grace Ladies Aid, Dallas, Ore., $10.00; Garden Tw'p, Sew. Soc., Moundridge, Kans., $8.75; Immanuel Miss. Soc., Los Angeles, Calif., $10.00; Mrs. A. S. Bechtel, Hanston, Kans., $2.00; **Total, $149.23.**

Bluffton College:

Miss. Soc., 1st Ch., Lima, Ohio, $5.00; Salem Miss. Soc., Dalton, Ohio, $25.00; **Total, $30.00.**

Relief Work:

Sr. Sew. Soc., 1st Ch., Hillsboro, Kans., $25.00; Miss. Soc., Monroe, Wash., $18.55; **Total, $43.55.**

C.P.S. Camps:

Bergtal Miss. Soc., Corn, Okla., $16.00; Sew. Soc., West Zion Ch., Moundridge, Kans., $20.00; Miss. Soc., Avon, S. D., $10.00; Sr. Sew. Soc., Goessel, Kans., $5.00; Women's S. S. Class, Goessel, Kans., $6.00; Mission Friend's Circle, Goessel, Kans., $10.00; **Total, $67.00.**

Expenses of Ex. Com. and "Miss. News and Notes":

Sew. Soc., Greenfield Ch., Carnegie, Okla., $1.75; Chr. Menn. Sew. Soc., Moundridge, Kans., $5.30; Sew. Soc., Wolf Point, Mont., $1.00; Upper Milford Ladies Aid, Zionsville, Pa., $6.30; Young Women's Miss. Soc., Henderson, Neb., $0.90; North Alexanderwohl Sew. Soc., Canton, Kans., $0.20; Misses Enns—Sisters—Winkler, Man., $1.25; Gnadenberg Sew. Soc., Whitewater, Kans., $0.25; Mrs. H. D. Epp, Henderson, Neb., $0.25; Mrs. P. A. Schmidt, Shafter, Calif., $0.25; **Total, $17.45.**

Miscellaneous:

Ladies Aid, Madrid, Neb., World Day of Prayer Coll., $12.82; Coll. Joint Sew. Societies, 1st Ch., Hillsboro, Kans., Washing Machine, Paraguay, S. A., $15.00; East Swamp Intermed. C. E. Soc., Quakertown, Pa., Jr. and Intermed, Work, $0.60; Hebron Sew. Soc., Buhler, Kans., Lit. Com. Work, $3.00; **Total, 31.42.**

Grand Total, $1,122.50.

TITHING

It is Scriptural—approved of God in the Old Testament and supported by Christ's words in the New.

It is a good start in the individual's life.

It is spiritual, for personal faith is called into play.

It is businesslike, for there is definiteness, progressiveness, and system.

It is a crushing blow against selfishness.

It causes the giver to take the initiative in Christian giving, rather than holding back one's response until the money appeal is made.

It commandeers all alike in quality giving.

It frees the church from the disgrace of deficits.

It enables the church frequently to plan for an enlarging work.

An Important Anniversary

By A. Warkentin

It is now almost two hundred years since the publication in America of the first Bible in a European language. That is a fact worthy to be remembered. In August, 1743, the last sheets of the *Sauer Bible,* Germantown, came from the press.

Christipher Sauer was reared in Germany and emigrated to America with his wife in 1724. Since the settlers in the New World had very little reading material, Sauer imported Bibles and other books freely from the old country. He even urged the people of his home land to donate Bibles to the poor among immigrants, and he found genuine pleasure in distributing them.

A Sauer Bible

Cut used through the courtesy of the **Gospel Messenger**

One of the favorite imported Bibles among the Mennonites, Dunkers, and other pietistic groups was the *Berlenburg Bible* of 1726-39, a now rare edition, in four volumes, of which a well preserved copy is found in the Mennonite Historical Library at Bethel College. Out of this edition Sauer took the apocryphical books III and IV Esdra and III Maccabees, while the rest of the text was taken from the thirty-fourth edition of Luther's Bible.

In spite of the fact that Sauer most earnestly endeavored to serve his countrymen, he met with bitterest opposition and had to face a storm of criticism.

The press on which the first Bible in a European tongue was printed had come from the Tunkers or Baptists in Germany. Sauer took it over in 1738 and after he had made some success in publishing the first German almanac and the first German newspaper in this country, he felt strong enough to tackle the gigantic job of publishing the first German Bible.

Even though he could print only four pages at a time, and had to battle many obstacles, the first edition of 1,200 copies was finished in a comparatively short time. The principal buyers were the Mennonites, Dunkers, and other pietistic groups. It took twenty years to sell this edition. According to Wright, *Early Bibles,* there are 119 copies of that first edition in the United States.

Sauer's son, Christopher, published the second edition of 2,000 copies in 1763, and in 1776 the printing of the third edition of 3,000 copies had just been completed when the Revolutionary War broke out, and "British soldiers destroyed practically the whole issue, using the paper as bedding for their horses and making cartridges." (Simms, *The Bible in America).* According to Wright, *Early Bibles,* only thirty-four copies of this issue could be traced, besides forty copies in the Sauer family. The Mennonite Historical Library at Bethel College is happy to have one of these rare books in its Bible collection.

THAT SELF

A lady was standing on her porch one bright spring morning. She did not appear happy or contented, and she confided her restlessness to her negro housekeeper. "Oh, I wish I could go away! I do so need a change!" "Now, chile," said the old negro, "wat you want git 'way fum? Dis yere beau'ful house? Now, wat you want git 'way fum? Dese yere lubly chilluns? Now wat you want git 'way fum? You gotta lug yo se'l whereber you go." This is the great penalty for wrongdoing. We cannot get away from ourselves; we have to "lug ourselves along." —*Selected*

SCIENCE SAYS LOVE

By B. Bargen

The Apostle Paul writes, "Now abideth faith, hope, and love." Now, science writes, "Now, faith, hope, and loves abides."

From the semi-scientific press there come increasingly books dealing with the fundamental problems of personality deviations in the modern world. If before the World War now in progress we were deeply concerned with the astoundingly large number of people who, in modern life, leave the trends of normal production and activity to spend the rest of their days in the hospitals for the mentally unfit, what is the prospect for conditions when the present turmoil ceases? The modern psychiatrist dealing with this problem comes to the conclusion that *scientifically speaking* the solution to these broken personalities is: "more love" like a doctor's prescription.

Prof. B. Bargen

We have just been reading Karl Menninger's new book entitled *Love against Hate,* in which, after developing a summary of some of the present conditions which drive people into mental depressions and insanity, he comes to the conclusion that there is only one cure for the vicious circle of hate which perpetuates itself in the family from one generation to the next, and that is love.

And this substantiates the claims of Karen Horney in her book a few years ago entitled *The Neurotic Personalty of Our Times,* who also pointed out that back of every neurotic personality there was the element of a lack of love; either the inability to show love, to give it, or the fact that love has not been received in the life of that individual.

Now, that suggests that science is coming to the same conclusion that the Christ Himself came to point out, namely, that our function in life is to demonstrate love. Love is the cure-all of our life miseries. Love is the central spiritual gravitation which steadies a person as a personality. This increasing agreement between the modern psychiatrists and the Christ suggests another meaning to the term "the great Physician." The Great Physician's recipe or prescription for a wholesome personality was that we should give more love and should receive more love in our daily contacts in the home and in our work.

One of the men writing from the C.P.S. camps, speaking about the work of these boys in the mental hospitals, writes that as far as he can see this is "the ideal moral equivalent to war." And this moral equivalent to war begins in the home where we as parents must demonstrate to our children what love is. And it is continued in the school room where teachers must demonstrate to children what love is and how it works. It is not so much a matter of teaching with words as teaching with our behavior. It is not so much what we tell our children, it is the way we treat them. It is not so much what they hear us say as what they see us say with our actions.

One may envisage the day when the work of restoring such crippled personalities is not the work of a few specialists, but the day when it becomes the duty and the privilege of practically every teacher and every parent in the home to sense this great responsibility, that it is far more than feeding and clothing a child and sending him to school; it is more than washing his face and combing his hair; it is the tender care of his personality through love and care and gentleness and appreciation to give him that sense of security which every personality needs.

And, then, having received that tender, gentle care in childhood, it shall become the duty of adults in a business world to treat each other further with that same sense of love and care mentioned in Galatians 6:2 and 6:5, where we are told that each shall bear his own burdens and each shall bear another's burdens.

The word of God and the word of science says: "Love."

MY PART IN BUILDING THE CHURCH

I must be in my place each Sunday—unless my reason for absence can stand before God.
Pray for my pastor, the congregation, the unsaved before coming to church.
Enter the church with a spirit of prayer and pray as I am seated.
Never engage in any conversation that will divert my thoughts and those of others from a spirit of worship.
During the period of worship and prayer thank God for all the fine work my church is doing—in Sunday school, in missions, in evangelism.
Carry no ideas of my neighbor's faults, nor critical thoughts concerning my pastor away from the Service.
During the week be attentive to telling others about my church and its wonderful people.
So live each day that my life will be an example to the unsaved of what Christ's marvelous saving power is.
Tithe regularly my income into the church and expect God to bless my gifts.

—*From Sunday School Digest*

Sponsored by
the Young People's Union of the General Conference
EDITOR
R. Weinbrenner
North Newton, Kansas

Mennonite Youth

"A United Mennonite Youth in Christ"

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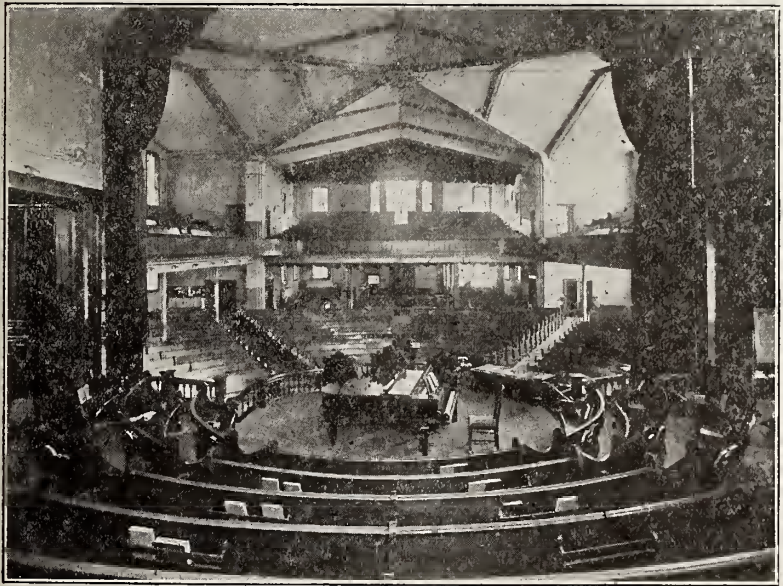
"AMUSEMENTS" or "JOY OF THE LORD"

By C. H. Suckau

The question of amusements is one of the greatest and perhaps one of the most difficult problems for Christians to solve. By reason of age this is more a problem for young people than for those who are older. Amusements and joy are terms which express feelings or emotions. Their main difference, it seems to me, lies in the objects which cause them.

The term amusement expresses a light and passing action of the mind. It lulls the faculties of the mind and banishes mental reflection upon serious things of life. It serves to kill time. The indulgence in amusements betrays an immature mind or weakness of character.



Interior of the meetinghouse of the First Mennonite Church, Berne, Indiana. This is the largest meetinghouse of the General Conference. The view is from the back of the choir loft towards the main auditorium. There are three balcony sections. The east section seats four hundred people.

Joy, on the other hand, expresses a most vivid sensation of the soul which is caused by important events in life. The term joy expresses only a positively high degree of feelings. Joy, like amusements, may not be lasting if caused by transitory events, but, if it is the "Joy of the Lord" as the result of a Christian experience in the new birth by personal faith in, and acceptance of, the eternal Son of God as Savior, it has a sure and lasting foundation and is therefore of a more permanent and continuous nature. Though joy may be temporarily marred or even lost by sin, it can always be restored by confession of the sin which interrupted it. The psalmist David after he had confessed his sin prayed, "Restore unto me the joy of thy salvation."

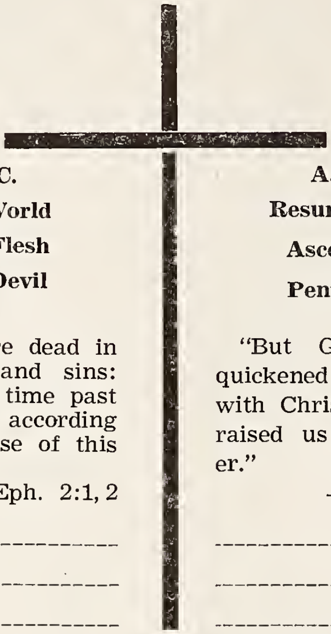
Let us briefly look at the subject from a more practical standpoint. Are all amusements sin or sinful? It is impossible to set up a criterion applicable to young and old alike. There are amusements which are not wrong for children as, e.g., certain games and sports. These same amusements may be wrong in the case of adults for various reasons, such as waste of time, or that they may mar our Christian testimony. Adults should consider, and be guided by God's great admonition in Col. 3:17, *"Whatsoever ye do in word or deed, do do all in the name of the Lord Jesus, giving thanks to God and the Father by him."* The indulgence in many amusements on the part of adults would automatically cease if they obeyed God's word. The present day craze for amusements among so-called Christians indicates that they are controlled, not by the Spirit of God, but by the lusts of the flesh. As long as Christians indulge in the flesh they will not understand joy, nor find the Joy of the Lord their satisfying portion.

May I offer as suggestion for the solution of the problem of "Amusements and Joy of the Lord" the following diagram with instructions of how to use it. Amusements will be placed on the left side, whereas Joys of the Lord will be placed on the right side of the cross.

(Continued on next page)

A KEY TO SOLVE THE AMUSEMENT PROBLEM

"In the cross of Our Lord Jesus Christ the world is crucified unto me and I unto the world." Gal. 6:14



B. C.	A. C.
The World	**Resurrection**
The Flesh	**Ascension**
The Devil	**Pentecost**
"You were dead in trespasses and sins: wherein in time past ye walked according to the course of this world." —Eph. 2:1, 2	"But God hath quickened us together with Christ and hath raised us up together." —Eph. 2:4-6
____________________	____________________
____________________	____________________
____________________	____________________

"Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Col. 3:17

Let B. C. stand for: Before Christ entered your life. Characteristics of that life were — THE WORLD, THE FLESH, THE DEVIL.

Let A. C. stand for: After Christ entered your life. Characteristics of this life are — RESURRECTION, ASCENSION, PENTECOST.

Having before you the significance and distinctions of the two sides of the Cross, and God's Word to guide you, pray over any amusement or practice regarding which you are in doubt and enter them on the blank lines on the proper side of the cross.

If you cannot decide on which side to enter the matter in question, always give God the benefit of the doubt and enter it on the left side.

"Self-defence is natural, but self-sacrifice is Christlike."

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA. Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference.

Business Office, Mennonite Publication Office, Newton, Kan.
Editor ...... Reynold Weinbrenner, North Newton, Kansas
Subscription in advance, $1.50 .... Foreign, $2.00

Address all contributions and communications for this paper, and exchanges, to THE MENNONITE, North Newton, Kansas.

Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS.

Mennonite Song Festival

The Mennonite Song Festival will be at Memorial Hall, North Newton, May 2. The afternoon program will begin at 2:30, and the evening program at 8:00.

The groups participating in the afternoon program are as follows:

Bruderthal Mixed Choir
directed by Miss Elizabeth Nickel
"Open the Gates of the Temple"—Knapp
Pretty Prairie Ladies' Choir
directed by Mr. Albert B. Graber
"I Lost the World"—Lillenas
"How Strange and Wonderful"—Lillenas
Emmaus Mixed Choir
directed by Mr. Orlando Andres
"Holy Art Thou"—Handel
Goessel Men's Chorus
directed by Dr. A. K. Ratzlaff
"Great Is the Lord"—Adams
Hopefield Mixed Choir
directed by Mr. Melvin C. Stucky
"Jerusalem the Golden"—LeJeane
"Near to the Heart of God"—McAfee
Hutchinson Men's Chorus
directed by Mr. D. H. Kasper
"All Hail"—Adams
Johannesthal Mixed Choir
directed by Miss Esther Jost
"Lift Your Heads"—Gabriel
West Zion Young People's Choir
directed by Mr. H. J. Block
"Lamb of God"—arr. by Christiansen
"Christ the Lord Is Risen Today"—arr. by Grayson
Buhler Mixed Choir
directed by Mr. Theodore S. Klassen
"Like As a Father"—McPhail
Eden Mixed Choir
directed by Miss Fern Goering
"Gloria"—Mozart
Tabor Men's Chorus
directed by Dr. A. K. Ratzlaff
"Strengthen Thou Me"—Wilson
Hillsboro-Lehigh Community Chorus
directed by Mr. G. F. Friesen
"Now Let Every Tongue Adore Thee"—Bach
"Victory Over Death"—Herbert
Goessel Junior Girls' Choir
directed by Mrs. Roland Dirksen
"Jubilate"—Moore
Wichita Lorraine Ave. Church Choir
directed by Floyd G. Craft
"Dawns the New Day"—Holton
Walton Mixed Choir
directed by Mr. William Voth
"Come Let Us Sing"
Alexanderwohl Mixed Choir
directed by Mr. Arthur Banman
"All Hail the Power of Jesus' Name"
—Ellor and Holden

The committee is very well pleased with this splendid response from the choirs. We believe the

Song Festival is an incentive for growth and development of better church singing, not only in the church choirs, but also in congregational singing, using the organized groups as a nucleus and stimulus. Group singing will be a part of the evening program. You may be interested in looking over the numbers taken from the Mennonite Hymnary. These will be used:

No. 28	"Vesper Hymn"
No. 274	"Glorious Things of Thee Are Spoken"
No. 100	"All Glory Laud and Honor"
No. 482	"Will Your Anchor Hold"
No. 472	"More Love To Thee"
No. 574	"Jesus Still Leads On"
No. 564	"Jesus, Priceless Treasure" (Choir only)

We are glad to have Prof. Walter Hohmann and Rev. Lester Hostetler, co-editors of the Hymnary, with us at the festival this year. We are sure they can help us to understand and make better use of the more worthwhile hymns, chorales, and gospel songs in this fine collection.

We cordially invite church music lovers to enjoy fellowship through song with us on May 2.

The Women's Association of Bethel College will serve in the dining room of Memorial Hall. You may buy your meal there, or you are welcome to bring a basket lunch and eat it in the basement of that building.

A MINISTER'S TEMPTATION

"We will not have been long in the ministry before we discover that it is possible to be fussily busy about the Holy Place and yet to lose the wondering sense of the Holy Lord. We may have much to do with religion and yet not be religious. We may become mere guideposts when we were intended to be guides. We may indicate the way, and yet not be found in it. We may be professors but not pilgrims. Our studies may be workshops instead of 'upper rooms.' Our share in the table-provisions may be that of analysts rather than guests. We may become so absorbed in words that we forget to hear the Word. And the consummation of the subtle peril may be this: We may come to assume that fine talk is fine living, that expository skill is deep piety, and while we are fondly hugging the non-essentials the veritable essence escapes."

—*Jowett*

WORKERS PROGRESSING TOWARD PARAGUAY

From Santiago in Chile, Brother A. E. Janzen writes: "In the Lord's good Providence our boat reached Valparise on March 29. Aside from getting stuck on a mud bank in the two mile wide mouth of the Guaya River near Guayaquil, Ecuador, and using five instead of three weeks to sail, the trip was very agreeable. No doubt even the waiting will have its compensation."

From Santiago Brethren Janzen and Geigley will proceed to Buenos Aires where they will meet the Mennonite missionaries before continuing to Paraguay.

THE CHAMELEON AND THE PORCUPINE

A chameleon once met a porcupine, and complained that he had taken great pains to make friends with everybody, but, strange to say, he had entirely failed; and now he could not be sure that he had a sincere friend in the world.

"And by what means," said the porcupine, "have you sought to make friends?"

"By flattery," said the chameleon. "I have adapted myself to all I met; humored the follies and the foibles of every one. In order to make people believe that I liked them, I have imitated their manners, as if I considered them models of perfection. So far have I gone in this that it has become a habit with me, and now my very skin takes the hue and complexion of the thing that happens to be nearest. Yet all this has been in vain, for everybody calls me a turncoat, and I am generally considered selfish, hypocritical and base."

"And no doubt you deserve all this," said the porcupine. "I have taken a different course, but I must confess that I have as few friends as you. I adopted the rule to resent every injury, nay, every encroachment upon my dignity. I would allow no one even to touch me, without sticking into him one or more of my sharp quills. I determined to take care of number one; and the result has been, that, while I have vindicated my rights, I have created a universal dislike. I am called Old Touch-me-not, and, if not as much despised, I am even more disliked than you, Sir Chameleon."

An owl who was sitting by and heard this conversation, put his head a little on one side and remarked as follow: "Your experience ought to teach two valuable lessons. One is that the world looks upon the flatterer with contempt and aversion, because he seeks to secure some selfish object by making dupes of others; and the other is that he who resents every little trespass upon his rights and feelings is sure to be shunned and dreaded by all who are acquainted with his disposition.

"You, Sir Chameleon, ought to know by this time that honest candor is far better than deceitful flattery. And you, neighbor Porcupine, ought never to forget that good humor is a better defense than an armory of poisoned quills." —Methodist Protestant.

BONDS AND COUNTY QUOTA

Do bonds bought through the church-approved plan count on the county quota?

Yes, they do. Each month the Civilian Bond Committee reports to the United States Treasury the amount of the bond purchases made by conscientious objectors through Provident Trust Co. of Philadelphia. The Treasury informs the leaders in each county of the purchases thus made by the conscientious objectors within their area and in turn the respective leaders can make the necessary adjustments for their counties.

HOME MISSIONS

A. J. Neuenschwander, Secretary

Traveled About Three Thousand Miles To Visit Scattered Mennonites

As it is, I am not only elder of the Capeland Church, but also farmer; as such I want to report that after many crop failures, the Lord gave us a most bountiful harvest. Because of this we had so much work that we did not succeed in getting all of it threshed; in fact, half of my harvest is still standing in shocks in the snow.

I desire to express hearty thanks to all contributors, who make it possible for Rev. David Toews to send us our regular support. In view of crop failures, it would have been impossible to carry on our religious work without these gifts. May the Lord reward every giver is my prayer.

It was my privilege to serve in many places with baptismal services and Holy Communion, and to serve with the regular preaching of the Word. It was also our privilege to visit many and encourage such that were discouraged and bring the message of salvation to others who needed it.

We were permitted to baptize more than twenty persons on confession of faith in Christ and receive them into the Church. In thirteen places Communion was distributed, and the Lord added His blessing to these efforts.

All this required much traveling. At times one trip would be from one-hundred to two-hundred miles to bring to hungry souls the bread of life. From the beginning of October until Christmas I covered approximately three thousand miles to reach all these scattered groups. Praise and thanks to the Lord for health and strength and for making it possible that these trips could be made. Again and again in my weakness and inefficiency the words of the Master: "My grace is sufficient for thee: for my strength is made perfect in weakness," came to me.

My prayer and one desire is that the Lord might take that which was sown in weakness, that it might grow and bring forth much fruit for eternity and bring glory to our Savior. The Lord willing, I shall go to Swift Current for Sunday, March 28, to conduct baptismal service and assist them in the observance of the Lord's Supper. On the same day the Bible school closing program is to be held. May the Lord bless the pupils, the teachers, and all the work at the Bible school.

—*John J. Nickel*

(Translated from the German by the secretary.)

A REMINDER

Where is the Mennonite Church? We now often call our meetinghouses churches, and sometimes we call our congregations churches. For instance, it is often said, "I belong to the First Mennonite Church in Newton," but is there a Mennonite Church as a whole? There are seventeen different branches in our denomination; do they all belong to the Mennonite Church?

If the Mennonite Church was born in Zuerich, Switzerland, by men as Conrad Grebel, Felix Manz, Ludwig Hetzer, George von Chur (Bluecoat), Michael Sattler, Balthasar Hubmaier, it is peculiar, that hardly any of these knew anything about Menno Simons at all, since Menno at that time was a Catholic priest unknown to others. As Catholic priest, before he joined our denomination, Menno preached against the bloodthirsty Anabaptists, to which his brother belonged.

When in 1555 there was a large conference of Baptizers in Strasburg, Menno was not there. They sent him a letter wishing him God's blessing to his work, but admonishing him, not to emphasize his peculiar teaching of the incarnation, since they thought it not to be taught in the scriptures. One or two hundred years later the different German and the Danish governments influenced by the state church called us Mennonites, but our forefathers said: We can not avoid being called Mennonites by the government, but we are not Mennonites; we are Baptist-Minded or Baptizers.

Our forefathers believed in one Christian Church born or founded on Pentcost, persecuted for three hundred years, a church of believers.

When Emperor Constantine about the year 325 made the Christian religion the state religion, our forefathers did not accept it, but called themselves believers, saints, or brethren. These existed under different names often given by their enemies.

A Waldensian bishop in 1458 called himself "Friedrich Reiser by the grace of God, bishop of the believers in the Catholic Church, who have not accepted the present of Constantine."

The true Christians of all ages believed in one Church of believers in Jesus Christ as the Son of God our Redeemer, who died for our sins; they believed in a baptism after faith and confession by water and by the Holy Spirit. No one belongs to the true Church of Christ except he or she is baptized with the Holy Spirit.

Neither the Baptizers of Switzerland, nor the Baptist minded of Holland do call themselves Mennonites.

We, seventy-five years ago, were taught: You are called by the government Mennonites, but you are Baptist-minded or Baptizers, believers.

Menno was an earnest, faithful, efficient, industrious servant of God, we honor him as such, but he was not the founder or organizer of our denomination.

—*C. van der Smissen*

Civilian Public Service

Distribution of Men to Dairy Farms

During the week of April 12-17 a total of one hundred men from Mennonite camps over the entire country will be placed on dairy farms with the United States Employment Service as the assignment agency.

Assignments will be made later to counties in Ohio and Michigan.

As previously mentioned in these notes, the detaching of men to dairy farms does not mean that a reclassification takes place. Also it does not mean that men will be released from camp to return to their home farms. Cases for reclassification or emergency furlough can be considered only if the farm on which the assignee worked previous to induction will be seriously injured in its food production due to a father's or brother's illness. Camp directors should be approached for assistance in beginning reclassification procedures.

On Release of Conscientious Objectors Over Thirty-Eight Years of Age

A recent communication from Colonel Lewis F. Kosch states the Selective Service policy in regard to releasing men over thirty-eight years of age. Below is a paragraph from the Colonel's letter.

"Men who had reached the age of thirty-eight, as of December 5, 1942, may be placed on indefinite furlough, pending the setting up of a Conscientious Objector Reserve to which they will be transferred. It will be necessary before such furlough is authorized that the men supply us with a statement from a local office of the United States Employment Service that they can be placed on a particular farm on a given date. Upon receipt of that information, we will issue the orders indefinitely furloughing the man and at the same time we will advise the Employment Service office which has placed him that the man is being furloughed for the purpose of employment on a particular farm and will be allowed to remain there on furlough, or in Reserve, as the case might be, so long as he continues farm employment and is satisfactory to his employer. In the event that the man is unsatisfactory, he will immediately be placed on the active list and be returned to camp."

Cancellation of Furloughs and Leaves

A wire from General Hershey, dated March 27, has been sent to all C. P. S. camps in the country to the effect that all furloughs and leaves will be suspended until further notice. Only exceptions to be made are in cases of emergencies that are referred to Selective Service for prior approval.

No explanation is given for the emergency order which, however, is not considered a punitive measure.

Camp Briefs

Twenty men from M. C. C. camps will attend the Cooking School scheduled to begin at the Grottoes, Virginia, camp on April 27. Transportation costs of the men to Grottoes will be borne by Selective Service System. Besides the school serving in the interests of better cooking for the camps, it is hoped that training may be acquired which will be valuable in a relief program.

The third C. P. S. Administrators School is scheduled to be held in May. Brother Erwin Goering, director of the Weeping Water, Nebraska, camp will replace Brother Leland Bachman as director of the Camino, California, camp when the latter's term of service expires in the last of April.

Eternal Security

By J. B. Epp

It seemed already as if the controversy over this teaching had come to an end, and that the sound, clear, simple, Biblical presentations of the teaching intended, under headings more Biblical, had taken the place of the controversies. But the old headings and the one-sided arguings are apparently back again. This strong emphasis on the one side or the other will never bring out the real truth about the matter.

The subject of "Predesination," for instance, has been "debated" for centuries, and there is no satisfactory solution in sight. So it is with "Eternal Security."

Why not be satisfied with "All of Grace," God's promises to "*keep* His own unto the end," etc.? That includes all we need. There is no arguing needed or overemphasizing one side or the other; even ridiculing one another, and calling of "names," etc.

The current controversies in the subject can even become dangerous! What do I mean? It may please those that *think* they are converted and born again, but are not—and this is extremely dangerous! There will be too many already "who will say, in that Day: Lord, Lord, did we not . . . do many things in Thy name?" And they will hear the words: "Depart from Me . . . I never knew you." We do not want to add to that unholy number!

Those that are truly "His own," and *know it*, do not need any arguments, they can feast on the assurances of God's Word, as to His keeping power. Weak "believers" need re-assurance, and we all need it; for that purpose the promise and assurance are given us in the Word—but let us make *very sure* first, that people are true believers in the blood-bought salvation by the Saviour before speaking of our security "in Him." Besides, the knowledge of this is not essential to salvation.

Think of the mulititudes who are misled, and are made to believe that they are "all right,"—they belong to church, they were baptized correctly, they know(?) the truth, etc.; but are mistaught and misguided; many of them are innocent. If such read the booklets on "Eternal Security" that are out, they are in greatest danger!

Let us then, first of all, and all the time, present "Christ and Him Crucified" and all that we are and have "*In Him*"! Let it be "All of Grace"—"not of works," etc.—accepting that in true faith, trusting Him and following Him: then we need not worry about our "security" for *eternity*.

New York Mennonites Active

Here is another opportunity for you to have a brief visit with the Mennonites in New York in this brief report of the third meeting of our Fellowship which was held on Wednesday evening, April 7 at Biblical Seminary, 235 E. 49th. Street, with twenty people in attendance.

The meeting was opened with the singing of "The Church's One Foundation" which was led by Gerald Stucky. After this Miss Augusta Schmidt led us in our devotions. Brother Shelly gave a brief summary of the previous meetings and then had the new people as well as those who had been there previously introduce themselves.

We were very fortunate in having as our guest speaker Rev. A. J. Neuenschwander, Quakertown, Pennsylvania, secretary of the General Conference Home Mission Committee. He gave a very interesting and helpful approach to the work of this committee. He pointed out the fact that in our mission work we usually begin in a place where we have a small nucleus of Mennonites. He also explained the way the committee works in cooperation with the committees in the various district conferences. He described the work in Canada and also in a few places in the United States. An interesting discussion followed his presentation.

The plans are not definite yet for the next meeting which will be held on May 5 at Biblical Seminary. It is hoped that we may have one of the representatives of the Mennonite Central Committee with us for this meeting. This will be the last meeting for some of the students in New York and plans for the future will be discussed. If anyone has any names of people living in the New York area we would appreciate it if he would send them to Gerald Stucky, 235 E. 49th. Street, New York, N.Y.

The following new people attended the meeting: Miss Amelia Basinger, R.N., N.C. Hospital, Glen Cove, L.I., N.Y., of the Ebenezer Church, near Bluffton, Ohio; Miss Sadie Klassen, 542 3. 112th. Street, Mennonite Brethren Church, Mountain Lake, Minn.; Mrs. McCarrell Leiper, Blauvelt, N.Y.; Rev. and Mrs. Frank Manning, missionaries to Africa, First Church, Los Angeles, Calif.; and Miss Jessie Shelly, Rockefeller Hospital, 66th and York, New York, Bethany Church, Quakertown, Pa.

« « JOTTINGS » »

—**Emmanuel Mennonite Church, Noble, Iowa:** Rev. Leonard Metzker from Fortuna, Missouri, has accepted a call from our church. He is to begin his service here on May 9. The C.P.S. offering total of our church in the **Year Book for 1943 should be $409.35 instead of 60 cents.** —P. P. Graber, Corr.

—Bulletin, **First Mennonite Church, Upland, California:** "On the second Sunday of May the churches of the Chaffey District will unite in their annual Sunday evening meeting. The speaker for this occasion will be Dr. Douglas, well known writer and a very capable speaker."

—**Donovan E. Smucker,** pastor of the First Mennonite Church, Wadsworth, Ohio, served as special Lenten speaker for the First Mennonite Church, Sugar Creek, Ohio, of which William H. Stauffer is pastor. His subjects were: "The Failure of the Church," "The Present Status of Atheism," "The God of Hitler and Spinoza," "The Cult of Complacency," "The Christian Dynamic for a Fallen World," "The Meaning of Conversion," "I Accept Jesus Christ," "The Convictions of the Evangelists," "Fret Not Thyself Because of Evildoers," and "The Unshakable City of God." The theme was "The Conversion of the Church."

—**Catherine Clegg, a sophomore at Bethel College** and from the city of Newton, recently won first place in the Bethel College Anti-tobacco Oratorical Contest. Competing in the Kansas State contest a week later against four colleges she won the first prize of thirty-five dollars. She was also elected vice president of the Kansas Intercollegiate Ant-tobacco Association.

—In the bulletin of the **Bethel Mennonite Church, Mountain Lake, Minnesota,** it states that a feet-washing service is to be held preparatory to a communion service two days later. An interesting item reads, "A call on the pastor in his study has certain advantages over visits in the homes: (1) It is private and burdens may be expressed freely, (2) It is personal for thus individual problems may be dealt with. (3) It is voluntary, 'Whosoever will, may come.' (4) It is convenient."

—Bulletin, **West Zion Mennonite Church, Moundridge, Kansas:** "The Mission Workers will meet Thursday. . . .There will be five guest speakers, missionaries from different fields who will be dressed in costume and will speak as native Christians of their respective fields." W. F. Unruh is pastor of this church.

—**The California Mennonite Sunday School and C. E. Conference** which met in Upland, California, April 2-4 had as its theme "Christ for the Crisis." Important decisions made at this conference were: 1. To continue the mission work in the Shafter Migratory Camps with Rev. and Mrs. Chris Ummel as the workers for another year. 2. To be of greater service to the C.P.S. camps by assuming responsibility for various projects suggested by the camp directors. 3. To encourage and strengthen the bonds of fellowship between the young people of the different branches of Mennonites in California. 4. To hold the annual Y.P. Retreat at Lake Sequoia, August 12-19, 1943.

—**The Grottoes, Virginia, C.P.S. camp paper** tells of Dr. E. Leroy Dakin, who is contacting the non-historic peace churches in the interest of C.O.'s from their denominations. It says of him, "During the World War he sold Liberty Bonds to the limit of his ability, and later he served as a pastor in an army camp. After the war he restudied his position and his Bible and took a stand against warfare. Before his appointment to the National Service Board for Religious Objectors, he was the pastor of a Baptist church in Milwaukee, Wisconsin." Bishop C. N. Hostetter, of Messiah Bible College, Grantham, Pa., recently told the campees, "...to be in camp five months is more valuable than one year in college." The men at this camp have given up Sunday breakfast and are donating the proceeds to War Sufferers' Relief. "This movement grew out of the feeling that as C.P.S. men we ought to do more to express our love for suffering humanity. It is not enough to refrain from taking life; we ought to feed and clothe the needy, be they even our enemies."

—In the December 26, 1942, issue of the **Congressional Record** there is a very important speech on **questions about Pearl Harbor** by **Jeannette Rankin**, representative from Montana, **who voted against America's entry into the war.**

—**Jake Friesen**, a member of the Bethel Mennonite Church, Mountain Lake, Minnesota, and at present a Junior at Bethel College, has agreed to serve a three-month ministerial internship in the First Mennonite Church, Reedley, Calfiornia, this summer.

—**Lorraine Avenue Mennonite Church, Wichita, Kansas:** "Helen A. Penner of Bethel College told us of her experiences as a relief worker in France on April 11. Sister Kuyf spoke to our church the evening of April 14, to about 175 Bible school children the following morning, and to a record attendance of ladies at the Friendship Circle which met twenty miles in the country in the afternoon. On Friday evening, April 16, we observed Bethel College night. During Holy Week Dr. P. S. Goertz spoke three evenings. Communion was observed Good Friday evening with the reception of new members. In May a leadership training class will be conducted each Sunday evening from 7 to 9 o'clock. Rev. Paul Press will teach the second series course: The New Testament. Credits will be awarded by the Wichita Council of Churches to those completing the required work."—Corr.

—Bulletin, **First Mennonite Church, Reedley, California:** "Bethel College, our only fully accredited college, is making a commendable effort to meet the mounting current expense, due to reduced enrollment, and to cancel the $90,000.00 debt which stands against her. . . .Will you consider seriously and prayerfully the appeal of the college to make your investment in a civilian bond in the name of Bethel College? . . .The Old Mennonite Church has contributed over $100,000.00 in a similar program for their schools." "A new bill (H. R. 2082) is before Congress. . . .It provides for outlawing the manufacture, sale, and transportation of liquor in the United States and its possessions until the conclusion of the present war and thereafter until the termination of mobilization as determined by the President."

—**The Bethel College Choir** presented "The Seven Last Words of Christ" by DuBois to a large audience in Memorial Hall, North Newton, Kansas, on the evening of April 18. Prof. W. H. Hohmann conducted.

—**The Hoffnungsau Mennonite Church, Inman, Kansas,** had a deacon election on Sunday afternoon, April 18. A basket dinner was served after the morning services. In the afternoon Rev. A. J. Dyck made several remarks on I Timothy chapter three. After this the congregation proceeded with the election. Brother J. J. Dyck was elected as the new deacon. He is the brother of Rev. A. J. Dyck. His father, John Dyck, also served as deacon from May, 1880, to July, 1919.

—**The First Mennonite Church, Wadsworth, Ohio,** held an Easter sunrise service. This they followed with a breakfast in their new basement.

CORRECTION

The supplement to **The Mennonite** of January 19, 1943, stated that the per member giving total of the First Mennonite Church, Colfax, Washington, was $8.19. It should have read $11.19.

The total for the First Mennonite Church, Berne, Indiana, was given as $6.16. It should have read $13.16. The editor is very thankful that these mistakes were brought to his attention and is very sorry that they were made.

CORRECTION

The Nebraska All-Mennonite Sunday School Convention is not a thing of the past for this year, as suggested by a mistake in a recent issue of this paper. Rather it is to be held on May 9. The Bethesda Mennonite Church, Henderson, will be host to the convention.

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MENNONITE PUBLICATION OFFICE,
Newton, Kansas

—**The Mennonite Conference of Canada** plans to convene July 3 to 6 at Langham, Saskatchewan. The main theme is to be "The Christian's Battle."

—**The Oklahoma Bible Academy at Meno, Oklahoma,** will celebrate its twenty-fifth anniversary, the Lord willing, on May 21. It suggests as new horizons for its friends: "1. Remodeling of our new dormitory building, just moved on the school grounds. 2. Expansion of our curriculum to include a three-year music course involving another teacher and further equipment. 3. Expenses of our new Ozark Mission work giving young people practical experience in soul winning."

—**The Red Cross Standard Prisoner of War Parcel** most recently distributed contained: Milk powder 1 lb., Cheese 8 oz., Liver Paste 6 oz., Corned beef 12 oz., Pork meat 12 oz., Raisins 16 oz., Sugar 8 oz., Lemon powder 12 oz., Cocoa 8 oz., Coffee 8 oz., Chocolate 4 oz., Candy 6 oz., Cigarettes 40, Tobacco 2¼ oz., Lunch biscuit (Type C) 7 oz., Matches 2 boxes."

—"**The War Resisters' League** has decided to withdraw from the N.S.B.R.O. on the grounds that it is not able to subscribe to the Board's policies, especially since opportunities for detached service in farm labor are opening up"—**Olive Branch.** In the same paper it is stated, "Almost half of C.P.S. strength is made up of farmers of a dozen or more different varieties."

—"Almost **twice as much was given for C.P.S.** by the Eastern District Conference this year than last year, the total being $5,858.00."—Bulletin, Grace Mennonite Church, Lansdale, Pa.

—"The number of **students preparing for the ministry,** now registered in colleges, has greatly declined during the past ten years. . . .In recent years denominations have found that an increasing number of candidates for the ministry have been trained in state colleges and universities and the large independent universities." —Campus and Church, January, 1943.

—**The Evangelism Committee** of our conference is an active committee. Just recently it sent out a reply sheet to all ministers in the Western District to find out what experiences the ministers had had who entered with their churches into evangelism week.

—One of the items in the rules and discipline of the Virginia Mennonite Conference reads: "Members shall **observe the Lord's day as becometh godliness,** making it a day of worship, of holy meditation, and of Christian service; avoiding such practices of the world as joy riding, foolish conversations, and commercialism."

—The Committee on Doctrine and Conduct in its report to the last session of the General Conference said, **"We would also like to urge all our conference churches to do all they can to have our church papers in every home."**

—**Frocks and heathen:** Speaking of Buenos Aires a writer says, "The children on the streets all have their white frocks on, even the boys. Here in Argentina there are six years of grade school, and then five years of either Normal or National College. Boys do not wear the frocks for the last two years, but the girls and teachers wear them always while in school. It levels the rich and the poor. The really bad thing about Argentine schools is that religious education is compulsory, and, while Protestants in some towns can get exempted, students refusing to take this Catholic instruction are discriminated against quite often. In Pehuajo (where we are at the moment) the teacher says, when dismissing those who have secured exemption, 'The heathen may leave now.' "

—**The Youth's Christian Companion**

—When **J. N. Byler,** former relief worker in France, recently visited the C.P.S. camp at Fort Collins, Colorado, "He contrasted European and American rationing programs." He pointed out that in France eggs are practically unobtainable and that the supply of shoes is near depleted. Fuel too is very scarce. He expressed his amusement at gasoline rationing in America and the paradoxical lack of parking space in our cities.—**Rising Tide.**

ALEXANDERWOHL
MENNONITE CHURCH

This is the meetinghouse of the Alexanderwohl Mennonite Church, Goessel, Kansas. The church has 911 members. Brother P. H. Unruh is the elder. On April 25 the choir presented "The Thorn-Crowned King" by Holton. On April 26 a Hammond Organ was dedicated. Mrs. Amy Law of Wichita, Kansas, was the guest organist for this occasion. Mrs. Law is staff organist of KFBI and plays regularly for the Pioneer Quartet. For the past twelve years she has been organist for the Grace Methodist Church, Wichita. Alexanderwohl once was the name of a large Mennonite settlement in Russia.

Kansas

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVIII NORTH NEWTON, KANSAS, MAY 4, 1943 NUMBER 18

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized January 22, 1919.

The Ideal Mother

An old grandmother once said, "Begin to train your child ten years before birth." She here infers that if you are cross and mean your child will be so. If you are kind, loving, and cheery your child will be so. She infers that the law of God, "Like begets like," still works. Mother, it looks like this grandmother told us a great truth. Then great is your privilege, and great is your power, with your own children.

The ideal mother loves her husband and her children. She is sober-minded, chaste and domesticated, kind and submissive to her husband. She sings the love of God into the heart of her child. She takes her baby into her arms and holds it to her breast and sings softly. Do you remember that little song?

A mother sang:

"Two little eyelids blinked and drooped
And bright curls nestled on her brease.
Contentment bounty richly trooped,
Sweet innocence found loving rest.
The slumber fairies tiptoed,
And all the angles stooped to hear
When Mother sang."

This mother has love, sweet love, powerful love; for it is the nearest on earth to God's love. Mother's love never ends. One day, while sitting in the county court with a mother and her boy, the judge said, "Mother, your son is found guilty of the crime charged against him. He has been a repeater in crime and the court must remove him from society. Mother, I believe you have done all you could for your boy." The mother in her tears replied, "No, judge, a mother will always go a little farther." This is true of the ideal mother. Those wrinkled, scarred hands, lines in her cheeks, and those tired-looking eyes are love marks for you.

"The stars may fade from out their course,
The sun may lose its glow;
The moon may leave the night gloom,
And rivers cease to flow.

"God may strike from all the earth
The beauty He has given.
Life may lose its brightest charm,
And man his hope for heaven.

"But still when all things else are gone
There'll yet remain one other;
Surviving chaos, wreck and ruin,
The ceaseless love of mother."

The ideal mother is a praying mother. When she prays she sees a soul at the throne of God. She never gives up in her praying, for she is seen on her face before God crying out her heart for you and your salvation. Angels stop to listen when a Spirit-filled mother prays. One night a Christian mother woke and felt a compelling desire to pray. She prayed mightily to God for her son who had left home. That night her son was riding a freight train headed for the southland. About midnight he was suddenly aroused in the car in which he was riding. He heard a voice say, "Get up and get off this train." He thought this was just a dream, but a little later he heard a voice again: "Get up, and get off this train and take the next one." He climbed off in a small country town and jumped on a later train. South of Cenralia, Ill., his train stopped. He looked down the track to learn the cause, and there he saw the first freight train wrecked. He walked to the wrecked train and found the car on which he was riding earlier in the night lying with other cars totally wrecked. Some time later he returned home and learned of his mother's agonizing prayer for his safety, and for his salvation during the night of that wreck. Now that young man is an active church worker.

James A. Garfield said in his inauguration as President of the United States, "I am the man I am because of my mother's prayers."

More Needed Than Charity

Our heroic fathers put the Word of God above merely getting along with people. They were unwilling to take a middle way when they knew God was calling them to out and out obedience. Our Church stands historically, not for the weakness of a compromising middle way, but for that sure obedience to the Word of God which will be looked upon by many as an extreme fanaticism. *Mennonites need charity and a great deal of it, but mere charity does not make Mennonites.*

—*Gospel Herald*

The ideal mother is fully surrendered to God. She is Spirit-led day by day. She is a faithful wife and mother, true to her husband and children. Her children rejoice in her and rise up to call her blessed. She is neat and clean in her appearance, and her home is pleasant to be in. She is not a gossip, for her tongue is controlled by the law of kindness. She, with her husband, practices thrift. She is a worthy homemaker, leading and directing her family in the way of the Lord. She loves God's Word, God's house, God's people. Truly God's blessing is upon her. "Her husband praises her, and her children rise up and call her blessed."

Are you an ideal mother? If not, why not give your heart to God now? The Son of God our Saviour is ready to receive you and save you from all your sins. Will you come to Him now?

C. W. Long in the *Gospel Herald*

HOME MISSIONS

A. J. Neuenschwander, Secretary

GRATEFULLY ACCEPTED

The love, goodness, and concern of a kind Heavenly Father are seen in many ways. In the spring time we feel that the freshness of nature shows His promise of a new crop. In the fall we are thrilled at the beautiful colors of the foliage, indicating that God crowns his labors with glory. Not only in nature, but through men, God manifests His concern that gifts might be forthcoming to carry on His work in missions, education and other benevolences.

Recently a gift of $900.00 came to the Home Mission Board through the Board of Trustees, from the estate of Elizabeth Ruth. For many years Miss Ruth was a devoted members of First Mennonite Church, Upland, California, where she manifested a deep interest in home and foreign missions.

We praise God for this gift and for all other gifts that He moves friends to give for the spreading of the gospel.

REV. J. J. ESAU TO VISIT MORE CHURCHES IN CANADA

In the summer months of 1942, Rev. J. J. Esau, Bluffton, Ohio, blind evangelist, visited all the Mennonite Churches and mission groups in Ontario and later on in Manitoba. Brother Esau's messages and visitation work were richly used by the Lord to bless large numbers and to encourage them in their Christian effort and work.

At the annual board meeting a resolution was passed to have Rev. Esau continue his church visitation work in Saskatchewan and on westward. He will be ready to start his work in Saskatoon, May 30.

While in the Canadian Northwest it is hoped that he can again attend the young people's retreats and by his wholesome faith and optimism influence many a young person to follow Jesus Christ and seek to win others to Him.

A schedule is to be prepared and if every host will see to it that Brother Esau is conveyed or aided to the next place, it will be easy for him to make trips. Let us support this messenger of the Cross in our prayers.

GROWTH

During the month of March eight new members could be added to the membership of Memorial Mennonite Church, Altoona, Pa., We rejoice with the workers, Rev. and Mrs. Delbert E. Welty, and pray that the Easter Season might bring others into the fold of Christ and the Church.

CANDIDATES FOR WORK PRESENT THEMSELVES

The board was happy to have four applications from young men who come from our General Conference churches and who will soon be ready for active church work. These promising young men appeared before the board individually. This enabled the members to learn to know them and appraise their qualities. Some correspondence is under way, and some may be used before long. All the names and addresses with their qualifications have been given to Dr. A. Warkentin, North Newton, Kansas, secretary of the Placement Committee. Churches in need of pastors might correspond with him.

GOD AND VICTORY

The teachings of the Scriptures and of history seem to be that the moral and spiritual values which have their roots in God's will and purpose have never been dependent for their existence on political and carnal force. Yet many Christians today appear to be absolutely convinced that God's cause on earth is doomed to extinction, if the United Nations do not win this war through a crushing victory over our enemies. —*Edward Yoder*

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference.

Business Office, Mennonite Publication Office, Newton, Kan.
Editor ...... Reynold Weinbrenner, North Newton, Kansas
Subscription in advance, $1.50 .... Foreign, $2.00

Address all contributions and communications for this paper, and exchanges, to THE MENNONITE, North Newton, Kansas.

Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

MRS. ALFRED HABEGGER SERIOUSLY ILL

(The following letter, dated April 28, was sent to the editor from the Bethel Deaconess Home and Hospital, Newton, Kansas.)

"We have received the following telegram sent from Billings, Montana, at 7 a. m. today.

" '*Mrs. Habegger seriously ill. Rhuematic endocarditis. Acute rheumatic fever. We sent for Jeanne Notify P. H. Richert.*

Alfred Habegger.' "

"Jeanne Habagger is one of our students. She is in affiliation at Children's Mercy Hospital at Kansas City at the present time. She was due back with us on May 1."

(After the above was already set in type, the same news came from Brother P. H. Richert with the following additional statement.)

The above telegram has just arrived, and we hasten to publish it to enlist intercessors for the recovery of Mrs. Habegger, who is yet much needed both in her family and in our mission.

What An Indian Boy Wished for Most of All

By Augusta Schmidt

We all wish for many things, and as we get older some of the things we formerly wished for do not seem desirable. A young child wishes for a doll or, perhaps, a ball; later perhaps a book seems more desirable. We also grow spiritually, and as we mature we pray for different things than we do as children or as new Christians.

A young boy in India had poor, illiterate parents, but since Gundhar was a child of school age, when his parents became Christians, he had the rare privilege to attend school. After he finished the seventh grade Gundhar had to find work to help earn a living. I needed a helper to cook my food and to do many, many little tasks that saved my time for more important work.

This boy was glad to take up this work and he learned many things very quickly. He had been baptized and attended church services, Sunday school, and Christian Endeavor meetings fairly regularly. He enjoyed singing and often sang while he worked. He was tempted to take of the food he cooked for me, for he lived among people who probably don't think it sinful to take a little here and there as long as they are not found out. Even for our Christians it is difficult to become victorious over this temptation and to become honest. I thought Gundhar had improved after I had talked to him several times about being honest in order to be a true Christian.

One Sunday evening Gundhar called me as I was on my way to see the patients in the hospital. He said, "I wish first of all to confess to you that I have never been an honest servant. *I now wish the Holy Spirit, and I want that gift most of all.* My fear and shame to confess my sins are gone, and I also wish to tell some others besides you of how I failed and wronged them and of my desire for the Holy Spirit."

I sat there silently listening to the rapid succession of words, some so faintly spoken that I could hardly hear, and I prayed for wisdom to direct this boy how to receive this great gift. I encouraged him not to expect outward signs such as the gift of tongues, as one of our young men had done and agonized over it till he seemed insane for awhile. He responded to my advice to read God's word often; to obey this word, to pray, to try to live a new, clean, holy life, acceptable to God; and to try to serve God as well as possible daily in every task. This boy asked me to give him only small quantities of food to cook, tea, flour, etc., as he said all these things were a temptation to him. There seemed to be a new joy and a new growth, and I feel sure God gave of his Holy Spirit to Gundhar as much as he could hold.

This was not the last temptation Gundhar had nor was stealing his only temptation. Sometimes he fell into sin and needed a new infilling of the Holy Spirit. There were ups and downs, and sometimes the Holy Spirit could not rule and control as he wished. However, this boy had decided to become an evangelist soon after his desire for the Holy Spirit. He is now in our Bible school in Janjgir in preparation to preach the gospel. The last letter from India reported that he was doing quite good class work, but was often absent from classes because of illness. This boy is not very strong physically, but his shortcoming is to give up easily. Pray for him that he may become strong physically and that he may dedicate and apply his strength and health whatever little or much that may be for the best use in God's kingdom, and that he may be filled and refilled with the Holy Spirit.

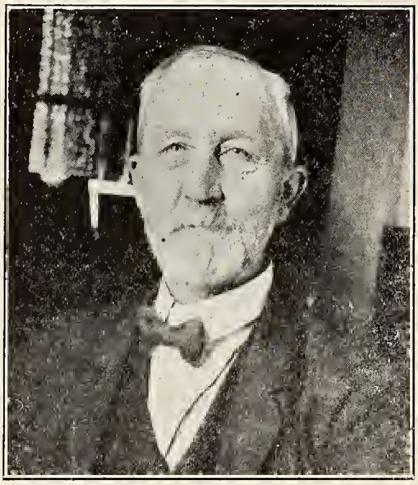
SOMETHING FOR NOTHING

It has been figured out that less than 10 per cent of the church does 90 per cent of the actual work. Less than 50 per cent of the membership comes to Sunday school, 30 per cent to morning worship, 15 per cent to evening worship, 15 per cent to prayer meeting. Yet 100 per cent want their church affiliation mentioned in their obituary and the relatives get angry if the preacher doesn't pay tribute to the Christian faith of the deceased. . .

A MEMORIAL

A man he was to all the country dear,
And passing rich with forty pounds a year;
Remote from towns he ran his godly race,
Nor e'er had changed, nor wish'dt to change his place....

This, in a poetic way, sums up the long and beautiful of life of the Rev. Allen M. Fretz who was laid to rest on Thursday afternoon April 29, 1943, at the Deep Run New Mennonite Meeting House where he had been a life-long attendant and pastor for sixty years. Commenting on the fact that he had served the same church for such a long period he said several years ago: "My call to the ministry in 1883, I felt to be Divine indeed, but as it came largely through the medium of my relatives and friends of childhood, youth and service as Sunday school worker, and as the Lord gave me evidence of his blessing on my efforts in behalf of my home church, I felt *too* that this was to be the field of my labors till sunset, so you have the reason why I never changed, nor chose to change my place."



Allen M. Fretz

Family Background

Allen M. Fretz was born on December 12, 1853, on the banks of the historic Tohickon Creek in Bucks County, Pennsylvania, the son of Ely Fretz and Mary Myers-Fretz. He is sixth generation descendent of the pioneer settler John Fretz who came to America and settled in Bedminster Township about 1715-20. He is one of a splendid family of eight children all of whom grew to maturity and served their church and community faithfully throughout their lives. Rev. Fretz is survived by four sisters and one brother, all living within driving distance of the home church. They are Mrs. Emeline Detwiler of Souderton, Mr. Francis Fretz of Bedminster, Mrs. Barbara Wasser of Bedminster, Mrs. Mary Landis of Springfield, and Mrs. Susan Moyer of Chalfont. Beside these is his third wife, Amanda Fretz, who has been a faithful companion during these last years. She is the widow of his younger brother, Mahlon.

Early Years

When Allen was about four years old his father moved to the old Fretz farm east of Bedminster to help his aged father. At that time there were only two buildings in what is now the village of Bedminster. The Fretz farm extended over most of the land now covered by the village. It was on this farm that Allen spent practically all of his first forty years of his life. He attended the local school in winter and helped on the farm during the rest of the year. Life on the farm was a genuine pleasure to him. He especially enjoyed preparing the ground, sowing the seed and watching it grow. He once said: "I like to see that in young people." It was from this area of life's experience that he frequently drew for sermon materials and texts. At an early age Allen acquired a reputation for his intense love of books, especially histories, biographies, and the Bible. While his brothers were fond of horses and spent their leisure moments with them, Allen would always use such moments for reading.

Education

In 1868 Ely Fretz and his wife attended the General Conference Session at Wadsworth, Ohio. The following year their son, Allen, was sent there with a number of other Pennsylvania boys to get a year's general training. He was at that time sixteen years old and had no thought of going into the ministry. After a year at Wadsworth he returned to his father's farm and attended another winter at the local school. The following winter, 1871, he attended the Excelsior Normal Institute and in 1873, the West Chester Normal School. At the age of nineteen he began teaching country school at a salary of twenty-seven dollars per month. During the time he was teaching public school he began holding singing and preaching services on Sunday evening in the school building. This was the period when the Moody and Sankey revivals were popular throughout the country.

Early Manhood

In 1880 Rev. Fretz was married to Mary Leatherman of Pipersville. However, this happy start came to a sad end in the second year when Mrs. Fretz died. Soon after this experience some friends invited him to take an extended trip to Mennoite communities in Ohio, Indiana and Ontario, Canada. While on this trip two important events occurred. One of these was a letter from home telling him that he had been given a call to become the minister of his home church. This was a pleasant surprise as he had planned to spend his life teaching rather than preaching. After careful consideration he accepted the call as the Divine will of God. The call came in 1883, and he continued to serve this congregation for the rest of his life, a period of sixty years as the full pastor and for the last two years as pastor emeritus. The other event of importance of his trip was the meeting of Annie Rittenhouse of Campden, Ontario, who was later to become his wife and mother of their six living children. These are Jacob, Lansdale; Ely, Pleasant alley; Viola, Mrs. Christian Gustman, Perkasie; Allen R., Lansdale; Agnes, (Mrs. Howard Detwiler), Chalfont; and Osmund, Landsdale. All of the children are living in neighboring communities close to their father's home.

The positive influences which shaped his life Rev. Fretz claimed to be chiefly these: His inheritance of good health from his vigorous family stock, the wholesome influences of a large family and a Christian home, the opportunity of wide reading, attending Wadsworth Seminary, outdoor work on the farm; the encouragement of men like John H. Oberholtzer and Jacob S. Moyer, and the great inspiration of men like old Dr. van der Smissen at Wadsworth.

Church Life

After serving the Deep Run congregation for ten years Rev. Fretz was called to the then newly organized congregation at Souderton, Pa. This was in 1893. He served both churches for the next seventeen years. In addition to always serving his home church at Deep Run he helped organize, and served numerous other churches for various periods of time. Some of these were the churches at Allentown, 1910, 1912; Pottstown, 1909-10; Bowmansville, 1917-27; Springfield 1913 to 1038; and the Perkaskie Church from 1918 to 1942. At Springfield an unusual situation prevails. Here the Old Mennonites and General Conference Mennonites worship in the same building each on alternate Sundays. This is a reflection of the sweet spirit of toleration and love that might be a model for many other groups.

In Appreciation

The passing of Allen Fretz of the Mennonite Church is truly like the falling of a mighty oak which leaves a vacant space against the lonesome sky. He was considered the Dean of ministers of the Eastern District Conference because of his long years of service and his fatherly counsel. At the General Conference sessions he was a familiar figure for the last fifty years. He was one of the founders of the conference paper, *The Mennonite*. These and many other things he did, but it is not for this reason that he will be most missed. Nor will he be missed because he was a powerful orator, a profound thinker, or a dramatic preacher. He will be missed most because of the cleansing power of his pure life. His strength lay not in the fact that he was at the head of every organization of which he was a member. He was not a seeker of offices, although he held many. His strength lay in the sterling quality of his quiet personal life and conduct. He was the embodiment of Christian humility, the personification of love in action. Throughout his life he demonstrated the beauty of simplicity in word, in deed, and in thought. He was unswerving in his duty to Jesus Christ, and one could not be in his presence long before one felt the Master's spirit radiate through him to all those around. If he was ever excited he gave very little external evidence of it. His calm, steady, and kindly disposition seemed never to be ruffled. He walked ever as though led by the hand of God.

He was truly a shepherd of human souls. Many lives were enriched, many hearts warmed by his long gracious teaching and preaching ministry. His tall gaunt figure, grey hair, white beard and blue eyes; his soft spoken but crystal clear voice and sympathetic smile as he stood behind his lofty pulpit, girded by two pillar-like posts, will never be forgotten by those who had the privilege of claiming him as their pastor. The poet's words describe him well:

At church with meek and unaffected grace,
His looks adorn'd the venerable place;
Truth from his lips prevailed with double sway,
And fools, who came to scoff, remained to pray.

—*J. Winfield Fretz*

OUR CONTRIBUTORS

Albert Ewert is pastor of the Bethel Mennonite Church, Wolf Point, Montana, and of the Bethel Mennonite Church, Lustre, Montana. The former has a membership of seventy-one and the latter one of forty-five.

Rev. Wm. B. Weaver is a pastor of the Central Conference of Mennonites who has been asked to send articles and news items from their conference to **The Mennonite.** William F. Unruh, pastor of the West Zion Mennonite Church, Moundridge, Kansas, in a similar way sends material to the monthly publication of the Central Conference. This exchange is sponsored by the Church Unity Committee of our conference.

LACK OF DEVOTION

Our weakness in devotion is seen in the comparative lack of devotion and reverence in many of our church services. The so-called devotional period is frequently greatly disturbed by late comers and made ineffective by lack of attention. Many people feel that the service has not really begun until the preacher or teacher begins speaking. It probably is not too much to say that for some of our people worship in a real devotional sense is almost unknown.

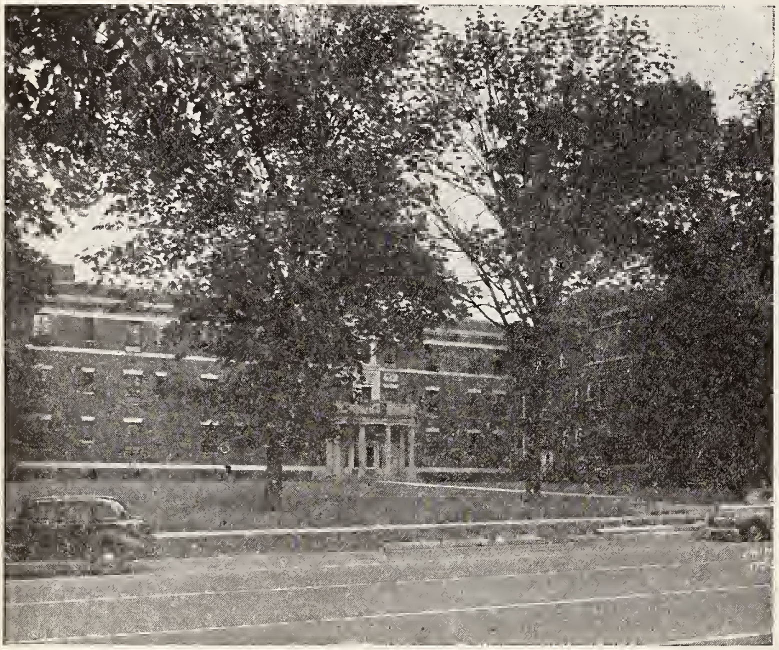
—*By a Mennonite Writer*

Central Conference Activities

Rev. Wm. B. Weaver, Editor

MENNONITE HOSPITAL

Another one of the cooperative activities of the Central Conference of Mennonites was the hospital. For a number of years the conviction had been growing in the minds of some of our church leaders, as well as those of the Defenseless church, that our Mennonites should have a hospital. In fact, as early as 1893 there were a few leaders who were definitely interested in the establishment of such an institution. In May of this same year the Brokaw Hospital of Bloomington, Illinois, was established by the Protestant people. The hospital opened in 1896 and was called the Deaconess Memorial Hospital. This hospital from the beginning was managed by Mennonite deaconess nurses under the leadership of Rev. John A. Sprunger, a Defenseless Mennonite of Chicago, Illinois. It remained under their supervision until August, 1907. Because of lack of support by the Mennonite churches in general our interest was discontinued. But during the time of 1897-1917 the conviction concerning the need of a hospital continued to grow. The need became all the more felt when we became interested in foreign mission work in 1906. In the 1908 Church Conference, Rev. Andrew Vercler of Meadows, Illinois, discussed the need of trained nurses for the home as well as the mission field.



Mennonite Hospital, Bloomington, Illinois. Supported by Central Conference, Defenseless, and Old Mennonites.

The real agitation, however, for a hospital began in 1919. The men who were leaders in this project were Rev. Peter Schantz and Rev. Emanuel Troyer. In our 1917 Church Conference at Hopedale, Illinois, Rev. Troyer urged action in relation to hospital work. A committee was appointed to visit the churches to see how great the interest was in hospital work. The committee was Rev. Troyer, Rev. Schantz, and Sam Stuckey. This committee reported favorably at the 1918 conference held at the North Danvers Mennonite church.

As a result of the work of this committee the first definite step in organization was taken January 3, 1919, when the Mennonite Sanitarium Association was organized. It was incorporated January 24, 1919. This association was to conduct a sanitarium, a hospital, and a training school. The brethren felt that this was in keeping with the teachings of the Master and His ministry in relation to healing. This institution was to be located in Bloomington, Illinois, because the city was centrally located, an educational center, and a Christian town. The city welcomed our hospital.

The first directors chosen for the hospital were: president, Rev. Emanuel Troyer, who remained president until his death in 1942, Rev. Benjamin Rupp, who was elected superintendent and served until March 1, 1927; Rev. Allen Miller; Rev. Joseph King; and Rev. John Kinsinger. All these men have passed to their reward except Rev. Allen Miller who is still with us. This hospital movement is a cooperative effort representing the Central Conference of Mennonites, Defenseless Mennonites, and the Old Mennonites. None of these conferences are officially represented, but congregations of these three conferences are supporting the hospital and the directors are chosen from these groups. The chief interest of the church and the hospital is two-fold: to care for the sick and to train nurses and doctors for service in the home and foreign field.

The nurse's training school was established in the beginning, and the first class graduated in 1922.

The hospital has had a very steady growth and has rendered a large service to the church and the community. A new hospital building was erected in the year 1931 and dedicated in January, 1932. This building has modern equipment and adds greatly to the efficiency of our hospital work.

(Continued on page 12)

MENNONITES and RURAL LIFE

By J. Winfield Fretz

JOHN WOOLMAN

John Woolman was an Eighteenth Century Quaker who lived throughout his life in the little town of Mt. Holly, New Jersey. He is one of the greatest Americans in spite of the fact that he is not widely known. A new biography of him has recently appeared, written by Janet Whitney. It is a book about a man with whom Mennonites generally could well afford to become intimately acquainted. As a member of the Society of Friends in colonial days, and so far as this reviewer is concerned, the leading member, he has much to teach Mennonites. I suspect that many of the religious principles taught and lived by John Woolman came indirectly, through his forefathers, from the Mennonites. Early Quakers were much influenced by the Mennonites on the Continent in the Seventeenth Century.

A Sensitive Conscience

Of great value to us at the present time is the story of how John Woolman's tender conscience led him to deal with difficult social and religious problems of his day which are still problems in our own. Woolman was a man of great versatility. He was born and raised on a farm. By occupation he was a tailor but on the side he kept a small farm, practiced surveying, did the job of a lawyer, served as an amateur doctor as occasion demanded, and served as a lay minister in the Society of Friends throughout most of his life.

At the age of twenty-one he was disturbed about the evil condition in his own town centering around the taverns. Some of the offenders were members of the local Friends' Meeting. It was a difficult situation, but God spoke to his tender conscience and Woolman responded. He said: "then after some deliberation I went to the said publik house, and seeing the man of the house, amongst other people I told him I wanted to speak with him, so we went aside and there in the fear of the Lord I expressed to him the matter that lay upon me; which he appeared to take kindly and shewed afterward more respect to me than aforetime."

Tactful Testimony

This manner of dealing with evil was quite in contrast to the loud denounciatory method of shouting vehemently from street corner and pulpit as was the custom of other famous preachers and evangelists of the day. His biographer says of Woolman: "Next to his desire to see a wrong righted was his desire to preserve the feelings of the tavern keeper from hurt." He realized that the tavern keeper too had self-respect and to abuse him by a public denounciation would likely not solve the problem. Woolman tried to help him by showing him a new and a higher sense of duty. A few years later the man died, and Woolman said: "I often thought that had I neglected my duty in that case, it would have given me great remorse. And I was humbly thankful to my gracious Father that by his aid I had discharged what he lay'd upon me."

The Matter of Wealth

As a young man, a Quaker friend wanted Woolman to become his partner in shipping business. But Woolman had observed several dangers in it. One that it might lead to wealth, and wealth would dim the Christian's sense of duty. The other thing he observed was that the pursuit of wealth was the root cause of war. His friend said: "Accept war." Woolman decided rather to reject wealth. In his travels as a minister he was often entertained by wealthy slave holders, but he always felt uneasy in the homes of people who lived in comfort and ease at the expense of slave labor. He spoke to his hosts about this matter even at the risk of alienating friendships. In his business of tailoring he gradually added some merchandise as a sideline, but it soon became so prosperous that he sold it because he feared prosperity in material things would distract from search for spiritual enrichment. In his stock of supplies he tried not to buy anything that "chiefly served to please the vain mind in people."

A Non-Conformist

Woolman, acting as a lawyer to draw up wills and settle estates, refused to write wills where he had to bequeath slaves. When testators protested that what was in their wills was none of his business, he replied: "It is the duty of all to be firm in what they certainly know is right for them." In the French and Indian War he refused to pay war taxes, but he proposed raising a fund to develop friendship with the Indians and relief suffering of plundered settlers. He vigorously opposed the practice of paying a substitute for war service as was the custom at that time. To such people he asked: "What is it you are objecting to? Do you just object to you yourself being drafted? or do you object to the whole method of war? If it is the first you cannot logically claim a religious motive. If it is the second, you cannot put another man into the ranks in your place." Throughout the whole of John Woolman's life run the words of the Apostle Peter: "We must obey God rather than man."

This book is tremendously stimulating and should receive a wide reading among Mennonites. A minor criticism is its overloading of details about Woolman's relatives and family history. The book is published by Atlantic, Little Brown and Co., Boston: 1942, and sells for $3.75. It is a book that can be re-read many times with profit.

DAILY DEVOTIONAL MESSAGES

By Albert Ewert, Wolf Point, Montana

MAY 9—*"Plead my cause, O Lord, with them that strive with me: fight against them that fight against me."* Ps. 35:1

These words came from the lips of a man after God's own heart, who went through many trials and testings. He reveals in this verse the process of prayer. David is pleading with God, and he asks God to plead with his enemies. David could not reach his enemies by personal contact even if he could have done so it would have had little effect. So he pleads with God, and he pleads with man. Yes, there are many whom we can not reach by personal contact or letter, but we can reach them by the throne of God. On this Mothers' Day many a son is far from home; miles and oceans separate them. Yet they can be reached by the throne of God. Plead with God for them, and God will plead with them.

MAY 10—*"And he left them, and went away again and prayed the third time, saying the same words."* Matt. 26:44

Jesus is on his way to the place of prayer. He reveals his heart's condition to the three disciples when he says, *"My soul is exceeding sorrowful, even unto death:"* He leaves his disciples and goes a little further and there he brings his burden to the Father. He does not leave the garden until the victory is his. *"And there appeared an angel unto him from heaven, strengthening him."* Heb. 12:2 says, "Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Is the victory ours before we leave our place of prayer?

MAY 11—*"Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me."* Acts 8:24

Peter reveals to Simon the sorcerer his relation to God and that he has need of repentance and forgiveness. Simon is quite willing to have Peter pray that he should not perish, but he did not see the necessity of praying for himself. It is not sufficient to have others pray for us but we must turn to God ourselves and pray. There are many who want to be prayed for, and yet they themselves do not know what it means to have fellowship with God in prayer.

MAY 12—*"And the men turned their faces from thence and went toward Sodom: but Abraham stood yet before the Lord."* Gen. 18:22

The Lord revealed unto Abraham the thing which he was to do. As Abraham heard the will of God, we find such expressions as *"but Abraham stood yet before the Lord,"* and *"Abraham drew near."* He did not rush into the presence of God and leave. We find him standing and pleading with God for Sodom. Are we doing likewise? God has revealed unto us his will through his word. Do we draw near unto him and plead with him for our church, community and nation? God is seeking for an Abraham.

MAY 13—*"Peter therefore was kept in prison: but Prayer was made without ceasing of the church unto God for him."* Acts 12:5

In unity there is strength. This church must have realized what prayer can do. Humanly speaking there was no hope for Peter's escape from prison or death. Nevertheless, they were in contact with him who said, *"All power is given unto me in heaven and earth."* So nothing is impossible. They prayed without ceasing, and God honored their prayer beyond expectation. *"They were astonished"* as Peter entered the room. What would really be accomplished if every church member would realize the power of a prayer meeting.

MAY 14—*"And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the Lord, and spread it before the Lord."* II Kings 19:14

Hezekiah, king of Judah, received a letter from the enemy through which they tried to discourage his faith in God. After he had read the letter, he made his way into the house of the Lord. There we find him talking to the Lord about it. Yes, he *"spread it before the Lord."* The result was victory for him and defeat for the enemy. How often does Satan try to discourage the children of God in various ways. May we, too, find victory by spreading our discouragements before the Lord.

MAY 15—*"In every thing give thanks: for this is the will of God in Christ Jesus concerning you."* I Thess. 5:18

Paul, how can I give thanks in everything? Do you mean to say that I should give thanks when friends turn against me, when my earthly possessions fade away, when death lays it cold hands on one of my loved ones, or when I am tempted and tried? Yes, Paul says in everything. For the very reason *"And we know that all things work together for good to them that love God, to them who are the called according to his purpose."* Do I really love the Lord, then I can give thanks in everything, for God will only let that come into my life by his will or permission that is for my best.

Many persons have a wrong idea of what constitutes True Happiness. It is NOT attained through self-gratification, but through Fidelity to a Worthy Purpose.

Helen Keller

Sponsored by
the Young People's Union of the General Conference
EDITOR
R. Weinbrenner
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Mennonite Youth

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PERILOUS TIMES

By Melvin Gingerich

Paul wrote Timothy that "in the last days perilous times shall come." As we read the verses that follow, and which describe for us these perilous times, we must conclude that certainly this description fits the age in which we live. Indeed, it is easy to find many periods of history during the last two thousand years when Paul's description of un-Christian society characterized those who were ungodly.

There are two extreme answers to the question, "Is the world continuously becoming more evil?" Some shallow optimists have convinced themselves that human society is ever on the upward move. To them progress is a fundamental law of the universe. Part of the explanation for this view can be found in the wide acceptance of the theory of biological evolution. If, as some scientists claim, reasoned they, the animal world shows a continual trend from lower to higher forms of life, would it not follow logically that there is also a universal trend towards perfection in the moral and spiritual world? Some decided this was true and began teaching the Gospel of Progress. In doing so they had to close their eyes to many realities, and they began to explain away the evil in the world as the result of only poor environment which could be corrected easily. This was the basis for "the social gospel." But the World War rudely awakened many of these shallow thinkers and the Second World War finds few of them left. Nearly all of the religious modernists who had held to this theory are now humbly repentant and admit that sin and evil is much more real and powerful than they had earlier thought it was. They are no longer convinced that the world is getting better.

The other extreme has been dogmatic, too. It always believes that the world has become so wicked that its end is very near. To their way of thinking conditions are always worse than they used to be. Generally, these individuals are not students of history who are able to compare their times to those one hundred, or five hundred, or a thousand years earlier. They compare conditions now to those which existed earlier in their own life time. Since it is a law of psychology that we tend to forget the unpleasant and to remember the pleasant, most people long for "the good old days," forgetting that there was much evil then, too.

If society, and the church, too, has been gradually losing out all the way through its history, as some maintain, how could Christianity ever have gained a foothold and spread to the corners of the earth? If the church and society have been deteriorating for the last 1000 years, how is it that there are still thousands of Christians who will suffer persecution, imprisonment, and death rather than surrender their faith? It is true, of course, that some say the church is not getting worse but that the rest of the world has become so wicked that certainly God must right soon destroy it. Often, however, these prophets of doom see only decline in the Christian Church and constantly bemoan its backsliding.

This is not to contend that their observations

"I HAVE LIED. . ."

"I knelt to pray when day was done,
And prayed: 'O Lord, bless every one;
Lift from each saddened heart the pain,
And let the sick be well again.'
And then I woke another day
And carelessly went on my way.
The whole day long I did not try
To wipe a tear from any eye;
I did not try to share the load
Of any brother on the road;
I did not even go to see
The sick man just next door to me.
Yet once again, when day was done,
I prayed: 'Oh, Lord, bless every one.'
But as I prayed, into my ear,
There came a voice that whispered clear:
'Pause, hypocrite, before you pray;
Who have you tried to bless today?
God's sweetest blessings always go
By hands that serve Him here below.'
And then I hid my face and cried,
'Forgive me, God, for I have lied;
Let me but live another day
And I will live the way I pray.' "

—From *The Presbyterian Survey*

are entirely incorrect. When the Bible teaches that evil men "shall wax worse and worse," a statement is made that our own observation can confirm. It has always been true that evil men generally increase in their wickedness. Unless they repent of their evil deeds they go deeper and deeper into sin. It may well be true that the world and society has been getting "worse and worse." This is merely to suggest that the downward grade is not necessarily inevitable and that society may not have been on the downward path all of its last 1900 years. There may have been some periods when good was rapidly overcoming evil.

There is another group of prophets of doom whose approach is somewhat different from that of those described above. They tell us often and emphatically that our civilization is being tested now and that unless the Allied Nations win the present war, all that we have held dear is doomed. This war, they tell us, will determine whether the forces of "democracy and righteousness" will triumph over dictatorship and evil. The writer would not suggest for a minute that the philosophy of the Nazi and Japanese leaders is not an evil one. It certainly is, and God forbid that it should triumph. We must remember, however, that in the final analysis evil cannot defeat evil. And we must remember, too, that often evil military dictatorships seemed to triumph for a season, but Christian civilization did not disappear. The church lived on in spite of persecution.

Perhaps the most thought-provoking book of this decade is the one written a year ago by P. A. Sorokin, chairman of the Department of Sociology at Harvard. It is entitled *The Crisis of Our Age*. In it Sorokin differs with both the optimists and pessimists. He believes our civilization is facing a crisis such as it has not faced for hundreds of years. He believes, too, that our entire civilization has been decaying for the past several hundred years and that unless people see the extent of the threat and change their outlook, it will go under. This crisis, he says, involves the whole of our modern culture, our art, philosophy, religion, law, and our political, social, and economic institutions.

Those who have been inclined to praise the modern age should read through his chapters; they will be convinced that our civilization is very sick. And they will see that the winning of a war or the displacement of a dictator, or the passing of a few laws, will not cure the fundamental ills of our society. Only by getting rid of our emphasis upon physical happiness here and now, and in thinking in terms again of heavenly citizenship and the eternal principles of the Sermon on the Mount can we save our civilization from ruin. Thus writes Sorokin.

In history he sees ups and downs, not a slow gradual process towards a better and better world, nor a gradual inevitable trend towards worse and worse conditions. There have been times when for several centuries there was slow upward trend and then there were times when for centuries the trend was downward. For several centuries now there has been once more a downward trend. But perhaps the people will repent in time, and then there may again be a period of progress before there comes a final period of extreme wickedness which may bring the end of the world. Who knows? No one but God Himself; not even the angels in heaven know when then end of the age will come. We had better, therefore, not be dogmatic in our interpretation of Bible prophecy. —*Youth's Christian Companion*

SENIOR DEPARTMENT

No. 1 of Series on Devotional Training

QUALIFICATIONS FOR CHURCH MEMBERSHIP

I. Worship Service:

1. Songs: "We walk by faith," No. 152; "Take my life and let it be," No. 215. 2. Reading of Acts 2:41-45, leader's remarks, and prayer. 3. Ten minutes of gospel hymn singing. 4. Offering for C.P.S. camps.

II. Leader's Introduction and Facts for Study:

When Jesus called His first disciples, he told them, "Come ye after me, and I will make you fishers of men." His parting instructions to His followers were, "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe whatsoever I command you."

These two words of Jesus give us a good idea of the qualifications for church membership. Anyone who desires to hold membership in that body of people which identifies itself as belonging to Christ must be willing to do these things: to follow Him, to be baptized, to observe what Christ has commanded, and to become fishers of men.

Following Him means walking where He walked, in the paths of obedience to the Heavenly Father, in the ways of loving and doing good to fellowmen, down the valley of suffering if need be, and up into the mountain for prayer and greater vision. Another qualification for church membership is baptism. It is the symbol of cleansing from sin and of the entrance into fellowship with Christ and His church. Baptism is "in the name of the Father, the Son and the Holy Ghost." It means that the believer's heart is opened to God and is willing to let him rule and to receive God's power to transform his life.

To be willing to observe what Christ has commanded is not a grievous burden but a joyous task for those who want to belong to Christ and His Church. Their life centers around Christ. They love Him. They serve Him. They make it their business to know His will and to do it. They sit at His feet to learn of Him. They look at Him and live with Him until their own lives become Christlike. They learn to say, "Christ only, always, liveth in me."

To be willing to become fishers of men is another qualification for church membership. Christ said, "I came to seek and to save that which is lost," and those who belong to Him must have the same purpose. The life of all the disciples, especially, of the great apostle Paul illustates the inward urge to bring others to Christ. In a way, the history of the church is the history of missions. Those who have experienced the saving power of Christ in their lives will gladly lend a hand to bring others to Christ.

III. Suggested Topics for Short Talks:

1. Coming to Christ, Matt. 11:28-30. 2. The Calling of Levi, Luke 5:27-32. 3. The Need for Faith, Luke 18:35-43, Mark 16:16. 4. What Christ Has Commanded, Luke 6:20-38. 5. Willingness to Suffer, Luke 9:23-26. 6. The Mission of the Twelve, Mark 3:13-19.

IV. For Discussion:

1. What are the qualifications for church membership? 2. What value is there in baptism? 3. What value is there in belonging to the church?

V. Food for Thought:

It is impossible to have Christ live in the heart and not reflect it in the face.

INTERMEDIATE DEPARTMENT

AN EXCELLENT FAMILY MEMBER

Some boys are excellent players on a baseball team. Some girls are excellent in their studies. Some boys know how to raise prize-winning heifers. Some girls know how to make prize-winning dresses. To be able to do something well brings happiness. **Being an excellent member of the family also brings happiness. Let this program call attention to what it means to be a good family member. Try a project for improvement.**

I. Select hymns out of the children's or youth section in the **Mennonite Hymnary.**

II. Have some Intermediate tell the **story** of Luke 2:40-52.

III. Have the group give **sentence prayers** of thanksgiving for their home life.

IV. **Leader's remarks** about the importance of being an excellent family member.

V. Talks—**"How to be a Good Son"** by an Intermediate boy. **"How to Be a Good Daughter"** by an Intermediate girl.

VI. Read to the group or give the group the following questions for a **check-up:**

1. Do I eat from all the food which mother prepares?
2. Have I made it a habit not to over-eat or to eat too much of any one thing?
3. Have I made it a thorough habit always to wash before eating?
4. Do I promptly get ready to eat when mother announces meal time?
5. Do I do my part to make every meal a happy and quiet time?
6. Do I ever do naughty things to get attention?
7. Do I try to make my parents happy by obeying and helping them?
8. Do I ever become angry or sulky when I can't have my way?
9. Do I always tell the truth?
10. Do I talk in a loud and noisy manner?
11. Do I get right to work when my parents give me something to do?
12. Am I always willing to go to bed as early as I should?
13. Am I afraid to things?
14. Do I practice safety-first to avoid accidents?
15. Do I bite my fingernails?
16. Do I keep my body clean?
17. Do I take good care of my clothes?
18. Do I read in the Bible every day?
19. Do I pray every day?
20. Do I try to please Jesus at all times?

VII. You might suggest to the group that they put down (at the meeting) on the left side of a sheet of paper items in which **they want to improve.** To the right of this mark off enough squares for one or two weeks. They can then at the end of each day **check themselves** and **mark progress** or failure. The group might want to **relate their experiences** with this at the next program.

VIII. Close with the song, **"I Would Be True."**

JUNIOR DEPARTMENT

MOTHERS OF THE BIBLE

I Sam. 1:25-28; 2:1-11

My Mother

We know when Jesus hung on the cross He commended His mother to John. Even in His deepest agony, He was so considerate of His mother. Isn't this a lesson to us that we should **honor** and **respect** and **serve** our mothers while we have them with us?

One day a pleasant faced woman got on a trolly car with her two small sons. It was during the busy hour of the afternoon when many men and women were returning from work. The smaller boy sat with his mother, while the older boy took a seat opposite her. The older boy was interested in looking out of the window, but frequently glanced across the aisle to his mother. At length he called softly, "Mother! Mother!" The mother looked over and smiled. The boy's eyes lighted, and then he whispered loudly, "Mother, I love you!" The mother turned a smiling face upon her small son, and the men and the women looked tenderly from one to another. The trolly car had suddenly become a place of blessing, because a little boy had voiced the ever beautiful sentiment, "Mother, I love you."

How long has it been since you have told your mother, **"I love you,"** and please say it throughout the year. You are indeed fortunate if you have a mother full of faith in God, who prays for you.

Hannah, a Praying Mother

Hannah longed for a son. One year when she went up to Jerusalem to the house of the Lord with her husband, the Lord promised her a son, and she promised the Lord that she would lend him to the Lord all the days of his life. This son was Samuel, and he did serve the Lord. He became one of the greatest prophets of Israel, for his life was an answer to prayer. He was dedicated to the Lord ere he was born.

The Mother of Moses, a Providing Mother

The children of Israel were in bondage. Pharoah, the ruler, had heaped terrible burdens upon them. One law was that all boy babies be killed. Moses was a baby at this time. For three months, his mother hid him. When she could hide him no longer, she made an ark of bulrushes and made it waterproof. Then she placed him on the river's edge, and Miriam, his sister, stayed near. When Pharoah's daughter came to bathe, she found Moses and immediately loved and adopted him for her own and got his own mother as his nurse. Moses became the leader of his people and delivered them from their afflictions and bondage in Egypt. Moses' loving and providing mother was used by the Lord to protect the life of Moses.

Lois and Eunice, a Grandmother and Mother

The apostle Paul loved the young man Timothy and addressed two of his epistles to him. Timothy had great faith in God, a faith which he had inherited from his grandmother and mother. They taught him the scriptures as a child, and they made him wise unto salvation through faith which is in Christ Jesus. (II Tim. 3:15)

The Question Bee

1. How can children sweeten the labor of parents? 2. How do children make the misfortunes of parrents more bitter? 3. What do we owe to our homes?

The Prayer List

Thank God for Christian homes. Pray for **"more love to Christ"** in our homes today.

CENTRAL CONFERENCE ACTIVITIES

(Continued from page 6)

Mr. and Mrs. N. O. Hoover are superintendent and matron of the hospital and have served from March, 1927, to the present time.

The present situation of the hospital can best be described by the report of the superintendent to the annual meeting. A new addition has been built to the hospital, the construction beginning May 10, 1941, and is now nearly completed. It is a three-story, fireproof building 44 by 80 feet. This addition provides for delivery, labor, sterilizing, and doctors' waiting rooms in the maternity department on the third floor. The nursery accomodates twenty-four babies; in addition the premature babies are provided for in a separate nursery; also a room is set aside for babies which have to be isolated. The obstetrical unit was furnished by the Ladies Auxiliary of the hospital. There are now twenty-eight graduate nurses employed and forty-five student nurses in training. Superintendent Hoover reports that this last year 2,163 patients were admitted and 493 babies were born in the hospital. The present capacity of the hospital is 106 beds. Our hospital, under the efficient leadership of Mr. N. O. Hoover, is serving humanity in an efficient and Christian way in these days of stress and dire need.

Whose Side is God On

That God does use the scourge of war to accomplish the purposes of His divine plan we need not deny, but is is important to point out that in a struggle between nations of sinful men God is on neither side. When Israel, as a result of long sin and defiance of God, fell prey to the Assyrians, was God on the side of the Assyrians or of the Israelites? The Assyrians, too, were wicked men, as such books as Jonah and Nahum point out. As a matter of fact, God was on neither Assyria's nor Israel's side. He was on His own side. God stands for truth and right. Seldom or never is a human cause unmixed with human blame and error. It is vain to ask God to justify our wrong—to come down and to fight on our side as the gods of the pagan clans did. In the great controversy between right and wrong the important thing is that we accept God's conditions, that we line up with His justice and truth. It is not so much a question, which side is God on, but are we on God's side? —*Gospel Herald*

Sharing

(In lieu of opportunities for giving large scale relief just now, we as Mennonites have another unique opportunity for Christian sharing, for which we should be grateful. We can share with those of our brethren who are called by the military draft and are sent to the Civilian Public Service camps because of their conscience against war. The support of these camps is not to be regarded as a tolerable burden which must be taken up and carried by paying out more or less graciously so and so much money at intervals. We should rather look upon it as a precious opportunity to share with the young brethren in the real spirit of Christian faith and brotherhood. May it be the case that God intends that the present C.P.S. program shall be a training ground for the membership of the Mennonite Church, to train them in the giving of their means in a large way as never before?)

—*Edward Yoder*

CIVILIAN PUBLIC SERVICE

A Way to Help our Camps

Due to the food shortage and the consequent rationing program many of our C. P. S. camps face considerable difficulty in providing proper food for their men.

To assist in solving this problem the M. C. C. at its recent meeting approved a plan for encouraging a church-wide home-canning and drying program with a view to obtaining donations of home-canned and dried fruit and vegetables. Based on the reports of what was done by various groups last year without being solicited it is estimated that an organized effort might produce most or all the canned and dried fruit and vegetables needed by the camps.

Provision is being made in O. P. A. regulations allowing up to fifty quarts per family of home-canned goods to be given away point free.

A printed folder describing this plan is being prepared for distribution throughout the constituency supporting our camps. In the meantime any interested individuals or groups may obtain information regarding the needs and proposed plan by writing to Mennonite Central Committee, Akron, Pa.

Men on Maintenance Projects

As of April 9, 1943, a total of 406 men were situated on C. P. S. projects which provide for their complete maintenance. Of this number 364 were located in hospital units. Others were on farms, in dairy herd testing, and in administrative offices.

The number of men on maintenance projects has increased since the above date with the placing of one hundred men on farms and the enlargement of some of the hospital units.

Garden Projects in Camps

Reports from the camps tell of the planting of gardens in a wide variety of places: "in the Blue Ridge Mountains of Virginia, on the arid highlands of Colorado, in the Rockies of Montana, and among the trees of the Sierras in California."

On the whole, camp gardens of last year were successful. One camp has recently used the last of its supply of potatoes, carrots, and beets from its last summer's garden.

Besides raising vegetables, the food supply projects will include the raising of pigs and chickens where this is possible.

Camp Briefs

Twenty more men have been approved for the work at the Norristown, Pa., hospital and ten more for the Harrisburg, Pa., hospital. . .

As of April 9, 1943, there was a total of thirty-three C. P. S. units under Mennonite administration with a total of 2,672 men; 21 Quaker units with a total of 1,620 men; 19 Brethren units with 1,473 men; 2 cooperative camps with 82 men; 1 Catholic and 1 Methodist unit with 30 men each. Hawaii and Alaska each have one conscientious objector who serves in his respective territory . . .

Sister Dorothy Classen has been appointed nurse at Belton, Montana . . .

The "smoke-jumping" unit (parachute fire-fighters) is scheduled to open at Missoula, Montana, on May 3.

PEACE SECTION NOTES

Questions on the War Loan Drive and Civilian Bonds

What is the difference between bonds available at local banks and the bonds purchased according to the plan of the Civilian Bond Committee through Provident Trust Company of Philadelphia?

There is a diffference and an important one. Bonds purchased through the church-approved plan are registered with the United States Treasury as having been bought by persons conscientiously unable to finance war. A witness of sensitivity is thereby made to the government relative to the problem.

This testimony is lost when the bonds are bought locally since the United States Treasury does not recognize such bonds as having been bought by persons with a conscience against war financing.

Hereford Mennonite Church

Bally, Pennsylvania

At the beginning of the year, our pastor, Dr. Elmer E. S. Johnson, again handed us the booklet containing the readings we were to follow during the year. They centered around the general theme of "The Christian Year." He also gives one reference to be memorized for each month.

The Ladies Aid Society installed a microphone system and a loud speaker in the church. This is also connected with the Sunday School Room to be used there to accommodate large crowds. Hearing aid phones for the very hard of hearing have been installed at different places in our pews. These are very much enjoyed by those so afflicted who have expressed that they have heard everything of a church program for the first time in many years.

Our pastor performed two marriages at his home in Hereford on March 27. In a ceremony at 2 p. m., LaRue Leola Clemmer, daughter of Mr. and Mrs. Jacob Clemmer of New Berlinville, became the bride of Private Roy G. Stauffer. At 7:00 o'clock in the evening, the marriage of Mary Elizabeth Lonacre, daughter of Mr. and Mrs. Milton Longacre, Pennsburg, and Russeli Walter Clemmer, son of Mrs. Sarah Clemmer of Barto, as solomnized by Dr. Johnson.

At the morning worship services on Palm Sunday, Ruth Ann Biery, young daughter of Mr. and Mrs. Carl Biery was consecrated.

With gas rationing and driving restrictions, we find that some of our people have difficulty in attending worship services, but we know their prayers are with us. We look forward to the times they can worship with us. Our attendance has been good, and the interest of the worshippers is an inspiration to the pastor.

—*Mae Latshaw*

SEMINARY BOARD REPORTS

At the last meeting of the Witmarsum Seminary Board, it was agreed that it might not be wise at this time either to reopen Witmarsum Seminary as a separate institution or to affiliate with some existing seminary. However it was decided that our best course for the present would be to make an effort to secure one man acceptable to the Mennonite colleges, who would help these colleges in their ministerial training, both undergraduate and fifth-year; and also to keep in touch with the various Mennonite Bible and seminary students, as well as plan for summer ministerial conferences, and any other similar unifying work.

This man would serve at one of the Mennonite colleges for a period of time, then pass on to the next, in rotation. Thus students interested in special Bible work or ministerial training could attend the college where this man was located at that time. Graduate students would be able to get the equivalent of one year of seminary training.

A committee is now working on the details of this plan, and further announcement will be made when definite arrangements are completed. In the meantime, it would be well for students interested to keep this plan in mind and watch for further announcements.

Witmarsum Seminary Board
A. S. Rosenberger, Pres.
J. N. Smucker, Sec.

TO THE CHURCHES WHO ARE IN NEED OF A SUMMER VACATION BIBLE SCHOOL TEACHER

Since our last announcement in **The Mennonite** calling for summer vacation Bible school teachers, eight different girls have offered their services to churches who are in need of a teacher. Four of these girls are from Kansas, three from Oklahoma, and one from Ohio. Any churches who have not yet found a teacher for their vacation Bible school can secure the names of these girls by writing to:

A. J. Regier, Director
Teacher Placement Bureau
North Newton, Kansas

« « JOTTINGS » »

—**First Mennonite Church, Pretty Prairie, Kansas:** Rev. P. P. Tschetter left for Freeman, South Dakota, to conduct a series of meetings. Dean Goertz of Bethel College brought the message on May 2. A group of Oklahoma Bible Academy students presented a program on that Sunday night. Harold Graber, son of Peter H. Graber, has left for a C.P.S. camp. On Easter Sunday the church received into its membership: Mr. and Mrs. Edwin J. Goering, Mrs. Harvey Schrag, and Mrs. Harvey D. Krehbiel, all formerly of the Eden Church near Moundridge; and Mrs. Arthur Schwartz from the Zion Church at Kingman; and also Mr. and Mrs. Howard Schrag from Freeman, South Dakota. Our church plans to conduct two weeks of vacation Bible school. Waldo J. Flickinger, a student at the Moody Bible Institute, preached an Easter sermon on Monday morning.

—Willard E. Wedel, Corr.

—**A. S. Rosenberger,** pastor of the Salem Mennonite Church, Dalton, Ohio, recently gave the Bible lectures at the Eastern District Conference session. During his absence the Bluffton College Men's Gospel Team gave an evening program, and Stanley Hostetter gave the message.

—The members of the **First Mennonite Church, Geary, Oklahoma,** gathered on the church grounds on March 31 for a "tree-planting bee." The young married people's class purchased the trees, and a good-sized group of men dug pits and planted the trees, while the ladies of the church prepared a meal worthy of the name. To this the men did full justice at the lunch hour. Conditions permitting, our church grounds, in not too many years, should be a joy to behold. On that same night Rev. B. H. Janzen of Lehigh, Kansas, who came here in behalf of the Peace and Home Mission committees of the Western District and Bethel College, brought us a gospel message, followed by other services on Thursday and Friday nights. Rev. Janzen's sincere way of presenting his message won the love and admiration of his listeners, and we hope that his efforts were not in vain. Another important event for the church was the visit of Miss Kuyf. She spoke to the ladies aid in the afternoon and to the church in the evening, relating her experiences while interned in China and those on board the **Gripsholm** on the way home. Both meetings were well attended. —Mrs. A.H.W.

—**The Kansas Institute of International Relations** will be held at Friends University, Wichita, Kansas, June 8-17.

—**The Junior and Senior Classes of Bethel College** are combining their efforts in the production of Moliere's classic comedy, **The Miser,** which will be given Saturday evening, May 15, in Memorial Hall. The curtain will rise at 8 oclock. The play is under the direction of Miss Thelma D. Reinhard, instructor of dramatics at Bethel College. Admission prices are 20, 30, and 40 cents.

EASTERN DISTRICT SECRETARY'S NOTES

The Fourth Quarterly Conference held in the First Mennonite Church, Philadelphia, Rev. J. J. Plenert, pastor, on April 5 was very well attended. In the afternoon the Rev. Ward W. Shelly, pastor of the Springfield Mennonite Church, read a paper on "The Mid-Week Prayer Service." This will appear in **The Mennonite.** In the evening the Rev. Paul R. Shelly presented a very interesting paper on "Are Ye Able?"

—**Second Mennonite Church, Philadelphia.** Mr. Edwin M. Crawford is the student-pastor of this church. The "Happy Hour" fellowship was observed on Sunday evening, March 14. Rev. George Bacon was in charge of the **Singspiration,** and "Chas" Terry played several numbers on his Harmonica. The church held a **fellowship banquet and social** on Friday, March 26.

First Mennonite Church, Philadelphia. The Ladies Aid observed their Love Feast on Tuesday evening, March 16. Joseph N. Byler of Akron, Pa., was the speaker. Mr. Byler returned from France in December where he had been doing relief work under the Mennonite Central Committee. The choir of the church rendered the Easter Cantata "Penitence, Pardon and Peace" by Maunder, on Palm Sunday evening. The baptismal service was conducted on Good Friday evening. **Mr. J. B. Bechtel,** well-known throughout the General Conference, observed his seventy-eighth birthday on April 11. **Brother Bechtel,** we join your many friends in wishing you many more happy birthdays.

East Swamp. Sunday afternoon, April 18, was a great day for the church when an ordination service was held for Mr. and Mrs. Abraham Unruh who will be the church's first missionaries. They will work in the Kentucky Mountains. We congratulate the young workers and the church.

Grace Church, Lansdale. The Brotherhood was in charge of the service held in Montgomery County Prison, Norristown, on Sunday afternoon, March 21. The Berean Class held a Covered Dish Lunch in the church on Saturday evening, April 3. There are ten young people in the catechetical class.

Eden Church, Schwenksville. Rev. Freeman H. Swartz, pastor, delivered a message in the Norristown Brethren Church on Sunday evening, March 14, and at the Roch-hurst Santarium on Sunday afternoon March 21. The three churches of Schwenksville have again observed community Lenten services. This custom was started many years ago. The minister does not preach in his own church at these special services. The church auditorium was used for the first time on Easter Sunday morning. Later it is expected to have a conference service to celebrate the completion of the renovating program. Mr. Augustine Rose was the guest speaker on Sunday morning, April 4.

Swamp Charge. The Swamp Charge is comprised of the West Swamp, Bethany-Quakertown, and Flatland churches, of which Rev. A. J. Neuenschwander is pastor. There are ten people in the Bethany Church catechetical class. Miss Augusta Schmidt, missionary on furlough from India, spoke in the churches of the charge on Sunday, April 4. The pastor spoke at the New York Mennonite Fellowship on Wednesday, April 7. Quakertown again observed a three hour service in the First Reformed Church, with the various ministers of the town participating. The pastor, who is Secretary of the General Conference Home Mission Board, made a trip to Canada to visit several churches during the week of April 12. The Brotherhood of the charge is planning to erect a Workers Cabin at Men-O-Lan. Good work! We wish you well.

First Church, Allentown. Sixteen young people were received into the church by baptism and the right-hand-of-fellowship on Sunday evening, April 18. During Holy Week the church enjoyed the messages of three guest speakers, as follows: Wednesday evening the Rev. W. H. Taylor, district superintendent of the A.M.E. Zion Church, (colored); Thursday evening, Rev. Joseph B. Mohr, pastor of the Cetronia Lutheran Church, and Friday evening, Rev. Kenneth Steckle, pastor of the Allentown Gospel Chapel.

Upper Milford, Zionsville. The Zionsville Community observed the Ninth Annual Community Lenten Services the last three Tuesdays of Lent as follows: April 6 in the Mennonite Church, with the Lutheran pastor, Rev. D. C. Kaufman, preaching; April 13 in the Lutheran Church, with the Reformed pastor, Rev. J. N. Blatt preaching, and April 20 in the Reformed Church with Rev. Howard G. Nyce preaching. The average attendance for the three services was 199.

Springfield: Four new members were received into the fellowship of the Church, Pleasant Valley, on March 21. Three were by transfer and one by baptism. Rev. Henry Heydt, president of the Lancaster School of the Bible was with us for two nights of special services in March.

A personal note: This will be the last article to appear by me under the title of "Eastern District Secretary's Notes." Because of an extended illness and at the advice of my doctors to cease certain activities I have notified the nominating committee of the conference that I can no longer serve as Conference Secretary. I may continue these articles, but if so, they will appear under the heading **Eastern District Conference Notes.** I wish to thank all those who have encouraged me to write these articles during the past year. —**Howard G. Nyce**

—**Orlo Kaufman,** member of the Eden Mennonite Church, Moundridge, Kansas, now studying for the ministry at the Garrett Biblical Institute, Evanston, Illinois, was home for a short visit recently. Brother Kaufman teaches a group of fourth graders on Sunday in the Kenilworth Community Church. Among them is the son of the president of American Air Lines, Inc. Harley Stucky from the Hoffnungsfeld Mennonite Church, Moundridge, Kansas, is the only other Mennonite student at Garrett. At least five or six men from the General Conference are studying at Chicago Theological Seminary, among them Delmar Wedel and Orlando Wiebe from Aberdeen, Idaho.

—**First Mennonite Church, Wadsworth, Ohio:** The young people presented the Easter drama, "So Great Faith" by Martha Bayly at the traditional Easter sunrise service held in cooperation with Wadsworth Christian Youth Federation. The latter organization meets quarterly and is "an interdenominational agency of the Protestant church to further the cause of Christ and His Kingdom among Wadsworth youth." After the service the young people enjoyed a breakfast served by two Sunday school classes. This was the first breakfast to be served in the new basement.

—**The Bethel Mennonite Church, Mountain Lake, Minnesota,** raised a total of $37,064.98 in 1943. —Taken from statistical report to the conference.

—"The agricultural committee of the **Fresno (California) County Chamber of Commerce** rejected a proposal to seek **conscientious objectors** from mountain camps for work on valley farms on the ground the objectors were doing an essential job where they are in providing fire protection. M. A. Benedict, Forest Supervisor of the Sierra National Forest, said the 145 conscientious objectors from various midwest states now in that Forest are doing a splendid job in protecting the mountain watersheds, building fire trails and other essential work."

—**Fresno Bee**

—Men in C.P.S. camps who had been given **inadequate physical examinations** before their entrance are now being re-examined by government order.

—**Freeman Junior College: Rev. Walter Gering,** pastor of the Eden Mennonite Church, Moundridge, Kansas, will be the Commencement Week speaker at Freeman Junior College this year. He will bring the sermon to the graduating class on Sunday evening, May 9, and the commencement address on Friday evening, May 14. The regular **Alumni and Booster Banquet** is to be served at 7 p.m. on May 12, in the College Gym. **Miss Etta Davis,** who has been directing the commercial department this year, expects to leave for her home near Philadelphia as soon as school is out. **Rev. Harold Gross** anticipates doing graduate work in philosophy and psychology, perhaps, in the University of Iowa this next year.

—**Rev. A. J. Dyck,** pastor of the Hoffnungsau Mennonite Church, Inman, Kansas, recently visited the Colorado Springs C.P.S. camp and spoke to the men.

—**The First Mennonite Church, Hillsboro, Kansas,** gave its members the opportunity to place their gifts for Bethel College into an offertory envelope on a recent Sunday morning. This was done preparatory to the Fellowship Drive, so that gas might be saved. A total of $334.00 was given in this way. Those who did not give in this way were then visited.

—**Emmaus Mennonite Church, Whitewater, Kansas:** Funeral services for John Epp, Sr., were held on April 18. The Young People's Choir rendered "The Holy City" on Good Friday evening. Orlando Andres of Newton again directed. The young people are planning on an ice cream social at the close of the last practice for this season. Dr. A. H. Unruh of Winkler, Manitoba, gave the message on Easter morning. Invitations are out for the wedding of Catherine Claassen, daughter of Mr. and Mrs. Edward Claassen, to Edwin Schroeder of Shannon, California, a member of the Willow Creek Mennonite Church near Paso Robles. —Corr.

—**Johannestal Mennonite Church, Hillsboro, Kansas:** Missionary F. J. Isaac brought the message on Good Friday morning. In the afternoon Mrs. Isaac spoke to the women's missionary society which was commemorating its twenty-fifth anniversary. On Easter Monday morning the services were in German. —Corr.

—**Summerfield Mennonite Church, Summerfield, Illinois:** When Carlus Basinger, a student at the Chicago Theological Seminary, visited his home here recently, he brought the Easter message. In the evening he spoke to the young people's society and showed some pictures. During the coming months he will be occupied with home mission work in California for the Congregational Church. During the past winter he was in charge of the young people's department at the Thomas Memorial Church, Chicago. This was the first time he had a chance to come home since last September. We were all glad to see him and appreciated his helpful messages. —Corr.

—**Bluffton College:** The seniors are taking their comprehensive examinations which consist of three hours of written work and one hour of oral examination. These examinations were inaugerated in 1936. "Faculty members felt that mastery of a specific field of knowledge was of extreme importance. Results of these tests are recorded as being superior, satisfactory, or unsatisfactory, and are taken into accout by the faculty in determining qualification for the A.B. or B.S.M. degree." President Ramseyer recently spoke to the Mennonite Church at Fairfield, Pa., and attended a session of the Eastern District Conference. The college presented the Chicago Little Philharmonic Orchestra on April 30. Dudley Crofts Watson, from the Chicago Art Institute, spoke on "Modern Art and the Old Masters" on April 27. He illustrated his lecture with slides in full color. The college sponsored a music contest on May 1 that was attended by more than three hundred students from twenty-two high schools in Northwestern Ohio.

—**The program of the coming Northern District Conference,** which is to be held June 5 to 9 has just been sent in by Rev. L. H. Linscheid. We hope to bring the program in the next issue.

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Ja 44

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVIII NORTH NEWTON, KANSAS, MAY 11, 1943 NUMBER 19

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized January 22, 1919.

TWO MENNONITES

(The following article is taken from "The Lexington Herald" of April 13. It was written by William E. Ellis)

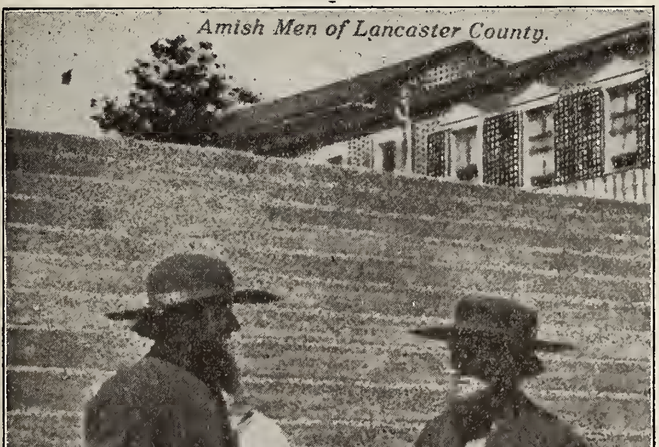
"I met two elderly Mennonites on the street, in Lebanon, Pa., and their appearance has been preaching me a sermon ever since. They wore the 'plain' dress of their church, black, without ornament or style. On Broadway they would be counted 'queer.'

"Their attire was less noteworthy than their countenances. For on their placid faces was written peace and good will. The long years during which they had lived under the consciousness of a Divine will for their lives had etched lines of contentment and spirituality and benevolence upon their faces. Life had given them of its best—though the man's black coat had taken on a greenish cast from years of use; and its threadbare spots were neatly mended.

"As they went, they preached—unconsciously of course—the Gospel which this harried generation needs. They were real advertisements, living epistles, of their faith.

"Forgive us for the heresy of worried, fearful faces, our Father. Help us to walk so surely and serenely in the presence of the Master that men will take knowledge of us, that we have been with Jesus. Amen. Read Ephesians 2:10."

(The paper from which the above article is taken was sent to A. Warkentin, Librarian, Mennonite Historical Library, North Newton, Kansas, by Menno Fast, who is studying and teaching at the University of Kentucky.)


Amish Men of Lancaster County.

These two Amish Mennonites wear the plain garb. Whether the Mennonites in the article were Amish or "Old" Mennonites is not stated.

"There are about three-quarters of a million Mormons in America. The standards of the church call for abstinence from tea, coffee, alcohol, tobacco, opium, and such "drug beverages" as the so-called cola drinks. These standards are generally, though not absolutely, observed. The far-flung and highly organized welfare plan of the Mormon church with its extensive production and distribution program for caring for its unfortunate and needy members, is a heavy burden on the membership. Yet freedom from servitude to these various drug habits probably saves more economic expenditures than are required by the whole vast welfare program."

—*Arthur E. Morgan*

MENNONITES and RURAL LIFE

By J. Winfield Fretz

CHURCH LIBRARIES

Rural America is largely without library service. An American Library Association study in 1926 revealed that 86 per cent of the rural population had no access to public libraries, as against 5 per cent in the cities. Since that time some real progress has been made in the country but the proportion of rural people without library service is still over 75 per cent. But what has this to do with Mennonite rural life?

Our Reading Habits

Mennonites are a part of this 75 per cent of rural America which is not being served by a place where good books are available. Some time ago a missionary, who had returned to this country and who was visiting the various Mennonite communities, said one of the greatest surprises was the scarcity of good books and reading material in Mennnonite homes. This statement might be interpreted to mean that Mennonites generally do not read, or if they read it is books and magazines of a second rate quality. In either case it is unfortunate. Wholesome books and good reading broaden the mind, enlarge one's vision, deepen one's spirit, and enrich the whole of life. Why should we not encourage good reading habits?

Church Responsibility

Who is better fitted than the Christian people to promote these ends? Shall this be left entirely in the hands of the public schools which have always steered clear of religious and ethical subjects for fear of offending some members of the community? If wise reading promotes Christian values, why is it not the responsibility of the church to encourage such activity? Our rural churches are ideal centers for such sources of information. Our people who are most interested in such things come to church once a week where they could select books they would like to read. A supply of good Christian literature for children would be an excellent substitute for the atrocious funnies (which are no longer funny) that many of our children regularly read. It would also be offering a splendid alternative to the cheap fiction that is now being consumed by many less discriminating people.

Cooperation is Economical

Good books are expensive. Two and three dollars for a book that may be read only once is a prohibitive price for most people. But if this price is distributed over the church membership or even among a group of those interested the per capita cost becomes reasonable. A church committee might select the new books and a librarian elected to take care of them. Why should the Mennonite Church not take the lead in some such step? It would be an example for other churches. It might lift the intellectual and spiritual level of the congregation and be a real help to the minister who often cannot afford to buy the books he really needs for his work.

Great Wealth Without Much Money

The farmer going out in the early morning to milk the cows is surrounded by a wealth of unusual beauty. The cooing of turtle doves, the excited chirping of the sparrows, the gentleness of the breeze that will later be racing wind, the fragrance of grass and flowers, trees and hedges silhouetted against the eastern horizon, the gentle but full smile of the sun as it lifts its face to greet everyone. This is great wealth. It comes naturally to the man who lives away from the crowded, money-making dens of mankind.

Such wealth is not within the grasp of the financier who in his limousine rolls through the car-crowded canyons of a city to an office in a skyscraper. Men may chase madly after money in order that some day they may purchase a country home, do some traveling, relax in God's quieting out-of-doors. They may succeed in all of this. Yet they cannot grasp the wealth which the farmer can daily enjoy. They can no more do so than one can make one big meal as satisfying as twelve good ones eaten with renewed hunger. They can no more do so than one can benefit from an overdoze of vitamins, good as they are. The right daily proportion of work and beauty is great wealth. The farmer can possess it without much money. —rw.

BETHEL COLLEGE COMMENCEMENT PROGRAM

Saturday, May 15

Junior-Senior Play. Memorial Hall. 8 P.M.

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Sunday, May 16.

Baccalaureate Service, Speaker, President E. G. Kaufman. Memorial Hall. 8 P.M.

— — — —

Monday, May 17.

Senior Program. Memorial Hall. 8 P.M.

— — — —

Tuesday, May 18.

Alma Mater Meeting, College Chapel, 9:30 A.M.

Alumni and Ex-Student Day.

Headquarters—Memorial Hall. Afternoon and evening. Includes Luncheon, departmental major reunions, tour of campus and Kauffman museum, banquet, memorial service, and pageant.

— — — —

Wednesday, May 19.

Procession. 9:30 A.M.

Commencement. 10 A. M. Memorial Hall.

Speaker, Dr. L. L. Ramseyer, Pres., Bluffton, College, Bluffton, Ohio.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

A Belated Expression of Sympathy

At our last Foreign Mission Board meeting a few months ago, the Board was evidently under the impression that missionary G. A. Linsheid had passed away before the 1942 Board meeting, and so made no mention of his departure in this year's report The Executive Committee just noticed it a few days ago, when in session, and expresses its regret. The secretary was instructed to send Mrs. Linsheid a belated expression of sympathy in her bereavement and lonesomeness. Yes, so these old workers are beginning to pass to their reward. We miss their faithful service. The church which Brother Linsheid served after leaving the field also misses him much. May the Lord comfort especially Mrs. Linsheid with the ever new Easter message of eternal life as a gift of grace, and on top, a time of reaping of what has been sown in faithful service.

In behalf of the Board,
P. H. Richert

GLEANINGS

By S. T. Moyer

"A college student, grandson of a Christian minister, who risked his life and sacrificed his ancestral estate and the love and esteem of his family to become a disciple of Jesus asked me a few months ago whether it was reasonable to believe in the salvation the church preaches. 'Can I hold the acquired faith of my grandfather, when Christian nations are dragging the whole world to ruin and destruction?'

"The next week a Moslem inquirer gave me an inspired answer to the anxious query of that doubting Christian youth. 'What has failed in our time?' said he, 'Not Christian civilization, not the Church, and certainly not Christ, but all else. Humanity without Christ has shown to be hopeless. Mussolini, the Fascist Messiah, Hitler, the Nazi Saviour, and Science, the god of the Western secularists, have betrayed mankind· Our only hope now IS Christ.' "

Bishop J. W. Pickett

"How can we talk of making a sacrifice for the Son of God! Our salvation is from hell and perdition, and then we talk of making sacrifices!"

—Oswald Chambers

The following epitaph on the tombstone of David Livingstone's parents carry two words worthy of consideration "poor" and "pious." But the whole world needs to remember the results of that combination in the life of David,—who has thrown an entire world to his indebtedness and before whom all England did honour, whose bones lie buried in Westminister Abbey.

To show the resting place of
Neil Livingstone
And Agnes Hunter his wife
And to express the thankfulness to God
of their children
John, David, Janet, Charles and Agnes
for poor and pious parents.

ALBERTO'S STORY

By Helen A. Penner

I was born in 1928 on the Isle of Minorca. My father was a commander of the Spanish marine. When I was still small we moved to Madrid. We had lived there four years when the Spanish Revolution broke out. With the attempt of the Fascist party to take Madrid in 1936 the Republican government gave the order for the evacuation of the children into Catalonia and Valencia. Four of my brothers and a sister left for Catalonia, where the women received us with open arms and took us into their homes as if we were their own children.

In the very small village where we lived for two and a half years, we went to the village school. When I left there in 1938 I was very sad to leave these people who had been real parents to us. With my father and mother and brothers I went to Barcelona. The war was raging and bombs were falling often. Women and children were killed in the streets. My school was bombarded and several of my comrades were killed.

The Republican government had to evacuate Barcelona in January of 1939. We left as the Fascists were entering the city. After spending four days at Geronewe, we stayed all night at another village. From there we went in a truck to Cadaques, where we stayed a week. In a little boat we traveled to Port-Vendres, a French port close to the border. The French people there gave us a fine welcome after our terrible trip crowded in these little barks which every moment threatened to sink.

After spending about a week at Port-Vendres, where we were given food and shelter, we were joined by my father. He had come from Spain by canoe. Immediately we went to Vernet-les-Bains. During the year that we spent there we lived in the *perfecture* and I attended a French school. After that we lived very comfortably in a Mexican colony at Molitz-les-Bains. When it closed we were taken to the concentration camp at Broun, and later to the one at Argeles-sur-Mer. Life there was quite miserable. From there we were sent to the camp at Riversaltes where one is very poorly fed.

For two months I have been at the Mennonite convalescent home at Canet Plage. I like very much the life here. The members of the personnel are very good to us. We are always clean, we have good times, and we have good food to eat. The American delegates love us as if they were our real parents. We thank the Mennonites very much, and we love with all our hearts those whom we know. We shall never forget what they are doing for us.

(The above autobiography which I have translated into English tells its own story. In reading it you will realize what an interrupted and scattered education most of these refugee children have had. The talented children, such as Alberto, seem to learn a great deal in spite of this lack of formal training, while others as old as he have not advanced much beyond the level of their last years spent in school. And this is only *one* of the by-products of living as a refugee child!) —Lois Gunden

Alberto was one of the lovable children we had at the Mennonite Convalescent Home for refugee children at Canet Plage, France. He soon found his way into the hearts of those with whom he came in contact. —H. A. P.

RELIEF WORK IN CHINA

By Dr. D. V. Wiebe

During the present war time conditions, when most of the missionaries have returned to their home lands, many of you may be interested in China and especially in relief as administered in Free China at present.

A tremendous amount of work is being done but it does not begin to scratch the surface in this vast country with its millions of people. It is only a drop in a very big bucket. The following are some of the main organizations who are active in this field: The National Relief Grants (Chinese); The National Health Administration, (Chinese); The Chinese Red Cross; The British Red Cross; The American Red Cross; The Canadian Red Cross; British Government Grants; United China Relief (American); United Aid to China Fund (British); The International Relief Committee of China; Friends Ambulance Unit; Chinese Friends of the Wounded; Chinese Industrial Cooperatives; American Bureau of Medical Aid to China; National Student Relief Committee; American Advisory Committee; National Christian Service Council for Wounded Soldiers in Transit; National Christian Council; Associated Boards of Christian Colleges; National Association for Refugee Children; National Child Welfare Association of China; Women's Advisory Committee of the New Life Movement; Committee for the Promotion of the Welfare for the Blind; Administration Interem Committee for Chinese Mission to Lepers; The W.C.T.U. of China; The Y.M.C.A.; Y.W.C.A.; Salvation Army; China National Aid Council; and last but not least the various missions. Some of these agencies function as collecting and others as distributing agencies, while most of them both collect and administer funds.

Relief organizations in China have to wrestle with almost insurmountable difficulties. The greatest of these difficulties is that of getting supplies into China. The reason for this is well known to all of you, as the only available route at present is by air from India.

The second greatest difficulty is that of transporting supplies after they have reached China. This is where the Friends Ambulance Unit comes into the picture. It picks up medical supplies at the air terminal at Kunming. Truck loads, either single or in convoys, carry these supplies to hospitals, orphanages and other institutions throughout Free China. Through the providences of Yunnan, Kiangsi, Fukien, Kwagtung, Hunan, Kweichow, Scechuan, up to the North-West Paochi, Sian and Lanchow and as far north as Siang and Honan, these trucks ply their way. The road at times reaches an altitude of over 10,000 feet. It winds its way along dangerous canyons and over steep grades. Add to this the almost impossible situation of obtaining fuel and repairs for the trucks, as well as the danger in bandit infested areas through which the roads lead, and you are beginning to get an idea of the difficulties which have to be overcome. Trucks leaving headquarters sometimes expect to be away from two to three months before they can make their return. When supplies finally reach their destination they are often life saving necessities for which patients have been anxiously waiting. It is at this point where the job really proves to be worth while.

A third major difficulty which foreign relief organizations have to face is the wide differential between prices of commodities and the rate of exchange of foreign money. This differential places relief work with foreign money in jeopardy at present. The central government has now inaugerated a system of price control.

Another difficulty to be mentioned is to fit the work of foreign relief organizations into the present spirit of nationalism. This nationalism is essential to the unification and consequently to the progress of China.

Although the difficulties are great, they are never-the-less overcome and the work goes on unrelentlessly. Most of the provinces in Free China are probably adequately supplied with food and clothing, but there are twenty or more thousand square miles in northern Honan province which are clutched in the grip of hunger. Here swollen-bellied children are still sold for the price of grain and people are hunting roots and are eating bark of trees to fill their stomachs.

Refugees report that the conditions in Shangtung are even worse than in Honan. Five to six thousand people daily are said to be setting out on their westward march in their search for food. Relief in these areas is particularly difficult because some of the supply routes are in Japanese hands and the roads leading into western China have been cut to ribbons so as to prevent a Japanese advance. The Central Government has done a tremendous job to assist these areas. They appropriated $10,000,000 for direct relief and on top of that rushed 2,000,000 piculs of seed grain into this area. All of this was done before seeding time last fall. Up to October, United China Relief had appropriated $4,600,000 for this area. The Farmer's Bank which is the main relief agency in this area had appropriated $40,000,000 by that time, for projects such as well digging and irrigation. The latest reports are that, although conditions are still quite bad, there has been a remarkable improvement.

Just what the immediate future may hold for China no one here would want to predict, but the relief organizations are far from taking a pessimistic attitude. More and more supplies are flowing in as time goes on and we are hoping for more supply routes before things may take a turn for the worse. The New China spirit of progress, especially, along the lines of education, is a real inspiration to the foreigner. May the Good Lord give His blessing to the work which is done here, especially in Free China. January, 1943, Chungking, China.

HOME MISSIONS

A. J. Neuenschwander, Secretary

Report from Benjamin Ewert, Winnipeg

Complying with the request of the secretary of the Home Mission Board to give a special report regarding the Bethel Mennonite Mission in Winnipeg, which has been entrusted to me, I shall endeavor to do so.

In January of this year it was five years since I was entrusted and supported by the mission boards of the Canadian and the General Conferences to take charge of this mission. Like in all mission undertakings, so also in this one, the work is not easy and the results not satisfactory. Neverthless, it can be stated that the work here has not been in vain and has not been without results. A visible result is that in the course of these five years forty-two persons, married and unmarried, were prepared for baptism and accepted and confessed the Lord Jesus as their saviour and were baptized by me at six different dates.

Families and single persons have come to the city for various reasons. I have sought to come in contact with them, to visit them and to invite them to come to our church meetings and to serve them spiritually in other ways. On Sunday forenoon, beginning at 10 o'clock, we have Sunday school in English, and at 11 o'clock general church service, conducted in the German language. On Sunday evenings preaching or programs, or special services are in the English language. The attendance of the forenoon meetings is not as good as it should be; various reasons are the cause of it: indifference, weather conditions, distance, too poor, too tired, sicknesses, visiting or visitors, work or duties to perform on Sundays, dissatisfaction for one or another reason, personalities, etc. Those attending are more the older people. If all those who ever attended would be present at one and the same time, we would have a large attendance. The evening meetings have gained very much in attendance in the course of time: forty, fifty, sixty, seventy and some times even more. These are mostly young people. And these are quite interested in religious work and are willing to prepare programs and to take active part in the same, especially, by song and otherwise. Thursday evenings we have choir practice. There is also a ladies' aid society which is active and which has been able to procure money for different purposes.

My time is taken up with different activities: visiting the sick in the hospital, taking part in different undertakings and meetings in the interest of the Kingdom of God, distribution of our new German hymn book (Gesangbuch), a large correspondence regarding church conference and Christian fellowship matters, giving all kinds of information, etc. And then there is the special work pertaining to the mission itself. In the middle of March I again started with special catechetical instruction. And so there are many opportunities to serve and to make oneself useful. And the Lord gives willingness, strength, and blessing.

Recently a movement was started among those attending our mission to organize an independent, interdenominational English church. Since the attendants of our mission come from different branches of the Mennonite church this undertaking is not so easily accomplished. Also on account of the many different churches, missions, religious undertakings, etc., in the city. This undertaking being a highly important matter, it requires much patience, wisdom, grace, and blessing from God, through the Lord Jesus Christ, who is the head of the Church, and through the guidance of the Holy Spirit. May the Lord provide for this purpose as will be needed.

—March 22, 1943

Civilian Public Service After Two Years

Civilian Public Service can now look back over two years of history. No one desired to see such a system as C.P.S. become a reality; yet all rejoiced when it became known that such a system could be possible. No boy, perhaps, wanted to go to camp; yet hundreds have been glad that there have been such places in which to serve in times of war.

In Retrospect

Since the first contingent of men arrived at Grottoes, Virginia, on May 22, 1941, thirty new C.P.S. units have been authorized by Selective Service and delegated to the Mennonite Central Committee for administration. From the first nine men in Mennonite C.P.S. the number has grown to over 2,800. Instead of only men between twenty-one and thirty-one years of age in the camps, there are men now in camps from eighteen to thirty-eight. Besides men in camps a large number in late weeks have been detached to dairy farms in Ohio, Wisconsin, Colorado, and California.

It is worth taking note of the list of federal and state government agencies with which our camps have worked in this program. Following are some of the agencies: Soil Conservation Service, Forestry Service, National Park Service, Bureau of Reclamation, Farm Security Administration, Florida Public Health Service, Pennsylvania Turnpike Commission, and state mental institutions in over ten states. The wide variety of services into which C.P.S. men have gone is the result of a number of factors: (1) good work by the men on initial projects, (2) need for manpower in the respective fields, (3) untiring efforts of the leaders to secure new forms of service for the men, and (4) generous cooperation from the government agencies. Such unique projects as medical and nutritional experiments have used C.P.S. men as "guinea pigs" and a smoke-jumping unit is preparing to fight forest fires by dropping in parachutes from planes.

Support of the program by the churches has been generous. Mennonite groups have responded to the financial needs of the program by raising over $400,000 in the past fiscal year of the Mennonite Central Committee. A monthly cost of about $60,000 is cheerfully met by all the churches. The Mennonite C.P.S. program includes nearly half the men assigned by Selective Service System to do work of national importance. Around 40 per cent of the present number of men in camp are from the various Mennonite branches. Something over two hundred men of non-Mennonite background are in our camps. As in World War I so in World War II the Mennonites have the largest number of conscientious objectors of any religious group.

Hours of profitable study can further equip for service.

In Prospect

What of the future of C.P.S.? Nothing, perhaps, could be more indefinite. The leaders of the program, however, are moving forward with plans that spring from high courage and desire. Nearly three thousand able-bodied young men, if captured by the Spirit of Christ and possessed with His grace, can render to mankind in the war and post-war period a powerful witness of Another Way.

What are some of the hopes for the future of C.P.S.? First, a continued, steady, cheerful, consistent witness of service is hoped for. In forest camps, in mental hospitals, in dairy farms, in administrative offices; in all these places the men must continue to give a good account of themselves in the quality of their service and in the standard of their conduct. Nothing well done is ever without its reward. C.P.S. is no exception.

A second hope for C.P.S. lies in the field of direct service to the material and spiritual needs of mankind. A leading Christian humanitarian gives as the compelling reason for relief work, by peace groups the deep inward feeling "that those of us who are to refuse to fight can not at the same time refuse all responsibility for the tragedy that is enveloping the world, and withdraw into some calm retreat and assume an attitude of superior holiness." More and more the men in camp are convinced that they also have conscientious duties as well as conscientious objections and that the refusal to destroy and the joy of service both spring from the same impulse of Christian love.

A common conviction of churches, C.P.S. men, and church leaders is then finding expression in the thorough, long-range relief program now taking definite form. Throughout the camp educational program considerable stress has been laid upon gaining a "greater appreciation of the Church and its splendid heritage of faith and life which has come down through more than four centuries from martyr saints in distant lands." From this greater appreciation it is hoped that more C.P.S. men will capture the vision of the Mennonite Church that is to be and commit their lives to extending its message round the world by word and deed.

But a conviction and zeal for service must be disciplined and directed. C.P.S. is not without some of the disciplining experiences which can prepare a young man for such service as relief and reconstruction work entails. In the camps and hospitals the men undergo intense community relationships and thereby become more socially apt as well as more physically capable for giving efficient service. There is hardly a boy in C.P.S. who could not testify to the value gained by his intimate association with fellow campers. College men have declared that in C.P.S. they gained fine insights that four years of dormitory life on a college campus never brought.

Work on the project has developed physique and skills.

A specialized form of preparation will also be possible as the formal plans for relief training get under way. A group of C.P.S. men with scholastic training will be stationed at a center of research in a leading eastern city. These men will do research work on the problems of relief alministration and make their findings available to the Mennonite camps and colleges where men will give themselves to study and preparation for a relief and reconstruction program.

Thus Civilian Public Service accumulates meaning and purpose. In only two years' time it has grown to more than three times the size originally anticipated and the end is not yet; it has become highly diversified and specialized in its forms of service; it has begun processes of discipline in body and spirit that have made possible enriched Christian experience; it is now definitely committed to implementing Christian convictions for sacrificial service to be given in the name of Christ.

OUR CONTRIBUTORS

Benjamin Ewert was born November 26, 1870, at Thorn, Prussia. He married Emilie A. Ruth, Halstead, Kansas. He has served as itinerant minister for the General Conference of Mennonites, Canada. He is now in charge of the Bethel Mennonite Mission in Winnipeg.

Dr. D. V. Wiebe is a member of the First Mennonite Church, Reedley, California. In submitting Dr. Wiebe's article Brother J. H. Langenwalter wrote: "He went into the work, which occupies him now, as a matter of conviction that something really helpful should be done wherever there might be a need. Circumstances led him to China. He has been there since last fall and is now the second physician at the hospital in Chungking. He not only does much of the actual work, but he also trains younger men for the work. His letters come through slowly. They give one a picture of the great difficulties to be surmounted, but they also show a spirit of conviction which is challenging to all who read them. The fact that Dr. Wiebe left a good practice in order to lend a helping hand where desperate need is found has been a challenge to others to do something more than feel sorry for the 'poor Chinese.' There are those who have already applied for work to be done in China. Others have given money for this cause as never before because they have been inspired by one who said little but who is doing much were every kind act counts for so much now, and may count more in years to come. Dr. Wiebe wrote the enclosed report for the readers of **The Mennonite.**"

"No home is so wealthy that it can afford to exempt girls from helping with the housework and cooking. If Thoreau did not disdain to mow his neighbor's lawn for fifteen cents an hour, there is no reason why a high school boy should be affronted by such labor." —*Alexis Carrel*

DAILY DEVOTIONAL MESSAGES

By Albert Ewert, Wolf Point, Montana

MAY 16—*"I am the good shepherd: the good shepherd giveth his life for the sheep."* John 10:11

The believer is set forth in Scripture as a sheep. Every sheep that the good shepherd, who is Jesus Christ, has is His because He purchased them. *"giveth His life for the sheep."* The value of a certain thing is determined by the cost, so we find here the value of a soul which He bought by giving His life on Calvary's Cross. Yea, *"For what shall it it profit a man if he shall gain the whole world and lose his own soul?"* There is nothing so valuable as our soul for the very fact that it never dies. The good shepherd has redeemed us with His precious blood.

MAY 17— *"The Lord is my shepherd; I shall not want."* Ps. 23:1

David gives a personal testimony in that he says *"The Lord is my shepherd."* God had made a covenant with Israel as a nation, but have the individuals taken the Lord as their shepherd? The Lord is only our personal shepherd as we enter into a personal relationship with Him through faith in Jesus Christ. What a great shepherd a Christian has. He is the all sufficient one. *"I shall not want." "He* that spared not his own Son, but delivered him up *for us all, how shall he not with him also freely give us all things."* A Christian who truly has taken Jesus Christ as his own personal shepherd will also find that he is the all sufficient one.

MAY 18—*"He maketh me to lie down in green pastures: he leadeth me besides the still waters."* Ps. 23:2

A sheep that is satisfied lies down; notice where the shepherd feeds his flock—*"in green pastures,"* satisfying and nourishing food. Many a sheep is roaming in the hills seeking satisfaction in the things of the world rather then following the shepherd in green pastures, the word of God. To follow Him is a life of peace. *"He leadeth me besides the still waters"* So it is not with the unbeliever *"But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt."* Upon what are we feeding our soul? Are we walking the path of peace?

MAY 19—*"He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake."* Ps. 23:3

When our fellowship with God is broken we can be restored. *"We have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins:"* It is not necessary that we live in a broken fellowship with God, for the way has been provided to be restored. If we are restored he leads us in the paths of righteousness; his paths are righteous paths. We sometimes wonder why God does lead us through the valley of trials and hardships. Here we have an answer; it is *"for his name's sake."* Yes, we should not be concerned about ourselves, but rather we should rest in the assurance that he leads us in the paths of righteousness for his name's sake.

MAY 20—*"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."* Ps. 23:4

There is a *"valley of shadow of death"* which all of us must pass through, if the Lord tarries. But even going through that valley we have the assurance of having the shepherd with us. " *'I' will fear no evil."* A certain mother was nearing the valley of death; her daughter lit a candle and placed it in her hand. When asked the reason why, she said, that it might light her way into heaven. But all the while the mother repeated "It is so dark." As shepherd of the sheep he goes with us with his rod and his staff so we need not fear evil, for we are trusting in Him and His promises.

MAY 21—*"Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil: my cup runneth over."* Ps. 23:5

The Lord himself prepares the table. So what he has for us is what our souls need. He does not prepare a meager table but *"my cup runneth over"* Jesus said to the Samaritan women. *"but the water that I shall give him shall be in him a well of water springing up into everlasting life."* Yes, even in the midst of our enemies we can enjoy the prepared table and an overflowing cup. "He will fill your heart today to overflowing. As the Lord commandeth you, "Bring your vessels not a few."

MAY 22—*"Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever."* Ps. 23:6

God's blessings are not only for time but for eternity. In the first verse the Psalmist said *"I shall not want."* His faith has been strengthened by experience, and now he can look forward with full assurance that *"surely goodness and mercy"* will continue to follow him until he enters the gates of heaven. And then notice his assurance, *"I will dwell in the house of the Lord forever."* Jesus said, *"In my father's house are many mansions;"* What blessed assurance is our's to know that we are saved. *"And I give unto them eternal life: and they shall never perish."*

Sponsored by
the Young People's
Union of the
General Conference
EDITOR
R. Weinbrenner
North Newton,
Kansas

Mennonite Youth

"A United Mennonite Youth in Christ"

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WHAT CAN I EXPECT OF A GOOD HUSBAND?

Christ is supreme in the life of a good husband. Material things would not be his aim in life. His business, his life stock, his crops, his machinery, his cars, his office, or his clients would not come before his duty to Christ and his family. Whenever the Church needs some one to help he would be ready and willing to serve. He would enjoy and desire to attend religious services. His mind would be broad and open, but his Christianity would have a good foundation. He wouldn't find fault with things others do and condemn them as not being sincere Christians, for after all we know not the motives.

In my mind Christianity will make a man respect womanhood in his actions, in his thoughts, and in his conversation no matter who the woman may be. He'll speak very respectfully of his wife and not call her "his old woman" or "his Mrs." He'll realize that women are weaker and therefore do all he can to make her lfie easier; he'll even help her some times with her heavier household tasks, such as helping get the wash water ready.

Christianity calls for thoughtfulness for everyone, young or old, rich or poor. Manners and little kindnesses will not wear off with time. He'll even remember those little kindnesses he showed his wife before their wedding such as opening doors, carrying her things, walking on the correct side of her, and taking her out occasionally. He'll be careful and tactful with people so as to make everyone at ease. He'll be a good conversationalist, having a storehouse of knowledge to talk about, but not doing too much talking. When he does talk, there will be no nagging, no growling about meals or about hurrying. No loud, harsh scolding, no slang or swearing! He'll even use good grammer. He'll love his family and take time to be with them and not work every minute. He'll be a good host to all who visit the home and make their visit interesting and comfortable. He'll have at least an average knowledge of good table etiquette, never eating with his knife or drinking coffee from the saucer.

Besides being a true Christian gentleman he will have an interest and a knowledge of the beautiful things in the world. He'll love great music, art and good literature and will take every opportunity to enjoy spending time to appreciate nature with its beautiful sunsets, wild life, the wonders of the hea-

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Our Goal: A Member—A Story

Every member of every society writes a story—that is the goal of the Western District Convention in its, "True Story Contest" which closes June 1, 1943. A ten dollar award will be given to the first society which achieves that goal. In this project every member of any W. D. C. E. can, should, and is urged to, write a story.

This is really to be a *"it occurred to me"* story. It is to be a description of an experience which you have had or the experience of some friend. That is why it is called a "True Story Contest." This story or experience may have been exciting—like a basketball game with the score tied and a minute and a half left to play; or entertaining like a magician; or the games that so completely enwrap us on the playground; or captivating and refreshing like a "permanent working vacation" on the farm; or inspirational like the "retreat;" or a worship service; or the sudden flash of insight that comes while doing the chores; or stimulating like school or friends. The story should contain some spiritual or moral value. It may be half a page or half a hundred pages in length—you can choose the number of pages.

Entries should answer the following questions: Are you a high school or college student? Of which society are you a member and who are the officers of the society?

Mail your "True Story" to Harley J. Stucky, Garrett Biblical Institute, Evanston, Illinois, on or before June 1, 1943. A committee will award prizes to the best entries in a junior and senior division.

For more information consult the March *Tidings*, see your C. E. president or mail your inquiry to the above address.

Members of the Western District in numerous societies, Alexanderwohl, Hoffnungsau, Eden, Menno, First Mennonite Newton, etc., have indicated their desire to take part in this project. Will you join that group of active C. E. members? Have you written your story? If not, we trust that you will write it immediately after reading this article. *Make this your project, and be a member with a story.*

vens and all the rest of God's handiwork and take his family out to enjoy it. He'll read good literature and provide it for the family. He'll not be so concerned about filling his pocket-book and his children's purses as filling their minds with the good things of life. He'll do his best to provide a fine Christian education for them.

The man himself will have self-respect and confidence, but not to the extent of being egotistical. His appearance will be neat and clean with the well groomed touch. He'll wear his clothes well and with good taste. He'll also be interested in the appearance of his family and his home. He'll conduct himself well at all times so that no one needs to be ashamed of him. He'll be a "regular fellow" (no sissy) who has friends wherever he goes among both men and women. He'll be intelligent and rather sharp-witted with a good sense of humor. Whenever help is needed he'll be willing to help, no matter who it is. He'll love people, including children and old people.

He will be capable and be able to provide a comfortable living for his family. His finances will be well managed. He'll not undertake the responsibility of a family just because his heart says so; he'll wait until he is financially able to get married.

There are other qualities just as important as those already mentioned. I'd want a man for my husband whose life has always been of the purest and highest standards. I would require freedom from disease; mental health with a cheerful outlook on life and the ability to leave all cares and worries with the Lord; well balanced emotional habits, not fits of temper or sulking; a constructive imagination; a love of children; standards of living and education; similar to my own religious back ground; understanding.

And above all I want love in its truest sense of the word. No truly happy home can exist without true love for each other. I'd want to enjoy real comradeship with him.

Maybe all this seems too high, but I don't want a too perfect man, I want him to have faults, for I, too, have faults. These are just ideas that would make a wonderful husband I believe.

JOIN THE MINORITY

A gentleman said to John B. Gough, as if it were a discouragement, "You are in a minority."

Praying men are in a minority. Bible-loving men are in a minority. Men who honor God's house and God's day are in a minority. "Follow not a multitude to do evil." Join the minority. Stand up and stand out for Jesus Christ. Don't muddle to destruction with the majority. The Master says, "Broad is the way that leadeth to destructioin, and many there be which go in thereat."

The majority has had its way, and has brought mess, muddle and war. The majority has failed us. Join the minority. Come to the house of God; take down your Bible and read it again; keep the Lord's Day holy. Commence to pray, or to pray again. Give your heart and life to Jesus Christ. Take your part in turning the nation from being a people of God forgetters, to a reverent and godly nation. Begin now; tomorrow will be too late.

—Publisher Unknown.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference.

Business Office, Mennonite Publication Office, Newton, Kan.
Editor ...... Reynold Weinbrenner, North Newton, Kansas
Subscription in advance, $1.50 .... Foreign, $2.00

Address all contributions and communications for this paper, and exchanges, to THE MENNONITE, North Newton, Kansas.

Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS.

CORRESPONDENCE

THE FIRST MENNONITE CHURCH

Mountain Lake, Minnesota

We rejoice on the completion of extensive repairs in our basement dining hall. The kitchen was moved to the rear and arranged more conveniently with sinks, tables, and drawers. The furnace is entirely enclosed and the ceiling finished attractively, hiding ugly pipes and rafters. The walls are freshly painted. This will be an added pleasure to our church activities, such as children's day and mission festivals.

On Good Friday eve Miss Susan Hooge, a missionary to Africa, now home on furlough, showed pictures of her work to both the Oakleaf and First Mennonite Mission societies. We received a very vivid impression of existing conditions in her field, a leper colony.

Easter Sunday was a beautiful day, and a large attendance was present at the morning service.

The choir has chosen Miss Ann Regier to direct, to take the place of Mr. D. S. Schroeder for many years a faithful leader. Miss Regier is an instructor at our local Bible school. Several of the older men have returned to the choir, to replace the younger men that have left us.

Sunday morning, May 2, Rev. Corn. Wall brought the message at the regular church service. In the evening the C. E. rendered a Mother's Day program. Many obigations and duties of a true Christian mother were mentioned. We thank the Lord for praying mothers!

—*Katherine Derksen, Corr.*

RANSOM MENNONITE CHURCH

Ransom, Kansas

Rev. C. H. Dirks, pastor of the First Mennonite church of Hutchinson, Kansas, conducted a short series of evangelistic services in our church from April 18 to April 20.

According to a previously arranged schedule by the Foreign Mission Board, Miss Wilhelmina Kuyf, returned missionary from China, was also with us on Monday evening. On Tuesday afternoon she spoke at the Ladies' Missionary meeting about her work among the Chinese women. All messages by these servants of God were greatly appreciated.

Easter Sunday was another day of great blessings to all of us. The community joined for a sunrise service in our church. Rev. D. N. McAllister, pastor of the local Methodist church, delivered the message.

Sunday school and regular morning worship services were well attended. At the close of the regular Sunday school period the children and the young people gave a short program, consisting of music, declamations, and a reading. A mixed quartet furnished special music for the various services.

In the evening the Easter cantata, "Life Eternal," was rendered in the high school by the community chorus under the direction of Miss Vera Friesen, music teacher in our high school, with Melba Dubbs at the piano.

EDEN MENNONITE CHURCH

Moundridge, Kansas

Union meetings with other churches of this community were again held during Passion Week. Good Friday we had morning worship services. An Easter sunrise service was conducted by our C. E. Society. The eighth annual rendition of the "Messiah" by a chorus of 120 and string ensemble, took place on the evening of Easter Day. Pastor Malof, who represents the Russian Gospel Movement, was with us Monday, April 26. These numerous Easter activities gave us much opportunity for rich blessings and renewed faiths and courage in our Risen Lord.

Since our minister, Rev. Walter Gering, will not be with us Mothers' Day, the children's consecration services were held May 2. Names of twenty-five children, born since last Mothers' Day, were read.

Rev. C. C. Wedel is expected to be with us May 9 and Rev. Reynold Weinbrenner, editor of *The Mennonite*, on May 16.

The record attendance for the present year for the morning worship hour was Easter Sunday when 804 were present. —*Harold H. Goering, Corr.*

SARON MENNONITE CHURCH

Orienta, Oklahoma

After much planning, prayer and efforts in the form of labor and finance, the Lord wonderfully blessed our congregation Sunday, May 2, in a day of worship and fellowship. The correspondent feels it can be rightly said that every heart was filled with rejoicing and thanksgiving that our group now has the privilege of a full time pastor. We are happy to welcome Rev. and Mrs. Fast and family into our community.

In the forenoon an installation service was conducted by Rev. August Schmidt. A message was delivered by Rev. Fast based on the text found in I Peter 1:18,19. In his message he portrayed Christ as the central figure in Christian living. Several appropriate selections were sung by the male quartet.

At noon a meal was served cafeteria style by the ladies of the church.

In the afternoon the parsonage was dedicated, after which a service was held in the church. In the reports given by the committee chairmen an account of the construction of the parsonage was made. The house was donated by Mr. and Mrs. Adam Ratzlaff, the land purchased and donated by Mr. and Mrs. C. H. Frantz, while the rest of the expense fund was contributed by the other church members. The labor involved was supplied by volunteer workers.

Brother Fast gave a few nice thoughts on the subject, "What I Would Like the Parsonage To Be."

Mr. P. B. Buller gave a brief talk thanking Brother Schmidt, who is affiliated with O. B. A. as an instructor, for the kind and faithful service rendered to our church for many years. We will miss the regularity of the family in our midst; nevertheless, we hope to see them occasionally. May the Lord reward them bountifully for their faithful service in our church.

Mrs. O. R., Corr.

FIRST MENNONITE CHURCH

Allentown, Pa.

Our church membership has reached 210, fifteen young people having been confirmed on Palm Sunday.

The ladies of the church worked several days mending, cleaning, and packing two hundred pounds of clothing for relief projects, same being sent to headquarters at Akron, Pa.

Our pastor, Rev. Howard G. Nyce, is recuperating from a siege of several weeks of illness. Drs. Harvey and Ella Bauman and Walter Temple occupied the pulpit in his presence.

Our Easter communion service was well attended. For the evening service we had as our guests, members of our sister church at Old Zionsville. Our choir rendered several musical selections.

The teachers and officers of the Sunday school have been holding monthly dinner meetings, at which problems are discussed and suggestions offered.

—*Correspondent*

A Busy Society

The Eden Ladies Aid and Mission Society of the Eden Church, Moundridge, Kansas, has again been permitted to meet during the past year at regular intervals every month to contribute their bit for the Mission work.

Four orders of cut garments for relief sewing, amounting to $207.68, were purchased by the society. These garments were then sewed and sent to the M. C. C. along with new donated garments and also used clothing.

At each one of the meetings the members are always kept busy quilting. This past year seven quilts were sewed, one of these donated to the society was sold. Then also five comforts, three baby quilts, and two light weight quilts were made and sent for relief.

A field of service that is rather new to mission society work and yet is fulfilling a great need is the work among the C. P. S. camps. We have aided a number of the camps by furnishing some of their supplies such as curtains, tea towels, hand towels, rags, aprons, food stuffs, and cash. Also every boy entering a C. P. S. camp from this church is given a camp pack. This year a total of sixteen packs were given. At Christmas time a gift was sent to each Eden boy in the service.

"Sick we have always with us." Days of suffering through sickness or bereavement are lightened by the sending of cards to the stricken persons. Our missionaries also were remembered at Christmas time with a greeting.

Beautification of the church grounds has been undertaken by the women. Much work and effort has been put forth here.

We have had two guest speakers at our meetings, namely Miss Wilhelmina Kuyf and Mrs. P. A. Penner. One Sunday evening a musical mission program was given to which the general public was invited. A program was also rendered at a neighboring church.

Opportunities for service are indeed great in these days. We pray that the Lord may guide our efforts of service in His way.

—*Mrs. Dan. R. Goering, Sec.*

IN MEMORIAM

MRS. ELMIRA A. LEWIS (nee Weiss), daughter of Henry and Fanny (nee Allabach) Weiss, was born in Milford Township, Bucks County, Pa., on September 10, 1862, and died February 3, 1943. At first a member of the Reformed Church, she later became a member of the East Swamp Mennonite Church, Quakertown, Pa. First she was married to Joseph B. Shelly who died in 1903 and later to Franklin S. Lewis who also preceded her in death. She is mourned by five children: Mrs. Eugene Bellem, Brooklyne, Pa.; Mrs. Dallas Gangewer, Allentown, Pa.; Mrs. Paul R. Sine, Perkasie, Pa.; H. Eugene and George Shelly of Quakertown, Pa.

SAMUEL S. KING, sixty-six and member of the Grace Mennonite Church, Pandora, Ohio, died on February 5, 1943. He is survived by his wife, the former Elizabeth Badertscher and seven children who are: Mrs. Monroe Lora, Warsaw, Indiana; Lester King, Dearborn, Michigan; Eldon King, Leipsic, Ohio; Oliver King, Cambridge, Ohio; Ellis King, Mrs. Martha Havenstein, and Mrs. Melvina Thrapp of Pandora. Three sisters who survive are: Mrs. Elizabeth Amstutz of Bluffton; Mrs. Sarah Lehman of Bluffton; and Mrs. Anna Spallinger of Columbus Grove.

GERTRUDE CLAASSEN, nee Toews, daughter of Jacob and Sarah Toews, nee Reimer, was born on February 1, 1850, at Altmuensterberg, near Marienberg, West Prussia. She died February 5, 1943. She was baptized in 1867 by Elder Gerhard Penner and joined the Heuboden Mennonite Church. In 1869 she was married to Johann Claassen. When the estate they farmed was sold they migrated to Beatrice, Nebraska, where she settled with her husband on a farm on which she remained the rest of her life.

MARTHA GOERING, daughter of Joseph C. and Anna Wedel Goering, was born at Moundridge, Kansas, on February 4, 1897. She died on February 16, 1943, at the Wesleyan Hospital, Wichita. She was a member of the First Mennonite Church of Christian, Moundridge, Kansas.

ABRAHAM J. REGIER was born April 26, 1869, in South Russia, and died on February 21, 1943. He came to Mountain Lake, Minnesota, in 1875 and there grew to manhood. He went to Kansas for employment and there married Lena Rose in 1897. They lived in Oklahoma for fifteen years and then made their home in Wasco and later in Shafter, California. His wife survives him.

GUSTAV EPP, son of Abraham and Helene Epp, nee Penner, was born in Warnau, West Prussia, on January 12, 1880, and died March 6, 1943. His mother having died when he was eleven months old, he migrated with the rest of the family to Beatrice, Nebraska. He attended several terms of the parochial school and was baptized by the Elder Gerhard Penner. After his father's death he took over the home place. In 1918 he was married to Gertrude Penner, whose faithful companion he was for almost twenty-five years.

DAVID A. GOERTZ was born February 10, 1861, in South Russia and died March 25, 1943. In 1874 he with his parents migrated to the Goessel, Kansas, community. He was baptized by Elder Jacob Buller in 1881. In 1883 he was married to Helena Goossen of Hillsboro by his former school teacher, Rev. Heinrich Richert. In 1903 he and his family moved to Mountain View, Oklahoma. When the Ebenezer Church was organized he was chosen and ordained as deacon. He is mourned by his wife and five daughters: Mrs. A. H. Reimer, Newton, Kansas; Mrs. J. H. Brandt, Globe, Arizona; Mrs. F. J. Goossen, Newton; Mrs. G. F. Harms, Whitewater, Kansas.

ANNA BARTEL DYCK, daughter of Leonhard and Aganetha Funk Bartel, was born at Hillsboro, Kansas, on August 29, 1884. On May 27, 1901, she was baptized by Rev. Wilhelm Ewert and received as a member of the Brudertal Mennonite Church. When thirteen she was bereft of her mother. In the same year the Lord gave her another. On June 17, 1909, she was married to John Dyck of Whitewater, Kansas. After her marriage she transferred her membership to the Emmaus Mennonite Church, Whitewater. She died April 8, 1943.

HENRY G. SCHLEIFFER was born November 21, 1869, and died February 13, 1943. He always lived on a farm near Pleasant Valley, Pa., and was a member of the Springfield Mennonite Church. His wife survives him. His pastor, Brother Ward W. Shelly, conducted the funeral services.

BEULAH FRANCES (nee Allem) LANDIS was born in Springfield Township, Pa., on September 7, 1896, and died on March 29, 1943. For many years she served as chorister and assistant pianist for the Springfield congregation of which she was a member. She also sang in the chorus conducted by Professor Lantz in the Eastern District from time to time.

STANLEY CHARLES, infant son of Mr. and Mrs. Harvey Charles of the Perkasie, Pa., congregation was born February 15, 1943, and died on April 4.

PROGRAM OF THE NORTHERN DISTRICT CONFERENCE

BETHEL CHURCH, MOUNTAIN LAKE, MINN.

June 5-9, 1943

CONFERENCE MOTTO: "Upon this Rock will I Build My Church." Matt. 16:18.

THEME: "The Church."

June 5—PASTOR'S CONFERENCE—Bethel Church

3:30 p.m.—Opening by the Leader______Rev. Jacob B. Hofer

Topic: "The Pastor as a Watchman." Ezek. 3:3. Rev. J. A. Tieszen

Open Forum:__________Led by Rev. W. K. Claassen

1. The Pastor in his study.
2. The Pastor in his private life.
3. The Pastor in the pulpit.
4. What can candidates for Christian service expect from the Conference?
5. What should the Pastor do for men in the camps?

Close at 5 o'clock.

Saturday Evening—Bethel Church

7:30-7:45—Organ Music.

7:45-8:00—Song Service led by Mr. P. J. Voth.

Leader ________ Rev. Edward Duerksen, Avon, S. D.

Song ________________________ Delft Men's Chorus

Message: "The Pastor's Task of Leading his Laymen to Witness for Christ" __ Rev. Homer Leisy, Dallas, Ore.

Song ________________________ Delft Men's Chorus

Discussion of above message, conducted by the leader.

June 6—Sunday Morning—H. S. Auditorium

9:30—Mission Service: "The Church in Action in Missions."

Message: "Sharing"—(Home Mission) ____ Rev. Homer Leisy

Message: "Foreign Missions" __ Rev. August Ewert

Offering for Missions.

Sunday Afternoon—H. S. Auditorium

2:00—The Church in the Northern District.

Program in charge of Conference V. Pres., Rev. Arthur Ortman.

Music ______________ Bergfelder Church, Mt. Lake

Appointment of temporary committees and announcements.

Conference Address by the President, Rev. Erland Waltner.

Music __________ 1st Mennonite Church, Mt. Lake

Message: "Christ the Head of the Church," __ Rev. Homer Leisy

Music ____________ Mennonite Church of Butterfield

Offering for Relief.

Sunday Evening—H. S. Auditorium

7:45—Sunday School Convention: "The Church in Action in the Teaching Ministry."

General Singing, in charge of Prof. Gerhard J. Toews.

Leader ________ Mr. Ted Schmidt, Henderson, Neb.

Music ________ 1st Mennonite Church, No. of Butterfield.

Topic: "THE TEACHER" (15 min.)—Prof. John S. Congdon

Music ____ Junior Choir, 1st Mennonite Church, Mt. Lake

Topic: "THE PUPIL" (15 min.) ______ Mrs. Frank Harder

Reading ________ Mennonite Church of Butterfield

Topic: "THE TEXT-BOOK" (15 min.) ____ Elmer Dick, Frazer, Montana.

Trio ____________________ Bethel Church, Mt. Lake

Message: "What the Church can Expect from the Sunday School" ____________ Rev. Homer Leisy

June 7—Monday Morning—Bethel Church

9:00—Communion Service in charge of host Pastor.

Message: "The Church at the Lord's Table" ______ Rev. Homer Leisy

The Commemoration of the Lord's Supper

THE BUSINESS SESSIONS

Receiving of Delegate Certificates.

*Consideration of the Minutes.

Report of the Committee on Complimentary Votes.

Report on Solicitation by the Evangelization Committee.

Report of the Treasurer.

Report of the Examining Committee.

Report of the Statistician.

Monday Afternoon—Bethel Church

1:30—Continuation of Business.

Opening by the Conference President.

Report by the Evangelization Committee.)

Report of workers) 1 hr.
Message by one committee member) 20 min.
Report of Educational Committee (1 hr.)
Election of officers.

Monday Evening—H. S. Auditorium

7:45—Evangelistic Service.
Song Service in charge of Peter Eitzen.
Leader ---------------- Rev. Albert Kleinsasser
Testimonies by prospective Christian workers.
Message: "The Church and Christian Education" Rev. C. F. Plett
Evangelical Message: "The All-Sufficient Christ" Rev. Homer Leisy

June 8—Tuesday Morning—Bethel Church

9:00—Continuation of Business.
Devotions by the President.
Message: "The Church in the World" -------- Rev. Homer Leisy
Report of the Peace Committee (1 hr.)
Unfinished Business.
Invitation for the next Conference.
Report of the Resolutions Committee.

Tuesday Afternoon—Bethel Church

2:00—WOMEN'S MISSION SOCIETY PROGRAM.
Business in charge of the District Chairman, Mrs. P. R. Schroeder.
Scripture Reading and Prayer by leader of the program, Mrs. Erland Waltner.
Roll Call.
Music ---- Mission Soc., 1st Mennonite Church, Mt. Lake
Message ----------------- Miss Wilhelmina Kuyf
Offertory -- Mission Soc., Salem Church, Freeman, S. D.

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*We urge all pastors and delegates to read the Minutes of last year's session before the present session and not have minutes read at Conference but give the floor a chance to ask questions or make corrections.

Reading ---- Mission Soc., 1st Menn. Ch., No. of Butterfield
Music -- Mission Soc., Bergfelder Church, Mt. Lake
Pageant -------------- Mt. Lake Mission Societies
Music -------------------- Bethel Church, Mt. Lake
Prayer and Benediction ---- Rev. Erland Waltner

YOUNG PEOPLE'S PROGRAM

Theme: "The Church and Her Young People"

June 8—Tuesday Evening—Bethel Church

7:30—Organ Prelude.
7:45—Song Service ---- Jacob Friesen, North Newton, Kan.
Leader—Local Christian Endeavor Pres. ---- John T. Fast
Evening Devotions.
Testimony: "What the C.E. means to me in my Church life." (5 min.) ------ Bloomfield, Mont.
Vocal Selection -- Salem-Zion Church, Marion, S. D.
Topic: "The C.E. as a Means of Training our Young People." ------------------ Herman Friesen
Musical Reading.
Topic: "The C.E. as a Means of Keeping our Young People" ---------------- Rev. Hugo Mierau
Offering.
Message: "The Eternal Word" -- Rev. Homer Leisy
Closing Hymn and Prayer.
Practice for Choir ---------- Led by Ellis Graber

June 9—Wednesday Morning—Bethel Church

9:00—Young People's Prayer Service.
9:30—Song Service.
Devotionals.
Music -------- Bergfelder Young People, Mt. Lake
Heart to heart talk to young people of Northern District regarding their problems, etc. -- Rev. Regier, Marion, S. D.
Musical Number by Brass Quartet, Mt. Lake (Combination old hymns.)
Message: "V, for Victory" ------ Rev. Homer Leisy
Announcements.
Closing Hymn and Prayer.
Choir Practice -------------------- Ellis Graber

Wednesday Afternoon—Bethel Church

1:30—Business Meeting in charge of Pres. Stella Waltner.
1:45—Song Service.
Devotionals.
Music by Brass Quartet
2:00-4:30—Business.
Hymn and Closing Prayer.
Choir Rehearsal ------------------- Ellis Graber

Wednesday Evening—Bethel Church

7:30—Organ Prelude.
7:45—Song Service -------- Mr. Jake Tschetter
Announcements, Reports from Main Conference Sessions.
Report of Registrar.
Devotions.
Music ------------------------- Delft Choir
Illustrated Drawing and Reading -- Salem Church, Freeman, S. D.
Young People's Chorus Number ------ Ellis Graber
Message by Rev. Wm. Stauffer.
Offering.
Music ------ Salem-Zion Church, Freeman, S. D.
Message: "The Church and the Bridegroom" ---- Rev. Homer Leisy
Chorus Number: "Blest Be The Tie"
Closing Hymn and Prayer.

« « JOTTINGS » »

—**Eden Mennonite Church, Moundridge, Kansas:** The C. E. Society has taken up two projects suggested by the Western District Christian Endeavor Convention. Twenty-five dollars a month supports a missionary in Canada who does itinerant work among the scattered Mennonites. The society has pledged itself to pay his salary for one month. Then the society has also agreed to raise one hundred dollars for the support of a village school in India.— "Just the other day in browsing through some magazines in the library our attention was fixed upon this statement; 'If we are not different after Easter it will mean that we did not experience Easter. We will only have lived through the day.'"—Eden Chronicles.

—The **Annual Song Festival** of the Western District was held in Memorial Hall on May 2. The day was cool and dry, and the audience nearly filled the spacious hall in the afternoon. Usually the festival was held somewhat later ,but this date seems to have suited well.

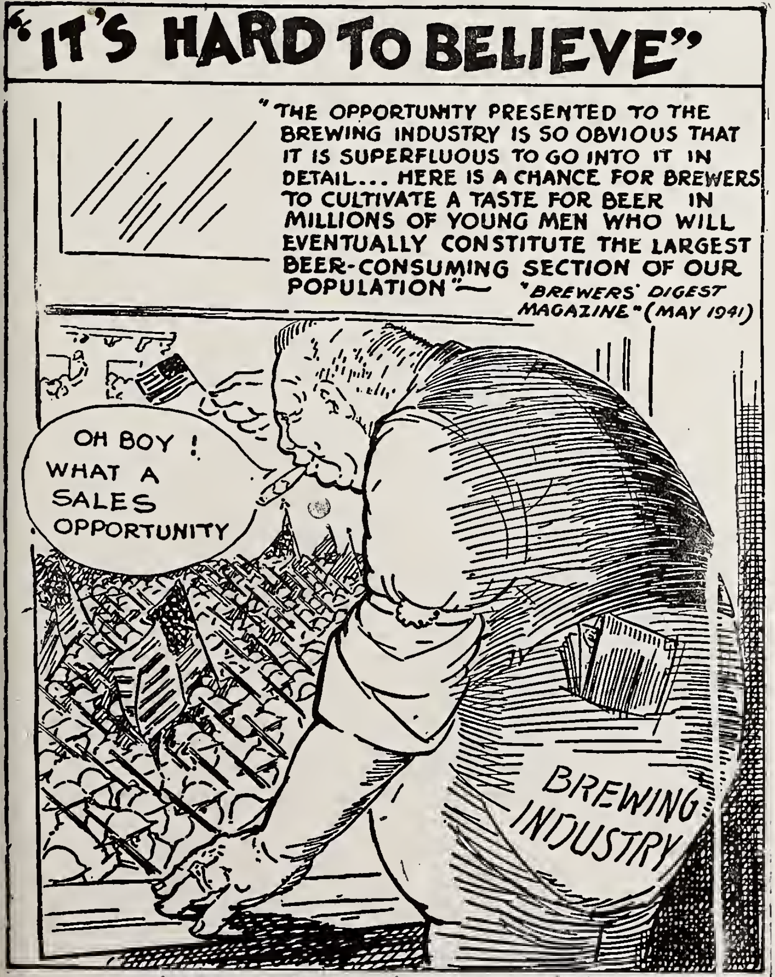
—Bulletin, **First Mennonite Church, Beatrice, Nebraska:** "Do you know that during the last ten years the consumption of cigarettes in the United States has increased over 50 per cent? Do you know that today about 60 per cent of the men and 30 per cent of the women are consistent smokers? We wonder how God can bless a people that wastes so much! 'Wherefore do ye spend money for that which is not bread? Isa. 55:2." "Bethel College is listed among the eleven principal self-help colleges in the United States, according to a recent book entitled **Choosing a College** by J. R. Tunis." "Do you know that fifty-eight members of our church were recently accepted as subscribers in the Nebraska Associated Hospital Care Plan? Eight joined the Plan previously, making a total of sixty-six wage-earning subscriptions. Including dependents, our church now has 145 individuals who share in the benefits of the Hospital Care Plan."

—The **Friedensthal Church, Tampa, Kansas,** has been having evangelistic meetings. Rev. Albert Schultz from Butterfield, Minnesota, was with us. We were happy that some of the young people accepted Christ, and that a number conscrated their lives to the Lord.

—**John E. Kaufman,** pastor of the Inman, Kansas, Mennonite Church and a member of the Home Mission Committee of the Western District, visited churches in western Kansas, Oklahoma, and in Texas recently.

—**Frieda Lehman of Berne, Indiana,** was recently elected president of the Adams County Christian Endeavor Union. She is assistant cashier at the First Bank of Berne.

—Bulletin, **First Mennonite Church, Reedley, California:** "The church has decided to build an entrance to the basement from the front of the building and to shingle that part of the roof which was not renewed a few years ago . . . The committee estimates that it will require about $1200.00 to carry out these two projects." "Special efforts are being put forth to pay the debt on the parsonage of the Portland (Oregon) Mission before . . . the conference in June. Every church has been asked to take a special offering for this purpose." The Pacific Conference will meet at Reedley June 17-20.


"IT'S HARD TO BELIEVE"
"THE OPPORTUNITY PRESENTED TO THE BREWING INDUSTRY IS SO OBVIOUS THAT IT IS SUPERFLUOUS TO GO INTO IT IN DETAIL... HERE IS A CHANCE FOR BREWERS TO CULTIVATE A TASTE FOR BEER IN MILLIONS OF YOUNG MEN WHO WILL EVENTUALLY CONSTITUTE THE LARGEST BEER-CONSUMING SECTION OF OUR POPULATION"— "BREWERS' DIGEST MAGAZINE" (MAY 1941)
OH BOY ! WHAT A SALES OPPORTUNITY
BREWING INDUSTRY

AMERICAN BUSINESS MEN'S RESEARCH FOUNDATION—CHICAGO

BIBLE SCHOOL

The First Mennonite Church, Newton, Kansas, will conduct a vacation Bible school from June 6 to June 25. Interesting facts about it are: (1) A new eleven year course, providing for the pre-kindergarten child, the kindergarten child, and all grades, including the ninth grade. (2) The ninth grade course will cover Mennonite history and principles of faith and our conference and its activities. (3) Six teachers will be employed. (4) Every boy and girl of the First Church and the Bethel College Church and anyone else that wishes to come, is invited. (5) A fee of one dollar per child will be asked, but this is not compulsory. (6) The school will be run from 9 to 12 a. m.—forty-five hours, or fifteen days with three hours per day of spiritual nourishment. (7) The general aim of this school is: "Teaching them to observe all things whatsoever I have commanded you." —The Christ. (8) Joanna S. Andres has charge of this school.

Gypsy Smith once said, "My gypsy tent, if Jesus be in it, is as grand as St. Paul's Cathedral, and St. Paul's Cathedral is nothing but a glorified quarry without Jesus. Christ makes the temple."

—Bulletin, **Bethesda Mennonite Church, Henderson, Nebraska:** "Tree planting day was observed on April 12. Seventy-five men participated. Sixty Moline Elm, eighteen shrubs, and six Virginia Junipers were planted. The old hitching posts were removed. Thirty-five of these were reset again. Thirty rods of the old hitching chains were sold in sixteen foot lengths. The average price was $3.80. Total $115.65. The cost of the trees and shrubbery was 107.95."

—Bulletin, **Zion Mennonite Church, Souderton, Pa.,** "The ushers will once more be ready after the service to receive your subcription to **The Mennonite,** our denominational paper. They will take your name and address and take care of the subscription for you. . . ."

—Woodland Mennonite Church, Warroad, Minnesota: "A special Easter program was given to a filled church. In his closing remarks, Rev. Arthur Ortman brought out the contrast between a blotter and a candle. The blotter absorbs and is greedy. The candle gives out light. We should not absorb, but give out as a candle. Services were held on Easter Monday. —Jake G. Quiring

—The First Mennonite Church of Upland, Califor-
It blessed you all through the day.
Dr. Lloyd C. Douglas, author of **Magnificent Obsession, The Robe,** and other novels.

—In one year the health and sanitation **C.P.S. unit at Crestview, Florida,** built 262 sanitary privies, drilled 31 wells, installed 25 septic tanks, screened twelve houses, and in addition constructed buildings.

—The Church of the Brethren consists of 1,017 congregations at present.

—C.P.S. statistics from the Middle District: "From the fifteen congregations reporting we find 103 young men in the various services as follows: seventy-seven were in the regular army, thirty-two of whom were in non-combatant service; Twenty-six were in the Civilian Public Service camps as Conscientious Objectors. This is of July 1, 1942." (Statistics not complete)—From the minutes of the last Middle District Conference session.

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MENNONITE PUBLICATION OFFICE,
Newton, Kansas

L. L. Ramseyer, President of Bluffton College, will give the commencement address at Bethel College on May 19.

—From the **Church Messenger of the Zion Mennonite Church Donnellson, Iowa,** Realizing the vital place of the church college in relation to the future of the church, the Middle District Conference has launched an effort to guarantee adequate financial support for Bluffton College and is urging contributions of not less than one dollar per member per year during these critical times. E. W. Baumgartner, Berne, Indiana, has been appointed to stimulate interest in this cause and writes, "Small colleges are now generally finding the situation very difficult. . . . Our college is also affected, perhaps to a greater degree because of the fact that we cannot conscientiously ask for government assignments for the education of personnel for the armed forces. The enrollment cut has been serious, and that reacts on the income since nearly fifty per cent of the money used to operate the college normally comes from student fees. The budget has been carefully gone over and cuts made wherever possible, but it is impossible to cut expenditures as severely as the income has been reduced. Faculty members have received no increase in pay in spite of low original salaries, increased cost of living and now a withholding or Victory Tax."

Our churches have been alive to the situation and during the past few years, through increased support, have kept our college in sound financial condition. It is extremely important that adequate support be continued at this time. Our church council has designated May 16 as the date for the first of our semi-annual offerings for our college.

It's pleasure to give others pleasure;
It's wealth to give money away;
It's honor to give others honor
It blessed you all through the day.

Prof. Melvin Gingerich Ja 44
North Newton
Kansas

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVIII NORTH NEWTON, KANSAS, MAY 18, 1943 NUMBER 20

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized January 22, 1919.

A Holy Sabbath

In this bread and butter (and if possible, jelly) world it is not easy to keep the Sabbath in a hallowed way. Six days full of work. Saturday night and release. The groceries must be bought or enjoyment sought. The two hands of the clock sneak towards a vertical position. And many enter into the rest of the Sabbath day rather belatedly. The result: sleep on the Sabbath day—not because of the divine injunction to rest, but rather because of exhaustion. A writer of one of the historic peace churches states that in one area of the brotherhood at least 43 per cent of the boys sleep on Sunday afternoon.

Sleep may be necessary on Sunday because of exhaustion from work or from pleasure or both. Nevertheless, the fact remains that under such conditions the Sabbath day cannot yield its maximum blessings. Undoubtedly, people can rearrange their schedule of activities in a great many cases. One of our Mennonite communities has shifted the movies—sponsored by the town—from Saturday to Thursday night. If the Sabbath is important it should be accorded its rightful place.

"Remember the Sabbath day, to keep it holy." We are to think of the Sabbath day in order that we may make the right use of it. The Jewish practice of beginning the Sabbath at sundown may hold possibilities for us. When one storms into the Sabbath day, one must use it to quiet down. When one enters it quietly and reverently it becomes an expanding holy of holies. It is not easy to enter the Sabbath day in the latter way, but when so entered, God puts into our hands the key to a great blessing. —rw

Reading Matter for Our Young Poeple

Perhaps, the paraphrase "As a man readeth, so is he" is not quite as true as the statement "As a man thinketh in his heart, so is he." Yet, reading and listening furnishes very much of the stuff for thinking. Therefore, it is of great importance what young people with developing minds read.

Open before me lies a youth paper picked up in one of our Mennonite churches. It is put out by a company whose material is used by a fairly large number of our churches. This youth paper is not strongly militaristic, but here and there in it are vivid touches of it.

Unfortunately, our conference does not have sufficient reading material for our young people. The *Junior Messenger* seems to be meeting the need of the juniors very well. For the young people we have the youth section in this paper. Perhaps, more pastors should bring it to the attention of their young people and encourage their young people to contribute to it. There are consecrated Christian young people with ability to write in many of our communities. Their contributions are needed. Yet the possibilities of this section are hampered by lack of space in the paper as a whole. A larger paper with an expanded youth section is needed.

In the mean time pastors can secure supplementary reading material for their young people that is definitely Mennonite. Furthermore, by using such distinctly Mennonite material we promote a spirit of unity among branches of Mennonites. Why not study the reading material that your young people mainly use?—rw.

Graduation Time

Graduation means much or little depending upon how faithfully the student has applied himself and what subject matter was used. That the public educational institutions of this land do not produce the citizens that we might hope for is evident. Rightfully, do we look with anticipation to the graduates of our church schools? Do they present evidence of disciplined Christian study? Have they acquired that which will make them a blessing wherever they go? Will they come back to their home communities to make them better communities? Just what have these graduates accomplished and what should they accomplish in the future? This question merits much thought.

Perhaps, our schools and their constituencies should redefine the purposes of education. In fact, some of our schools are doing this very thing. It is exceedingly important that those who go to school and their parents be clear as to what the desired education should do. For Christians the primary goal cannot be that of making money. First must come the Kingdom of God. In fact, it must determine everything else—and do this actually, really, in all essence. Graduation is only important when it is significant for the furtherance of God's kingdom.

Perhaps, we need more sons and daughters from our communities who will go to school for short terms, with no thought of graduating. There are many whose life plan will not permit years in school. For them short, practical courses, some for spiritual enrichment and some for making a livelihood in the home community, could be a great blessing.—rw.

MENNONITES and RURAL LIFE

By J. Winfield Fretz

FAMILY LIFE IN THE CITY

The job of rearing a large family and maintaining ideal Christian family relations in the modern urban community is exceedingly difficult. The modern attitudes toward the institution of the family have undergone radical changes. The changes have been so gradual and subtle that we have hardly been conscious of them in process. We can only fully realize it now that it has happened. The atmosphere and social environment of the modern city is decidedly unfriendly to the development of wholesome Christian family life.

The Changing Family

Most urban families have no roots. They move frequently, rapidly, and without a great sense of loss to themselves or those they leave behind. One doesn't form very profound attachments to a suite of rooms in an apartment house on the third floor back. Families are of necessity small. Rentals range in direct proportion to the number of rooms used and a poor man cannot afford many rooms, therefore, not many children. Even if he could afford them, the neighbors wouldn't welcome him. It is a commonly accepted fact that many landlords will not rent apartments to families with children. Dogs are accepted but no children. Women frequently work outside the home and, thus, if there are children, they are put in nursery school, left alone or entrusted to a nursemaid for a large share of the day. The highly stimulating advertising and displays daily flaunted before the eyes of the urban public subject them to ideas which are often demoralizing and destructive. The so-called "broad-minded" attitudes toward sex conduct and education are bound to affect the fabric of the family structure. These and other factors have contributed toward an increase in illegitimacy as well as divorce.

Family Disorganization

It is not all together a mystery why urban family disorganization rates are higher than rural rates. One major reason is the differing economic interests in the home. Whereas the rural life still allows the family to share in the job of farming as a unit, urban life generally separates the family during most of the day. The father earns his daily bread at an office or a factory far removed from the walls of home. The wife as often as not has little understanding of her husband's job. The husband similarly may have little appreciation of the nervous exhaustion his wife may experience day after day. If there are children they go in still different directions to schools or work and at different hours of the day. They make friends and develop interests each in his own area of life and experience. Often these interests are pursued after working hours. This pulls the family as a unit in many different directions. It minimizes the opportunity for united family worship, visiting, and carrying on activities as a unit. The outward frame of the family still stands but the heart and spirit of an enriching family life is gone.

Christians who really know Christ are not self-conscious about spreading the message. They are compelled to spread it.—*The American Friend*

To the Pastors and Members of our Churches

Greetings:

The Executive Committee of the General Conference learns with satisfaction, that pastors, as well as church and Christian Endeavor organizations, are by letter and in other suitable ways keeping in touch with the young men of their churches who, under the Selective Service Act, etc., have been drafted and in consequence are away from home.

This is practical evidence of your deep interest, concern, and desire to keep them in living and loving touch with the spiritual home fires. And it seems to us to be a most natural and effective way of keeping the vital bond of Christian fellowship alive.

We wish therefore, to recommend and encourage this method of keeping in direct and more personal touch and contact with all of our General Conference young people who are thus severed from the customary church and home ties and associations.

May our Heavenly Father bless you one and all in your every effort to witness for Him and may it please our Lord and Savior. the Prince of Peace, to give a sinsick world an early and lasting peace!

This is the prayer of

The Executive Committee of The General Conference of the Mennonite Church of North America
C. E. Krehbiel, Chairman.

(Resolution adopted May 5, 1943, Newton, Kansas.)

FOREIGN MISSIONS

P. H. RICHERT, Secretary

ANOTHER MILESTONE IN INDIA

Another sign of the times was enacted during the big Sunday of the annual conference of our churches in India when three more Indian brethren were ordained to the office of elder in the ministry of the church.

These three are the brethren: I. K. Nundy, for the Home Mission Field of the Church in India; J. K. Asna, for the Bethesda Leper Church; and Kripadan, for the district work of the Champa Field.

Our mission has two meetinghouses in Champa, one for the non-lepers and one for the lepers. The above is a picture of the first meetinghouse for lepers, built before 1906. When this became too small a much larger one was built. When the second one became too small the present one was built. No cut is available of the present meetinghouse. The people in the above picture from left to right are: P. A. Penner, John, the caretaker, and Jacob Burkhart.

Previous to this there were four men thus ordained. Thus the Church in India has now a total of seven ordained to the office of elder, and every Central Station Church is thus provided with this ministry except Mauhadi.

This does not mean that there will no longer be room for the foreign missionary. One whole section of the great Tambaram Conference concerned itself with the unoccupied fields of the world. There is a tremendous unoccupied area within our own field, which for many years to come will call for expenditure of foreign resources of men and money. This infant church itself will need foreign resources—not to pauperize it, but to stand by it. It is a very poor parent who produces a child then orphans it. The splendid messages in *The Mennonite* some time back by Brother Andrew Shelly on "The Regions Beyond" are very apropos to the situation.

We rejoice that seven Indian elders are now ordained to serve the church. They will take a big load of responsibility from the shoulders of the missionary. They will release missionaries for the tasks in "the regions beyond" and for the unevangelized sections. It was pointed out in *Twenty-Five Years with God in India* that with splendid prospects and growth, nevertheless 99·8 per cent of our population was without Christ, and only 1.2 per cent had accepted Him. It is up to the missionaries in India to enter the regions beyond and urge these churches and pastors to carry their own loads in Christ to the limit of their powers and His. —*S. T. Moyer*

A Severe Burn

It was Sunday noon. I had just been preparing to teach the catechism class when a runner came to call me to see a man badly burned. The cycle ride gave me a good daily dozen except that it was thirteen miles and not a dozen.

The patient was indeed in a bad way. His lower extremities were badly burned and swollen. It seems that in observing a religious festival or rite he and another man had been jumping over the fire in the middle of the street. It so happened that both men contemplated jumping over the fire at the same time. Coming from two different directions they met directly over the fire, like two bucks fighting. This man fell unconscious in the fire. After two months in the hospital he is now almost ready to go home. —*H. E. Dester*

Do Not Be Surprised

The fourteen candidates for baptism had all been given instructions about their part in the rite of baptism. They entered the church after the pastor and took their seats on the platform, to the side of the pulpit. After the sermon they were all baptised, and then received into church. This was done by giving the right hand of fellowship, and stating their names as the pastor did so. Suddenly, as he came to the end of the line there was confusion in his thinking. There were fourteen to be baptised. He knew the names of all of them, but who who this extra woman? Where did she come from? What is to be done? But the pastor goes right on and admits her into church. Of course he could not call her by name as he did not know her.

After the service the mystery was cleared up. This woman had previously been accepted for baptism in one of the villages. Due to the sickness of her child she was not baptised. This was her chance, she thought. So unknown to the pastor she got up from the audience and took her place with the other candidates. Since the girls and women had their heads covered with their saris, their faces were not seen when baptised. "All's well that ends well," but it would have saved the pastor some embarrassment to have things go according to schedule.

H. E. Dester

RELIEF

Clothing to North Africa

On April 26 another shipment of clothing was made to a foreign country from the Clothing Depot of the Mennonite Central Committee. This shipment of slightly more than 8,000 lbs. was made to North Africa.

Women's, men's, and children's garments comprised the shipment of bales and boxes. The value of the clothing was placed at $8,427.78. It is to be distributed to refugees by the Foreign Relief and Rehabilitation Service.

Janzen and Geigly Reach Paraguay

On April 14 Brethern Janzen and Geigly reached Asuncion, Paraguay. Brother Janzen's letter of the next day reports that no difficulties were encountered in the journey across the Andes Mountains and through Argentina to Buenos Aires.

Necessary connections and arrangements are being made in the Paraguayan capital before proceeding into the Chaco.

Word from Lois Gunden in Germany

A cheerful letter, dated March 5, from Sister Lois Gunden has recently reached this country from Baden Baden, Germany, via the State Department. The letter, written to her family in Goshen, Indiana, tells of living in a large hotel in Germany's Black Forest region.

The time of the diplomatic group, with which Sister Gunden and Henry Buller are attached, is spent in language study, reading, and music practice. Quoting form the letter: "We are served good meals with plenty of food well prepared."

Nothing is known at this time as to the date of return to America.

Special Notice to Women Interested in Relief Work

The M.C.C. Summer Relief Worker's Training School to be conducted at Goshen College, Goshen, Indiana, from June 12 to August 27 (eleven weeks) will have facilities for fifteen women in addition to sixty-five assignments from Civilian Public Service. The total cost of the course including board, room, tuition, etc., will range between $75 and $80. Applications and further inquiries can be sent to "Director of Relief Training School, Goshen College, Goshen, Indiana," or to "M.C.C. Secretary, Akron, Pennsylvania." Applications should outline previous training and experience, also state church connection and church work experience and reasons for interest in relief service.

Applications should be in before June 5. O. O. M.

CPS Camps

Terry Men Rebuild Railroad and Fight Fire

Men from the Terry camp in Montana worked in two shifts twenty-four hours a day to help rebuild the Milwaukee and Northern Pacific Railroads which were washed out by the overflowing of the Yellowstone River. Railroad officials expressed their gratitude for the emergency work of the men. Terry men also helped to extinguish a prairie fire that seriously threatened to burn both Terry and the camp during the early part of April.

Research Unit Authorized

A unit known as the Foreign Relief and Rehabilitation Project has been recently authorized by the Selective Service System. The unit, known as C.P.S. Camp No. 101 will be located in West Philadelphia, with sub-units at educational institutions approved by Selective Service System.

The work of this unit will consist of "pursuing a course of study in preparation for duty on foreign relief and rehabilitation, preparation of data for the use of Civilian Public Service training units, for the preparation of curricula, the preparation of mimegraphed material and such other manuscripts, pamphlets, booklets, etc., as may be used in training in specific fields for service in foreign countries either under public or private agencies and such other work as may be assigned them by the Office of Foreign Relief and Rehabilitation Operations."

Supervision of Men on Detached Farm Service

The detaching of C.P.S. men to farm service has created needs for leaders to serve as pastors and counsellors to the men. Brother Jesse Short of Archbold, Ohio, has been appointed to represent the interest of the Church to the men in the Wisconsin counties. Brother and Sister Short will have their office and home at 109 Washington Street, Beaver Dam, Wisconsin, and will be assisted by Lawrence Hilty, assignee, who will serve as clerk. Brother Short will arrange group gatherings for fellowship and spiritual uplift as well as visit the boys personally. The house will serve as a center where the boys can visit during their spare time.

In Ohio and Michigan Brother Raymond Hartzler will serve in the same capacity upon the placing of men in counties of these states. Brother Harry Martens, Director, of Colorado Springs is in charge of the twenty-two men now on farms in El Paso County, Colorado. The ninteen men in San Joaquin County, California, are served by Brother Erwin Goering, Director of the Camino California Camp.

The Mennonite Deaconess Home and Hospital, Beatrice, Nebr.

Reception Room at the Sisters' Home

Deaconesses Sitting on the Porch of Their Home

WINDOWS ON 11th ST.

It was nine years after the founding of the Mennonite Deaconess Hospital in Beatrice, Nebraska, that the most acute hardship suffered by the sisters was remedied. From the first, they had lived on the first floor of the hospital, in the north wing, twelve to fourteen of them in five rooms. In addition, the common practice of the time was for the sisters to sleep on cots in the rooms of any patients who were seriously ill. After twelve hours of work, on the floors, in laundry and kitchen and garden, with one Sunday off every other week, they were on duty even through the night. And when the hospital beds were full, the doctors might ask for—and would get—the use of the sisters' beds for their patients! It is no wonder that when the first load of bricks was brought to the site of the new building, the whole staff of the hospital gathered to watch it being dumped. It was March 23, 1920, and Sister Alice's birthday.

Eight months later, the Home was dedicated, with Elder Gerhardt Penner preaching for the last time. Since it was November, and cold, the guests learned by experience of the Home's only major defect: the pipless furnace, now discarded, which kept inmates cold and hot in sections.

The achievement of the Home, however, came after the long struggle of the first world war. That was before the era of rationing; in its place was the system of substitutes. Difficult as the problem was for the housewives, it presented grave obstacles to hospitals, where food was and is as important as medicine in healing. The burdens of planning and of buying fell upon Sister Sarah Remple, who worked night after night until eleven or twleve to figure ways of using what was available in ways that patients could use. With every pound of wheat flour that she bought, she was required to buy an equivalent quantity of barley meal. Corn meal was an inseparable companion of oatmeal. Rye flour could be had only in combination with rice. Eggs were available only as powder—and made very uninspired cakes. Beans were everywhere, a nightmare for Sister Sarah, who all too soon came to the end of the variations possible on beans. But the worst of all was the crackers, not only too tough to be bitten, neither would they soak up the coffee.

On top of that came the great influenza epidemic of 1918. Hospital space was at a premium; the flu patients needed hospital care, but their presence endangered the medical and surgical patients. The solution came in the form of an agreement between the two hospitals of Beatrice; the Lutheran hospital cared for the non-infections cases of the area, while the Mennonite took in those who had the flu. A routine procedure was worked out by the doctors and given to all who entered the overcrowded hospital. At one time, one ward held five members of the Reed family, father, mother, and three children, one only a few days old.

In 1921, while Sister Magdalene Wiebe was superintendent of the hospital, the sisters bought themselves a Ford. True, it was no great beauty, being second-hand and a Model T, but to them it was a pride and joy. For the first time, they could drive to church without having to depend on the generosity of their neighbor, Peter Jansen. For the first time, they could go to town for an afternoon's shopping without involving the expense of a taxi, or the two-mile walk to the stores and the long two-miles back. There is record of only one accident with that memorable first Ford four of the sisters and a student nurse were hurrying home from Lincoln to a class, but reached a ditch first. The driver of a Young's Bread Wagon found them there and brought them home to the hospital, scratched, bruised, shaken—and late for the class.

Another story, still told with chuckles, is that of the Christmas program, held in the public reception room of the hospital. All the ambulatory patients had been brought down to share in the festivities. While the party was still going on, a new patient was brought in for treatment, ninety-year-old Mr. Howe, with a broken hip. It seemed to Sister Elise such an unfortunate time to enter a hospital—Christmas Eve—that she instructed all the student nurses to wish him a special Merry Christmas. And inevitably, they called him affectionately Grandpa Howe. In the afternoon, finally, he complained. He was not a grandfather to anybody; he was a bachelor.

Sister Elizabeth is probably the only person who saw this, but one day, many years ago, she was standing at the kitchen window when she saw Dr. L. E. Penner dash out of the hospital. He is a very small man, scarcely five feet tall, and he still wore the long operating gown, a standard size that flapped about his heels like a wedding dress. From the upstairs window he had seen his horse break loose from the hitching rack: there was no one else to catch the animal, so he did it himself.

The training classes are no longer held in the public reception room of the hospital; a special room in the Home has been set apart for them. The teaching equipment has been enlarged, teaching methods improved. The same sisters watch over patients and the girls in training. Sister Sarah is no longer worried about substitutes, but she stays up late to figure out points, working again the miracle of feeding the sick in wartime. The three-year course leading to graduation as registered nurse has been replaced by a two-year, bedside nursing course that trains young women for service in homes or hospitals, wherever skilled, gentle care is necessary. They work among women ordained to Christian service, and nurtured in Mennonite traditions. Even during training, they are paid a salary, and receive their board, room, and laundry.

Enrollment for the next class begins June 15, 1943. For further information address: Mrs. Ursula Frantz, Mennonite Hospital, Beatrice, Nebraska.

**This is the second of a series of three articles about the Mennonite Deaconess Home and Hospital, Beatrice, Nebraska. Mary Shideler is the author.*

CORRESPONDENCE

ALEXANDERWOHL MENNONITE CHURCH

near Goessel, Kansas

We experienced many rich blessings during the Easter season. On April 18 seventeen small children were presented for consecration by their parents. Rev. P. H. Unruh used the story of Hannah and Samuel as found in Samuel chapters 1 and 2.

A year ago a Hammond Organ was installed in our church. On Good Friday, April 23, we had the organ dedication service. Rev. P. H. Unruh delivered the dedicatory sermon. The dedicatory number on the organ was "The Lost Chord" played by Evelyn Voth. On Monday evening, April 26, Mrs. Amy Law, who is at present staff organist at radio station KFBI, Wichita, presented the dedication concert. Her selections included such numbers as: "O God Our Help of Ages Past," "A Mighty Fortress is Our God," "Dear Lord and Father of Mankind," and "Jesus Saviour Pilot Me."

Some years ago the choir of our church elected a committee to start the organ project. With the approval of the church they went to work. This committee worked faithfully and through collections and special gifts the money was raised to buy an organ. The members of the committee have made many trips to different cities before deciding what kind of organ to get. We are thankful that the organ is paid and now is our own.

The organ music adds greatly to our worship service. It is also of great help in congregational singing and to the choir. On the evening of April 25 the choir gave an Easter cantata, "The Thorn Crowned King" by Holton.

Our church opened a three week vacation Bible school on May 3. The enrollment is not as large as in previous years, probably due to gas rationing and to the fact that some districts have a vacation Bible school in their own district school. Six teachers are at work in the school in church. For the opening and worship service all the children and teachers meet in the basement of the church. After the worship service they have about fifteen or twenty minutes of singing. Songs and choruses are sung by all. After this the children go to the various rooms or places where their classes are conducted.

Pastor Basil A. Malof, formerly minister in St. Petersburg and Moscow, sentenced to Siberia and exiled from Russia, spoke in our church on the evening of May 4. It is his great desire to be able to return to Russia as soon as possible to preach the gospel to the people over there. He came to our church early and visited the cemetery before the service. He was greatly impressed by what he read on the tombstones, namely, that so many had come from Russia. May all the many privileges we enjoy in this country fill us with gratitude towards our Heavenly Father and help us to grow spiritually. —*Katie Wedel.*

FIRST MENNONITE CHURCH OF CHRISTIAN

Moundridge, Kansas

Greetings in our Redeemer's name! The story of man's redemption was again brought to us very effectively through the various services that were held during the Easter season. Six churches of this community united again for a series of union services during Holy Week. The theme of those meetings was "The Cross As Interpreted by Various Writers of the Scriptures." Each speaker presented the meaning of the Cross according to the particular book or writer that had previously been assigned to him. At our Good Friday services our pastor spoke on "The Redeeming Christ." His sermon centered around the two great questions. "What Was the Cost of Our Redemption?" and "From What and to What Are We Redeemed?" An impressive Sunrise Service was held in our city park on Easter morning. This service was sponsored jointly by the C. E. Society of the West Zion Mennonite Church and our C. E. Society.

As the Easter season was coming to a close, a shadow of sadness was cast over our congregation by the death of Brother Bernard D. Stucky. Brother Stucky reached the age of sixty-six years. The deceased had been in ill health for a long time. Although he suffered much, he bore it in faith in his Redeemer, and looked forward to the time when the Lord would call him home. During the last five years he was a member of the Board of Trustees of this church and served faithfully in this capacity as long as his health permitted him. Other church members, who have preceded Brother Stucky in death this year, were Sister Martha Goering and Brother Fred Roupp.

Silas Wedel, a son of our pastor, has been released from service at the Fort Collins C.P.C. camp, due to ill health. For several weeeks he was a patient at the Bethel Hospital in Newton, Kansas, and is now convalescing at the home of his parents, Rev. and Mrs. P.P. Wedel.

Timothy Lomavitu, a Christian Hopi Indian of Oraibi, Arizona, worshiped with us on Sunday morning, April 18. His brief visit here was made as he was traveling home on furlough from Camp Rucker, Alabama, where he is in the service ofour country. Timothy comes from our Mennonite Mission field in Arizona. His parents are also Christians. His father is an interpreter and helped in translating some parts of the Bible into the Hopi language.

—*Orlando E. Unruh, Corr.*

CAMP BRIEFS

A carload of men from Marietta, Grottoes, Sideling Hill, and Luray Camps were transferred during the first week of May to the North Fork Camp in California.

The Galax Virginia Camp is scheduled to move to the Sequoia National Forest in California leaving Galax on May 17.

Major Robert A Biers of Selective Service System is visiting camps to give physical examinations to men recommended for release due to physical disabilities.

The twenty-five day ban on furloughs was removed April 21.

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MENNONITE PUBLICATION OFFICE,
Newton, Kansas

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference.

Business Office, Mennonite Publication Office, Newton, Kan.
Editor ...... Reynold Weinbrenner, North Newton, Kansas
Subscription in advance, $1.50 .... Foreign, $2.00

Address all contributions and communications for this paper, and exchanges, to THE MENNONITE, North Newton, Kansas.

Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS.

DAILY DEVOTIONAL MESSAGES

By Albert Ewert, Wolf Point, Montana

MAY 23—*Behold, I stand at the door, and knock: if any man hear my voice and open the door, I will come in to him, and sup with him; and he with me.*" Rev. 3:20.

We find Christ at the door and seeking entrance. It is impressive to note that he stands. He does not rush by but patiently stands and knocks as He is not willing that any should perish. Furthermore we notice the purpose of His knocking; He seeks entrance not by force but waits until the door has been opened. He seeks fellowship, "*and will sup with him, and he with me.*" From many a heart's door he must turn, His knocking unheeded because they care not for His fellowship.

MAY 24—"*But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing might have life through his name.*" John 20:31.

John very definitely states the purpose of his writing. Notice what we are to believe "*that Jesus is the Christ.*" He points out very clearly that Jesus was not only human but also divine. Many know Him only as "*Jesus*" and not as Christ. Furthermore we see the result of believing that he is "*the Christ, the Son of God*" and that is eternal life. God has placed salvation on such basis that everyone may have it and that is through faith in Jesus christ.

MAY 25—"*Beloved now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.*" I John 3:2.

We need not wait until we appear before the Judgement seat to see if we are born again for John says "*now are we the sons of God.*" What a privilege is ours, by nature we were children of wrath but by faith we became children of God. How often is the resemblance lacking! The day is coming when we shall be like him.

MAY 26—"*My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.*" John 10:29.

Here we have the security of the believer. God is all powerful; there is none mightier than he, and notice where the believer stands. How often we hear the expression, we must hold on to God, but John puts it the very opposite, and, that is, he holds us. The Christian has a double security as we are in Christ and Christ in God. So before Satan can touch us he must first come through the Father and Son. Have you been trying to hold on to God and failed? Why not let God hold on to you?

MAY 27—"*And every man that has this hope in him purifieth himself, even as he is pure.*" I John 3:3.

Here we have the purifying hope, and that is the hope of the coming of Jesus Christ for his own. If we expect him any day, or hour or minute we will guard ourselves against anything that would defile us. If our hope does not purify us then we are not waiting for him. One that lives in sin does not expect that the Lord's coming is nigh. When we expect a visitor any minute we will have everything ready so when he comes he will not take us by surprise. Would you have done the things, said the things, or gone to places, had you expected the Lord to come today?

MAY 28—"*I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.*" Rom. 12:1.

Here we have what Paul calls "*reasonable service.*" God is not forcing us to yield ourselves unto him, but rather He beseeches us "*by the mercies of God.*" Can we refuse to consecrate our life to him when we realize that by his mercy and grace we are saved? Our bodies should be a living sacrifice. In the Old Testament many sacrifices were brought, but they were all dead. We should live for him, and then it should be "*holy*" separated from the world as well as acceptable. God is not satisfied with any kind of a sacrifice, for it must measure up to his standard.

MAY 29—"*Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.*" John 15:8.

A Christian life is a fruitful life. The fact that we bear fruit is a sign of life. But there are three degrees in fruit bearing, and they are "*fruit,*" "*more fruit*" and "*much fruit.*" It is only as we bear "*much fruit*" that the Father is glorified. This fruit is found in Gal. 5:22,23, "*the fruit of the spirit.*" Can we say we bear much fruit? I love those that love me, but how about the enemies? Have I the joy of salvation and the peace that passeth all understanding? Merely experiencing the new birth and then bearing fruit is not sufficient. We must bear *much* fruit if the Father is to be glorified.

MAY 30—"*Let not your heart be troubled: ye believe in God, believe also in me.*" John 14;1.

Here we have the remedy for troubled hearts. We are living in a world where we are surrounded with trouble on every hand. But we as Christians should lift our thoughts higher than this world as Jesus says to his disciples "*Let not your heart be troubled.*" He gives us the remedy for a troubled heart. That is faith. We do not put our faith in earthly things no matter how safe they may appear to be. Sooner or later we will be disappointed, but if we put our trust in God the Father and Jesus Christ we will be safe.

Sponsored by
the Young People's Union of the General Conference
EDITOR
R. Weinbrenner
North Newton, Kansas

Mennonite Youth

"A United Mennonite Youth in Christ"

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Winning the Battle against a Flood

"We have information from reliable authority which indicates that the Missouri River may cause a serious flood disaster here. The crest of the flood is expected to reach here sometime after Sunday. We are trying to prepare for the worst river flood since 1881: CAN YOU HELP US?"

The speaker was Jack Boyne, City Engineer of Council Bluffs, Iowa. Council Bluffs, a city of some 42,000 inhabitants, is Omaha's neighbor across the "Big Muddy." The answer to Jack Boyne's plea came from Camp Superintendent Cecil Saddoris and Acting Camp Director Wilbur Nachtigall· Said they: "We shall do all we can to help avert a disaster in Council Bluffs."

On Wednesday morning, April 7, seven trucks loaded with men and equipment answered Boyne's "S. O. S." On April 16, ten days later, 94 exhausted and grimy C. P. S. men dragged wearily back into camp,—weary, yes, but very happy because they had a part in the battle against the tough Missouri; and what is more,—that battle had been won! ! !

It was a heroic battle against an angry river in which the men from Camp Denison had the privilege of participating. Fighting shoulder to shoulder with men from all walks of life, they tasted the satisfaction of victory in a hard night. Farmers from the surrounding territory came in and gave their services. Boys from the two large Council Bluffs high schools were on hand. Employees of dozens of city firms were on the job. Employees of the park board and other city departments drove trucks, shoveled dirt, and filled sacks with sand. One day found the "Conchies" filling sand bags side by side, shoulder to shoulder, with a detachment of U. S. Army Troops. Some 50 city and priviately owned trucks were busy most of the crucial night, hauling load after load of sand to strengthen the filmsy row of sand bags on the dike· Equipment of the State Highway Commission was at disposal of the flood fighters, along with scores of highway commission employees.

The highest tribute came from Mayor S. W. McCall of the city of Council Bluffs, who said in a parting word to the director of the Denison Camp: "Tell your men that we never could have stopped the river without their help. They did a superb job; they were splendid all around. We shall always be indebted to them." Jack Boyne's enthusiasm was equally as great when he shouted: "Yes sir, that gang did a great job. We're going to do something for them! At least, we never could have held her without their help. You tell them that."

Boyne did find it rather difficult to reward the "conchies" for their work. According to an article which appeared in the metropolitan Omaha *World Herald* on April 9, he ran into no end of difficulty. Said the *Herald* reported:

"City Engineer Jack Boyne of Council Bluffs Thursday night thought the conscientious objectors from Denison who have been working on the river dike ought to have some treat in recognition of their work. The 60-odd men, mostly Mennonites, have outworked all other crews assigned to the work. Boyne walked into the Dodge Light Guard Armory, where the men are quartered. 'You've done a swell piece of work, boys' he said, 'How'd you like to go to a show?' 'We never go to shows,' they said. 'Well,' Boyne countered, 'Can I send you over some cigarettes?' 'We don't smoke,' the conchies replied. Boyne made a third attempt. 'How about some beer then?' 'No,' they chorused, horrified. 'Isn't there anything I can do for you?' Boyne asked. 'Yes,' they said, 'You can send us two new aprons for the cook, and four dishtowels.' These were promptly provided."

The battle against the Missouri River held a variety of experiences for those 64 men who left Denison on April 7, and for the 30 more who joined them on April 11. Sixteen more men were there for April 11 only, the time when the river reached its crest.

When the 64 arrived on Wednesday morning, they were immediately put to work sand-bagging the river boulevard from the large Ak-Sar-Ben bridge south to the Union Pacific railroad bridge. Everyone went to work!!!—There were project men working shoulder to shoulder with the office men, (can you imagine that?—and the office men did work) there was the kitchen force, proving very decisively that they are just as adept at handling shovels as they are juggling kitchen utensils; there was Mr. Harvey Bindberg, acting camp superintendent in charge of work crews. Filling sandbags with Camp Director Wilbur Nachtigall.

By evening of the first day Dallas Hamsner, who was in charge of first aid treatment, had several blisters to dress. Soft hands became toughened in a hurry!! The good hot food that the kitchen boys had prepared tasted unusually good that first evening, although the men had to share cooperatively the knives and forks. The men were quartered at first in the Dodge Light Armory; but when the State Guard was mobilized for patrol duty along the river, they were moved to the City Auditorium, with cooking facilities in the abandoned restaurant of the Goodrich Hotel.

The next day it rained! the April showers which fell incessantly all day drenched everyone to the skin. Then, as a crowning disappointment of the day, came the failure to stop the gush of water that flooded from a bubbling sewer manhole in the Dodge Park, bordering the river. Sandbags upon sandbags were filled and placed firmly about that gushing manhole·

(To be continued)

SENIOR DEPARTMENT

No. 2 of Series on Devotional Training

DUTIES AND OBLIGATIONS OF CHURCH MEMBERS, Eph, 4:20-32; 5:1,2

I. Worship Service:

1. Songs "Guide me, O Thou great Jehovah," No. 160; "When We Walk With the Lord," No. 486. 2. Reading of above Scripture passage, prayer, and leader's remarks. 3. Dramatization, "Which Way Shall I Take?" and "Faith Through the Years." Five cents each. These may be obtained from Mrs. A. J. Neuenschwander, Quakertown, Pa. 4. Offering for C.E. project.

II. Leader's Introduction:

Of the first group of believers it is said that "they continued steadfastly in the apostles' doctrine and in fellowship, and in breaking of bread, and in prayers." These four things are not outmoded yet for those who constitute the Christian church. We may call them their duties and obligations. To continue steadfastly, not to waver, to be dependable, to be "on the job" doing these four things will make the church a real fellowship.

This will mean regular attendance at church services, your attitude of good will toward the various members, a unity of spirit, and a wholehearted support of the work of the church in its various phases, such as evangelism, mission work, relief of suffering. No one can expect to be a member of an organization, and have that organization mean something for him without putting something into it. The same thing holds true of the church.

III. Suggested Topics for Short Talks:

1. Worthy of the Name of Christ. Eph. 4:1-7
2. Serving in the Church, Eph. 4:11-16
3. "Put on the New Man," Col. 3:12-17
4. The Use of Spiritual Gifts, I Cor. 12:1-11
5. Members Complimenting Each Other, I Cor. 12:12-31

IV. For Discussion:

1. How can the church today maintain a warm, unselfish fellowship like that of the early church? 2. What is the best cure for church quarrels? 3. What can the individual church members do to make the church be what is should be?

V. Illustration:

"A GREAT DAY"

Two neighbors had not been speaking for some years. Both attended church regularly, but one would never join his neighbor at the Lord's Supper. Then, one Communion Sunday these two men walked side by side to the altar and partook of the Holy Communion together. After church as the minister greeted the one who had for years refused the Communion, the man's face glowed with happiness. "Pastor," he said, "this is a great day for me. Last week I went over and made up with my neighbor, and after that I had no reason for staying away from the Lord's Supper."

VI. Facts for Study:

The early church emphasized "prayer," united prayer, intercessory prayer. Prayer meetings and prayer groups have done much for the church at all times. Confidence in its power and efficiency should lead the church today.

The early church emphasized "teaching." Acts tells us, "They continued stedfastly in the apostle's teaching." Our own denomination has always emphasized the value of "teaching" through catechism classes, parochial schools, vacation Bible schools, Bible study evenings, prolonged meetings, short courses at the colleges for ministers and laymen, S.S. teachers' training classes, and through Bible courses in grade and high school where that is possible.

VII. Food for Thought:

It would be well to observe the old-fashioned Christian disciplines: private prayer, family worship, regular church attendance, generous giving.

INTERMEDIATE DEPARTMENT

PLANNING FOR HAPPIER HOME LIFE

Prelude, "Home, Sweet Home."

Call to Worship

Leader: I was glad when they said unto me, Let us go into the house of the Lord. (Ps. 122:1)

Response: Jehovah, I love thy house, and the place where thy glory dwelleth. (Ps. 26:8)

Hymn, "Faith of our Fathers."

Scripture Reading, I Cor. 13:1-13.

Sentence Prayers, (For our Mothers, Fathers and every one in our homes; that each might ever strive to uphold the sanctity of the home.)

Reading, "Home" by Edgar A. Guest.

Questions

1. What constitutes a real home?
2. Should every home have the family altar in this modern age?

3. What are some of Christ's teachings concerning our homes?

4. What part does the home training play in a person's life.

5. Why should every home be a Christian home?

6. How long is one influenced by his home training?

7. In what ways does environment sometimes affect home influences?

8. Discuss some rules which you think would make our home life happier if they were observed?

9. Give your reasons for being thankful for a Christian home.

Song, “I Would be True”

References:

Ps. 127:1
Prov. 15:25
Matt. 7:24-27
Acts 10:2
Prov. 24:3
Matt. 10:13
I Peter 2:5
Prov. 12:7
Matt. 13:57
Prov. 14:11
Gen. 28:17
Mark 11:17

Poem, “The House by the Side of the Road” by Sam Walter Foss.

Quotations:

He is the happiest, be he king or peasant, who finds peace in his home. —Goethe.

When home is ruled according to God's word, angels might be asked to stay with us, and they would not find themselves out of their elements. —Spurgeon.

It is very dangerous for any man to find any spot on this broad globe that is sweeter to him than his home. —H. W. Beecher.

At evening, home is the best place for man. —Goethe.

Worship in Giving

Vocal Solo, “Ivory Palaces”

Benediction (After Benediction, as heads are still bowed, have the pianist play “Home, Sweet Home,” after which each one leaves quietly.)

—Huldah Myers

JUNIOR DEPARTMENT

DOING CHRISTIANS I Tim. 4:9-16

Every Christian should be a **doing** Christian. It is important to **hear** the truth, but if we don't **do** the truth, it is more important. Living it in our daily lives is far better than just telling about it.

Seven Promises of Blessing on Those Who Do His Will

1. Whosoever shall do the will of my father, the same is **my brother, and sister and mother.**

2. If ye know these things, **happy are ye** if ye do them.

3. For not the hearers of the law are just before God, but the doers **shall be justified.**

4. And the world passeth away, and the lust thereof, but he that doeth the will of God, **abideth forever.**

5. Blessed are they that do his commandments, **that they may have right to the tree of life, and may enter in through the gates into the city.**

6. **And whatsoever ye ask, we receive of him,** because we keep his commandments and do those things that are pleasing in his sight.

7. **Ye are my Friends,** if ye do whatsoever I command you.

Doing Good

In a southern prison, during the Civil War, there was held for some time a Northern prisoner. Three times he was offered as exchange; he was to be set free in return for a Southern prisoner held in the North. Each time he refused in favor of a fellow prisoner, needier than he. Finally the fourth offer came. He had been trying to win a comrade for Christ, but he had said, “No I don't believe in religion, I have never seen any evidence of it.” Now the prisoner saw an opportunity to win his comrade. He refused to take the freedom offered and gave it to this comrade, insisting that he take it. This action completely melted the sinner comrade, and he couldn't refuse his freedom from prison both in heart and person.

Doing All to the Glory of God

When David Hogg was dying, he said to the lad David Livingstone, “Now, lad, make religion the everyday business of your life, and not a thing of fits and starts; for if you do, temptation and other things will get the better of you. “David Livingstone followed the advice of the dying man; he made his religion his everyday business of his life. Each day he lived for God. He was the great missionary who gave his all for dark Africa. He gave his all to the glory of God, and we are sure God had greater things for him in heaven

The Question Bee

1. Quote the verse in James 1:22. 2. What is our reward for well-doing? 3. How can children do the will of God?

The Prayer List

Teach us, Lord, to be gracious, loving in spirit and forgiving to our fellowmen. Help me to meet some one today, and do for him what I would have others do for me. Above all, consecrate me with the spirit from heaven, to love my fellow men more.

« « JOTTINGS » »

EASTERN DISTRICT CONFERENCE NOTES

In my last article I stated that this would be the last article I would send in under the heading of “Eastern District Secretary's Notes,” but if I would continue writing the articles they would be under the heading “Eastern District Conference Notes.” The reason given was the fact that I had asked to be relieved of the Secretaryship of the Conference. The Rev. Olin A. Krehbiel was elected to this office. The Executive Committee appointed me as Conference Correspondent, inasmuch as I had started these articles during the year and with the suggestion that they be continued.

Rev. Allen M. Fretz laid to rest—Instead of the

Conference ministers and delegates going to Souderton on Thursday afternoon, April 29, for the opening session of the 145th session of Conference as scheduled, they attended the funeral service for the Dean of Ministers of the Eastern Conference in the Deep Run Mennonite Church. Rev. Russell L. Mast, pastor of the Deep Run Church was in charge of the service and read the funeral lesson. The messages were delivered by the brethern, Howard T. Landes, pastor of the Germantown Mennonite Church, and Freeman H. Swartz, pastor of the Eden Mennonite Church of Schwenksville, sons of the congregation. The opening prayer was offered by Rev. A. J. Neuenschwander and the closing prayer by Rev. Howard G. Nyce. A ministers' quartet, consisting of Harold D. Burkholder, Russell L. Mast, A. J. Neuenschwander, and Olin A. Krehbiel sang "The Lord Depends on You" as a message to the ministers and laymen of the Conference to continue the work in which Rev. Fretz was so faithful for sixty years, and "Asleep in Jesus" as our tribute to him for having faithfully served so many years. At the grave the President of the Conference, Rev. Sylvan S. Lehman, read the committal, Rev. Raymond V. Stubbs, pastor of the Pine Grove Mennonite Church, offered the prayer, and the benediction was given by Rev. Ernest J. Bohn, pastor of Zion Mennonite Church, Souderton.

Highlights of the Conference—The 145th session of the Eastern District Conference of the Mennonite Church of North America was held in Zion Mennonite Church, Souderton, Rev. E. J. Bohn, pastor, beginning at 5:15 P.M. Thursday, April 29. It started at this hour instead of 2:00 P.M. on account of the funeral of Rev. Allen M. Fretz. The Program Committee decided that parochial reports would be dispensed with in order to save time. By so doing the Conference was on scheduled time by Friday morning. In the evening, Rev. Russell L. Mast, Vice President, was in charge of the meeting. Rev. Arthur S. Rosenberger of Dalton, Ohio, the Conference Speaker, delivered the message that had been scheduled for the afternoon. This was followed by the President's conference sermon. The business session started on Friday morning with by the reports of the Conference officers. The the report of the Credentials Committee followed Statistical Sheet prepared by the Secretary revealed that the Conference had raised $89,292.03. One church had not reported. The officers for the year are President, Rev. Sylvan S. Lehman, re-elected; Vice President, Rev. Russell L. Mast, re-elected; Rev. Olin A. Krehbiel was elected Secretary; and the Treasurer, Mr. Alvin H. Alderfer, was re-elected. The Peace Committee reported that about $8,000.00 had been sent in for C.P.S. Camps and Relief. The Home for the Aged Board of Managers reported that the Home was free of debt. On Friday evening messages were delivered by Dr. William L. Mudge, Executive Secretary of the Pennsylvania Council of Churches, and Rev. Paul Wenger, returned missionary from India.

The Women's Organization of the Conference held their business meeting in the Sunday School room on Saturday morning and the inspirational program in the church auditorium on Saturday afternoon. The outstanding feature of this service was the panel discussion by missionaries. Those participating in the panel were Dr. Ella Bauman of India, Chairman; Dr. Harvey Bauman; Rev. and Mrs. Paul Wenger; and Miss Augusta Schmidt of India; Miss Aganetha Fast, missionary to China; and Rev. Howard G. Nyce, member of the Foreign Mission Board.

On Saturday evening the Brotherhood of the Conference held its program. in charge of Mr. Ely Fretz, President of the Brotherhood. A quartet of of C.P.S. boys sang a number of selections, and Lawrence Burkhalter rendered several violin selections. The message of the evening was delivered by Rev. William H. Stauffer, pastor of the Sugar Creek, Ohio, Mennonite Church, who is employed by the Home Mission Board for a year to visit different churches, conferences and C.P.S. camps, as well as boys in detached service.

The Conference Communion Service was held on Sunday morning, in charge of the host pastor, the Rev. E. J. Bohn. The Scripture Lesson and prayer were in charge of Rev. Paul Wenger. The Communion sermon was delivered by Dr. Harvey Bauman. The Communion Lesson was read by the Conference President, Rev. Sylvan S. Lehman, and Dr. Lloyd L. Ramseyer, President of Bluffton College, offered the prayer of blessing for the bread and cup. The different ministers assisted in distributing the communion.

The last meeting was the joint program of the Sunday school and young people's meeting on Sunday afternoon in charge of Mr. Stanley Fretz, president of the Y.P. Conference and Mr. Jacob Fretz, president of the S.S. Union. Mr. Lawrence Burkhalter rendered several violin selections and the message of the afternoon was given by Mrs. Paul Wenger, returned missionary from India. The Scripture lesson for this meeting was read by Rev. Andrew Shelly, pastor of the Sterling Avenue Mennonite Church, Kitchner, Ontario, and the prayer by his brother Rev. Paul Shelly, a student at Union Theological Seminary, New York.

O.B.A. to Commemorate Twenty-fifth Anniversary May 21, 1943

A day of Praise to God for His guiding protection will be observed at the Oklahoma Bible Academy on May 21, for on that day the school will have completed the twenty-fifth year of its existence. Three services wil be held that day in the New Hopedale Church at Meno. The forenoon service will be rendered primarily by the faculty and students of the O.B.A., the afternoon service by the alumni, and the evening service by the Board of Directors. The theme is, "Jesus Christ, the same yesterday, today, and forever." All friends who can make it possible are invited to be with us. The program of the day follows:

Morning Service, 11:00 A.M.

Song Service	Rev. L. W. Jantzen
Welcome	Rev. Paul Kuhlmann
Scripture and Prayer	Gerhard Neufeld
Song: "He Ransomed Me"	Ladies Glee Club
Student Speaker	Ruby Unruh (representing the High School Department)
Special Music	Faculty Quartet
Student Speaker	Vernon Buller (representing the Bible Department)
Song "Still Sweeter Every Day"	Men's Glee Club
Reading	Ethel Marie Jantz
Special Music	Male Quartet
Message	Miss Anna Regier
Song "He is No Stranger to Me"	Ladies Trio
Message: "Looking unto Jesus"	Rev. August Schmidt
Special Music: "I'm Abiding in Canaan Land"	O.B.A. Chorus
Closing	Rev. Paul Kuhlmann

Afternoon Service, 2:30 P.M.

Song Service	
Scripture and Prayer	Leonard Eck, president of the Alumni Association.
Solo	Albert Ratzlaff
Theme: "How God Blessed the Early Years of the O.B.A."	Rev. Albert Schmidt
Quartet	Mrs. Wilbert Unruh, in charge.
Theme: "How the O.B.A. Has Helped our Churches in the Past"	Adam Mueller
Duet	Mrs Ed. Johnson, Mrs. Theodore Epp
Theme: "What Alumni and School should Mean to Each Other"	Ernest Voth
Testimony Meeting	Rev. Marvin Eck in charge
Special Music: "The Work is Thine" "The Solid Rock"	All-Alumni Chorus
Benediction	Rev. H. U. Schmidt

Evening Service, 8:30 P.M.

Song Service	
Scripture and Prayer	
Special Music	
Message	Rev. J. W. Bergen
Special Music	
Message:	Rev. J. R. Barkman
Special Music	
Testimonies by Students Volunteering for Ozark Mission Work	
Consecration service for Ozark Missionaries,	Rev. S. Mouttet
Note-burning service	Rev. S. Mouttet
Benediction	

—**Brother Sam J. Goering** and Brother J. D. Graber will go to China this summer for the M.C.C. in interest of relief work.

—From a news-letter of the **First Mennonite Church, Aberdeen, Idaho,** dated May 5: "Spring has arrived. The gardens are being planted. The farmers are busy getting their crops planted. Irrigation water has been turned in, and consequently the irrigator is kept busy." Margie Wiebe and Doris Voth are the valedictorian and the salutatorian of the high school graduating class. The letter was sent out to absentee members for Mother's Day.

—**Rev. B. H. Janzen of Lehigh, Kan.,** recently visited seventeen Oklahoma churches under the auspices of the Home Mission and Peace committees of the Western District and Bethel College. He based his messages on the words, "I am the Way, the Truth, and the Life." Reports from the churches indicate that the services were much appreciated.

—**H. D. Raid,** who has been teaching in the Argyle Consolidated School, Argyle, Iowa, writes that he has accepted a call to serve as pastor in the Bethel Mennonite Church, Fortuna, Missouri, for the four summer months. In September he and Mrs. Raid plan to go to Hartford, Connecticut, to attend the seminary there.

—Bulletin, **First Mennonite Church, Reedley, Califor-** retreat is being planned for adults this year, but they recommend that any group interested in having a retreat plan its own. There is a possibility that Reedley, Shafter, and Winton might go together for such a retreat."

—Bulletin, **First Mennonite Church, Shafter, California:** "The church fellowship supper, which was held on April 30, was a happy occasion. Gratitude for the goodness of God in permitting us to complete our church auditorium was shown in a number of ways. Around the tables we enjoyed a bountiful meal, arranged by the ladies of the church. Following the meal a period of singing and devotion was enjoyed. But gratitude is also shown in other ways. The offering, which was taken to pay the deficit on our work of remodelling, was more than enough to pay for this work. The total amount received to date is $319.45."

—"If you have access to the April **Cosmopolitan,** turn to page ninety-one. There you will find a most interesting article about the **work of the boys in C.P.S. camps. . .**"—George Stoneback in church bulletin.

—**Rev. Forrest Musser,** pastor of the Grace Mennonite Church of Pandora, Ohio, and an alumnus of Bluffton College with the class of 1930, has agreed to accept the responsibilities of Field Secretary, with his chief responsibility being that of student solicitation. He will work in a part-time capacity during the summer months, continuing his relationship with the church. His work for the college will likely terminate with the opening of school in September.

—**Bluffton College:** Harold Thiessen from Basna, Central Province, India, will appear in a violin concert Friday evening, May 21. Herbert Oyer, senior from Bluffton and ministerial student, brought a message on hypocrisy to members of the College Church association on May 2. He has filled the pulpit at the Russells Point Church on Indiana Lake for the past several years. Della Krebill has been elected to the position of treasurer and business manager of the college. Miss Krebill was formerly assistant to the treasurer, the late J. H. Loganbill. The **commencement week program** is as follows:

Friday, May 21

8:00 P.M. Senior Recital, Harold Thiessen

BETHEL COLLEGE SENIORS OF 1943

GROUP OF FOUR:

Top row, left to right: Hugh S. Hostetler, North Newton, A.B., Chemistry; Esther Ruth Schroeder, Mountain Lake, Minnesota, A.B., Bible; Martha Stucky, McPherson, A.B., English; Paul G. Becker, Newton, A.B., Chemistry.

BOTTOM OF PAGE:

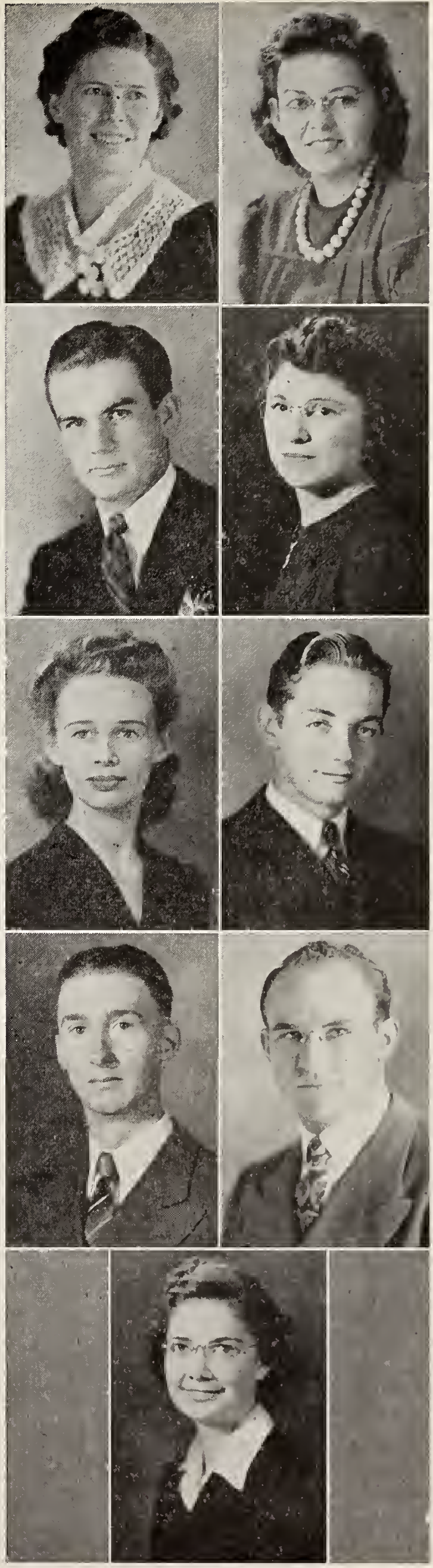
Top row left to right: Paul F. Barkman, North Newton, A.B., Psychology; Peter S. Bartel, Hillsboro, A.B., Physics; Phyllis A. Bartel, Hillsboro, A.B., Biology; Elmer Klippenstein, Henderson, Nebraska, A.B., Physics; Rachel B. Epp, Henderson, Nebraska, B.S., Home Economics; Bottom row, Ruth E. Ewert, Hillsboro, B.S., Home Economics; Erna J. Fast, Mountain Lake, Minnesota, A.B., History; Martha Fast, Goessel, (not graduating); Erna Friesen, Henderson, Nebraska, A.B., English; Harlan L. Goering, Moundridge, A.B., Chemistry.

FIRST PANEL ON OPPOSITE PAGE:

Top to bottom, left to right—Orlando J. Goering, Moundridge, A.B., Sociology; Henry Goossen, Beatrice, Nebraska, A.B., Bible; Sister Theodosia Harms, Newton, A.B., Biology; Willard K. Jantz, Odessa, Washington, A.B., Chemistry; Rose Kauffman, North Newton, (not graduating); Leona G. Koehn, Pawnee Rock, B.S., Home Economics; Helen R. Krehbiel, Elyria, A.B., Music; Ruth E. Krehbiel-Kaufman, Moundridge, (not graduating); Joe Lehman, Jr., Versailles, Missouri, A.B., Chemistry; Violet H. Miller, Hurley, South Dakota, A.B., Music; Helen A. Penner, Beatrice, Nebraska, A.B., Sociology; Helen W. Penner, Beatrice, Nebraska, B.S., Home Economics.

SECOND PANEL ON OPPOSITE PAGE:

Top to bottom, left to right—Elva E. Ratzlaff, Henderson, Nebraska, B.S., Home Economics; Winifred Regier, North Newton, B.S., Home Economics; S. Schrag, Marion, South Dakota, A.B., Music; Jack Sawatzky, North Newton, A.B., Biology; Evelyn Muriel Seitz, Newton, A.B., Music; Dallas Voran, Belmont, A.B., Music; Arthur Voth, Newton, A.B., Physics; Carl R. Voth, Moundridge, A.B., Chemistry; Lois Woodworth, Crisfield, A.B., Commerce and Economics. Not on panel—Kenneth McLain, Burrton, A.B., Chemistry.



		Ramseyer Chapel

Saturday, May 22

7:00 A.M.	Girls' Varsity B. Breakfast	Walnut Grill
8:30 A.M.	Boys' Varsity B. Breakfast	Walnut Grill
10:00 A.M.	Tennis Games	Tennis Court
12:00 M.	Pi Delta Luncheon	Walnut Grill
	YM-YW Luncheon	Baseball Field
	Class Reunions	Baseball Field
	Classes of '23, '33, and others	
1:30 P.M.	1943 Class Program	Ramseyer Chapel
2:30 P.M.	1933 Box Ceremony	College Hall
3:00 P.M.	Organ Music	Ramseyer Chapel
4:00 P.M.	Crowning of May Queen	Baseball Field
	Ruth Neuenschwander, Queen	
6:00 P.M.	Alumni Banquet	Ropp Hall
8:45 P.M.	Shakespearean Play	Baseball Field
	"The Merchant of Venice"	

Sunday, May 23

10:30 A.M.	Church Service	Bluffton Churches
3:00 P.M.	Baccalaureate Service	Ramseyer Chapel
	Sermon, "Perpetual Light"	—Pres. Lloyd L. Ramseyer
4:15 P.M.	President's Reception	President's Home
6:30 P.M.	Vesper Choir Concert	—First Mennonite Church

Monday, May 24

10:00 A.M.	Commencement Program	—First Mennonite Church
	Speaker, Dr. Ernest E. Miller,	—President of Goshen College

—Weeping Water, Nebraska, C.P.S. Boys Praised: Erwin C. Goering, director of this camp received the following letter from D. R. Thornton, Area Engineer of the United States Engineer Office:

"I want you to know, and your men to know, that we appreciate the help you gave us in the flood emergency just past.

"All reports show that your men were among the best workers on the job.

"You helped save a lot of land and crops."
To Howard B. Ellis of the Soil Conservation Service of the Weeping Water camp came the following letter form Charles L. Hipp, Captain, Corps of Engineers:

"I wish to extend to you and all the men who worked under you in building and maintaining the protective levee around the town of Hamburg my sincere thanks for the very good work you did. Everyone on our staff had a good word for your outfit especially as to the devotion to duty and the performance under strained conditions without complaint.

"We of course feel that we could not have done without any part of the effort which was offered by the various agencies and individuals, but in particular, we feel that the levee could not have been successfully built or maintained without the services of your fine group of men."

—"**Rev. D. J. Unruh** has resigned from the Pratum, Oregon, Mennonite Church to accept a position as field man for the Northern Bible Society of Duluth, Minnesota. Mrs. Unruh and family will make their home at Pandora, Ohio, while Mr. Unruh travels over Michigan, Ohio, and Pennsylvania in the interest of the Bible Society." —Bulletin, East Swamp Mennonite Church

—Mrs. John Plenert of Hillsboro, Kansas, passed away on May 3. She was the widow of the Elder John Plenert, who was pastor of the Johannestal Mennonite Church for many years. Her son John is pastor of the First Mennonite Church, Philadelphia, Pa.

—Curt Siemens recently gave the commencement address at the Walton, Kansas, high school.

—Buhler (Kansas) Mennonite Church: The sewing societies enjoyed a visit from Rev. and Mrs. P. A. Penner. They served a meal at noon. In the afternoon Rev. and Mrs. P. A. Penner spoke about India. The Penners are living at Newton at present, but their thoughts are ever with the Indian people.
—Mrs. Arnold Esau

—On May 3 it was reported that **Mrs. Alfred Habeggar's condition** was considerably improved.

—The Kansas Sunday School Convention will convene for its fifty-ninth session in the meetinghouse of the First Mennonite Church of Newton, Kansas, on May 30. The afternoon program is to begin at 2:30 and the evening program at 8 o'clock.

—Gerald Stucky, student at Biblical Seminary, New York City, and mission candidate, will be ordained in his home church at Berne, Indiana, on May 30. Rev. Howard G. Nyce, a member of the Foreign Mission Board, is expected to be present.

'Twas Said in 1861

"The press of the Mennonite Printing Union, already in active operation in our church, is recognized as an absolute necessity, and is heartily commended to all for general and liberal support."

—Mennonite, July 2, 1935, pp. 1 and 2.

The above statement was formulated in a meeting held in Wadsworth, Ohio, in 1861, in which the principles of the General Conference were stated.

DAILY DEVOTIONAL MESSAGES

(Continued from page 8)

MAY 31—*"Blessed is the man that walketh no in the counsel of the ungodly, nor standeth in the wa of sinners, nor sitteth in the seat of the scornfu* Ps. 1:1.

Here we have a blessed man. Blessed means happy. Who is not seeking happiness? Many are seeking it where the Psalmist says it cannot b found. It cannot be found in the ways of the u godly or the way of sinners nor among the scornfu but by walking in the way of the Lord.

Prof. Melvin Gingerich
North Newton
Kansas

Ja 44

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVIII NORTH NEWTON, KANSAS, MAY 25, 1943 NUMBER 21

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized January 22, 1919.

THANK YOU

On April 2 a letter was sent out to all the ministers of our General Conference. In it they were asked to send to the editor their suggestions for a new junior Sunday School quarterly. The letters of those who have replied are very helpful. Excerpts from some of them are as follows:

A pastor on the Pacific coast, speaking of his Junior Department workers, says, "Features which appeal to them especially are pictures, maps, and work material."

"I think it would be well. . .to include somewhere in the series of lessons something of the main teachings of the Mennonite Church and also something of the mission fields and its missionaries. Some other denominations are doing that and I think it is a fine thing."—Pastor in the Middle District.

A pastor in the Eastern District writes, "The lessons should have both a spiritual and a Mennonite tone. The junior age is an age for decisions. Juniors should be shown their need of Christ, and they should get a vision of the place of the Church and their relationship to it."

"Let all the supplementary material be Christ-centered. Questions to be answered in writing are helpful;" so writes a pastor in the Western District. Another one in this district writes, "Make sure that it is not material too difficult for your age group. It would be better to have the nine-year-old in mind rather than the twelve-year-old."

"Stories. . .should not be abstract but practical and to the point. Incidents in Mennonite history could also be used if interestingly presented. There should also be suggestions for activities which can easily follow from the lesson. For example in one Mennonite church that I know of the Juniors made gifts to send to Japanese children in the relocation centers. The thrill they got from that was tremendous."—A pastor in the Eastern District.

A pastor who has been in the ministry for thirty-five years writes, "One of the greatest of all Christian works is the teaching of children. We are convinced that much time is spent in teaching them secondary matters while important things—first things—are neglected. Of what value is it for a child to know how many miles it is from Jerusalem to Nazareth if he does not know the distance that separates a human heart from God? What is the use of learning the geography of Paul's missionary journeys or the wandering of the Children of Israel, until, he has been taught to bring his own wandering heart to the Saviour? Too often the great and all-important objective is not reached in teaching youth of this age. That is to lead them to Christ and to love the Church and all of its activities."

A minister in one of our city missions says, "All our literature, and that includes the junior quarterly, should be measured by the one absolute standard (as I see it), that is, by the teachings of Jesus. Even when the uniform lessons call for portions from the Old Testament, the editors should compare and supplement with Christ's teachings."

Two ministers suggested that the new quarterly be like that put out by some other companies.

It is our hope that the new junior quarterly will meet all the needs mentioned in these excerpts. If you have any suggestions to make, and have not made them, then please send them in immediately. The new quarterly is to be ready for the fourth quarter of this year.—rw.

Conchies Toil Unashamed

The above is the heading of an interesting article in the *Los Angeles Times* of May 1, 1943. It describes the C. P. S. camp at Glendora, California. This camp is run by the Friends. The following are excerpts from the article:

"Their ranks include attorneys, economists, doctors of philosophy, a coterie of Phi Beta Kappas, electrical, aernonautical, and civil engineers—brilliant young men with strong knowledge and strong convictions."

"Under direction of O. D. Brehman, project superintendent of the 17,000-acre experimental forest, the youths are carrying on intricate research concerning water runoff, soil conservation and forest growth. The fifty-year project, begun a decade ago, will result in pointed scientific data which will make more water available for Southern California—and, in the words of Brehman, 'we couldn't carry on without these boys.'

"The pacifist, non-violence attitude is expressed in quiet words from unashamed lips. The stigma of 'conchie' is lost on these men because—and you cannot visit the camp without realizing this—they are unalterably convinced beyond all doubt that their ideals are right. Conversation among C. O.'s is utterly devoid of oaths and imprecations. hey are immersed in their work, obsessed with the idea of justifying their stand against taking up arms by accomplishing as much as possible with peaceful methods."

"The C. O.'s day starts at 6 a.m., ends at 5 p.m. with time off for lunch. They are not a melancholy group and it's not unusual to hear them whistling."

(Luke Horsch, who was so kind as to send in the article, quoted above writes "The *Los Angeles Times* is the greatest metropolitan daily here in the southwest. Its editorials have at times been severely critical of C.P.S. and especially of the conscientious objector! It was a surprise to me, therefore, to read an article of this nature in today's issue. I believe, as a whole, and I am confident Dr. Fast will support me in this statement, I believe that on the whole the Press has displayed a tolerant and even sympathetic attitude to the men in 'work of national importance under C. P. S.' ")

A Christian is a mind through which Christ thinks—

A Christian is a heart through which Christ lives—

A Christian is a voice through which Christ speaks—

A CHURCH PAPER IN EVERY HOME

When Paul admonished Timothy to "attend to reading," he had, no doubt, the Scriptures in mind. But next to the Scriptures today, should come the church papers, not the newspapers. The daily newspapers have their place, and we need them, but they are not next to the Bible. The best home mission work that a church can do is to provide each home with one of our church papers and to urge young and old to read it in order that they may get a taste for such solid Christian food.

Unless we succeed in this, our conference work will suffer, especially home and foreign missions. We have tried the plan for one year, and we like it. Should our church fail in this for 1943, it would be a great disappointment to me as pastor, because I would have to take much time in my sermons to tell of the conference work, and still the church would not get it all, because many cannot attend church regularly. "As a man thinketh in his heart, so is he." If the secular dailies absorb too much of our thinking, we become secular in our heart and starve spiritually. Too much secular reading even spoils the taste for Bible reading. Not so church paper reading. It increases the taste for Bible reading, and oh how we need this!

—*P. H. Richert*

MENNONITES and RURAL LIFE

By J. Winfield Fretz

CHURCHES AS EDUCATIONAL INSTITUTIONS

Time changes many customs. In different periods of history and in different lands religion was much more closely identified with the program of education than it is at the present time in America. The synagogue, among the ancient Hebrews, was always a center of education as well as worship. The Jewish young people were taught to read and write, and they were instructed in the religious traditions of their people. The scene of Jesus in the Temple at the age of twelve is a reflection of this fact. One supposes that there were other Jewish young men present at that time. The story of Hannah and her son, likewise, reflects this fact in an earlier period. Even today the system of Jewish education is very closely identified with the synagogue.

Education Among Mennonites

The recent articles of Clarence Fretz in the *Mennonite Quarterly Review* on the subject of Bible schools in the Mennonite Church reveals that there is still a good deal of education carried on by the Mennonite Church, most of it by the Old Mennonites in the form of short term winter courses. In the General Conference there were at one time many more local Bible schools and academies than there are at present. One is compelled to ask today if it has not been a mistake to allow so many schools to become extinct. Is it good stewardship of a religious heritage for a church to turn over the responsibility of propagating it to the state? This is about what the closing of our church maintained schools has amounted to. At the present time we have no systematic way of preserving our heritage through education. Whatever emphasis is given to this matter at the present time is largely dependent upon the inclination of the minister and members of individual churches.

The Present Program

At the present time there is a particular revival of emphasis on Mennonite heritage. But there is no certainty that such an emphasis is anything more than a momentary spurt caused by the international crisis. After the war is over without an established program of church sponsored education we are likely to drift back to the trend that has been noticeable among Mennonites for the past century. It is a question worthy of our prayerful attention. Should the Mennonite Church today and tomorrow become more and more responsible for Christian education?

FOREIGN MISSIONS

P. H. RICHERT, Secretary

Gerald Stucky to be Ordained

The Lord willing, our mission candidate Gerald B. Stucky will be ordained as our missionary in his home church, Berne, Indiana, on May 30.

Rev. H. G. Nyce, a member of the Board, has been asked to officiate in cooperation with the local pastor, Brother C. H. Suckau.

The prayers of mission friends are herewith solicited for this service.

Brother Stucky has been asked by the Board to accompany Missionary S. F. Pannabecker on a trip of investigation through Latin America (Mexico and South America) to look for a suitable place for a new mission field. They expect to be ready to go about next September. May the Lord bless the undertaking.

In behalf of the Board,
P. H. Richert

MRS. TUAN TURNS ABOUT

By Marie J. Regier

Mrs. Tuan and her sons had heard of the Jesus way of life, but it did not make much of an impression until just lately. Mrs. Tuan had been a very zealous worshiper of the gods, so much that she finally became possessed with the demon of the gods as it were. Her possessed self conversed with her natural self all night long and she had no rest. Her sons, who are able to read, do not put much stock in the gods. All along they had been rather disgusted with their mother's zeal; now they felt it was a positive disgrace that she should be possessed. They took her to some pagan charmer to cast out the demon. It was of no avail. "We must take her to the Jesus people," they said.

About two miles away there was a small group of unlettered Christian women. Some had learned to read the Bible, no more. But they believed in the power of God. To them the sons took their mother. They prayed for her and she became better. Immediately Mrs. Tuan went home and took down all the gods.

The first time we saw her she was still very new in the faith. She told how she had wondered whether the God who was invisible would hear her if she prayed. But she tried it and was sure He did hear her prayer. She prayed often, but sometimes she was still a bit afraid. This fear which had not quite left her became crystallized when she came ater to attend instruction classes and special meetngs. It seemed as though the powers of darkness were taking a last desperate stand. She was again seized by the same spells she had had before the women prayed for her. She didn't lose faith, however. She would say when she felt the spell coming on. "I am afraid, but I am going to stay here. I am going to stick it out no matter what happens." She did, and before she left for home the spells had ceased.

Now, a few months later we again visited in her home. To our joy and amazement she had not been idle during this time. Having a son who could read, she had learned with his assistance to read a little booklet containing the Lord's prayer, the apostles creed, the ten commandments, the twenty-third psalm and another booklet with thirty Bible verses in it.

She really read the characters. But she was a bit disgusted with herself that when she met the same characters in type of a different size she did not recognize them right off, but had to compare a while first.

But to us there is much cause for praise. To think that a woman of sixty who had been a zealous worshiper of idols should at this late date be converted through the efforts of a few poor ignorant country women. Having been converted, she spared no effort to grow. She came to instruction classes and stayed a whole week after all the other inquirers had gone home in order that she might receive additional instruction from the Bible women and other leaders and from the fellowship of the saints. Not until she felt that she was strong enough to go on by herself did she leave. And now, back home, she throws herself heart and soul into learning to read. Her little grandchild who watches her tireless efforts refers to her book as "Grandmother's Jesus."

Camp Briefs

Latest placements on dairy farms have been as follows during the period of May 4-11: twenty men to each Lenawee and Genesee Counties in Michigan; fifteen men to Cuyhoga, twenty-five men to Wayne, and twenty to Summit Counties in Ohio . .

Eight men are now in training for dairy herd testing in Michigan and eight additional men are in training for the same work in Pennsylvania . .

Fifteen men are attending the third C. P. S. Administrative School at Akron.

PEACE SECTION

Notice to Purchasers of Civilian Bonds

During the recent national war bond drive there was a large purchase of government bonds made by our people through the Civilian Bond Program. In fact, **the subscriptions for Civilian Bonds were of such volume that subscribers will have to wait a few weeks longer for their bonds than would normally be the case.** The postal card receipts, however, should reach the subscriber about as usual.

The Committee regrets the delay but feels confident of the understanding of our people in the matter. —Civilian Bond Committee

IN MEMORIAM

MRS. D. D. UNRUH, nee Susanna Gaeddert, was born August 27, 1866, in Franzthal, South Russia, and died May 8, 1943. She was the daughter of Dietrich Gaeddert and Maria Martens. She grew up on a farm two miles east of Buhler, Kansas, securing her education in the elementary and parochial schools of that time. She was baptized by her father on December 14, 1884, and joined the Hoffnungsau Mennonite Church. After her husband accepted the office of minister in 1904, she served faithfully in building the church. They made their home in McPherson County and later in Buhler. She is mourned by her husband; two daughters, Mrs. Marie Wall, Buhler, and Mrs. Martha Regier, Moundridge; three sons, John and David of Inman, and Otto of North Newton; her mother Mrs. Dietrich Gaeddert of Wichita, and four right sisters, five half sisters, and six half brothers.

ADOLPH GUSTAV BAER, son of Daniel and Catherine (Bergdolt) Baer, was born on a farm near Summerfield, Illinois, on September 30, 1875, and died on May 2. 1943. In 1890 he was baptized by Rev. Jacob E. Krehbiel. He was a life-long member of the First Mennonite Church of Summerfield. In 1909 he was married to Ida L. Appel. Two daughters were born. Hope is a teacher in Belleville Township High School and Faith (Mrs. Elton French) lives in St. Louis. For thirty-five years Mr. Baer was associated with his brother Benjamin D. Baer in the lumber, furniture, and undertaking business.

SARA LEHRMAN, nee Schmidt, daughter of Heinrich A. and Anna Unruh Schmidt, was born in South Russia, July 30, 1863, and died at the family home, Hillsboro, Kansas, on April 18, 1943. In 1874 she came to America with her parents who established their home in the village of Gnadenfeld, near the present site of Goessel. In 1883 she was baptized by Elder Jacob Buller and received into the membership of Alexanderwohl Mennonite Church. When the Goessel Mennonite Church was organized in 1920, she transferred her membership to it. She was married to David Lehrman in 1885. She is mourned by the children: H. S. and Justina Lehrman and D. S. and Anna Lehrman of Newton; J. J. and Anna Schmidt of Hillsboro; H. and Helena Quiring, Newton; J. S. and Agnes Lehrman and Wilhelmina of the home; and Peter S. Lehrman of Newport, Washington.

MRS. JOH. A. BARTEL was born at Dombrowka, Poland, on November 30, 1867. When seven she came to the state of Illinois with her mother and four sisters. Later they moved to Moundridge, Kansas, where she was baptized and received into the membership of the First Church of Christian Mennonite in 1882. In 1890 she was married to the widower, Joh. A. Bartel. In 1906 they emigrated to Drake, Saskatchewan, where she has lived since. There she became a member of the North Star Mennonite Church. She died April 17, 1943.—Hans Dyck, Corr.

BARBARA (SUTER) GARBER, wife of Israel Garber, was born April 6, 1863, the daughter of Abraham and Elizabeth (Luginbill) Suter, and died April 6, 1943. She lived in the Pandora, Ohio, community with the exception of thirty-five years when she lived in Fortuna, Missouri. Surviving children are: Oswin of Toledo; Mrs. Ida Lehman, Berne, Indiana; Mrs. E. G. Suter and Mrs. Sam Steffen of Pandora; Miss Nellie Garber of Toledo; Mrs. William Klickman of Pandora; and Charles of Versailles, Missouri. Living brothers and sister of the deceased are: Peter of Pandora; Jacob, Pontiac, Michigan; Susanna Meyers, Fremont, Ohio; Magdalena Welty, Crivitz, Wisconsin; and Sarah Bucher of Lima.

MRS. PAULINE GEIGER, wife of Llewellyn Geiger, was born November 30, 1882, in Riley Township, Putnam County, Ohio, the daughter of David and Elizabeth Neuenschwander Suter, and died March 31. She was a member of the Grace Mennonite Church, Pandora, Ohio. Two children born into the home are: Edgar Geiger, Luray, Virginia, and Laverne Geiger, Richmond, Virginia. Surviving brothers and sisters are: Amos Suter, Della Suter, Enos Suter, Corinna Suter Geiger, Harry Suter, Clement Suter and Vernon Suter, all of Pandora; Harvey Suter of Columbus Grove and Leola Suter Amstutz of Bluffton.

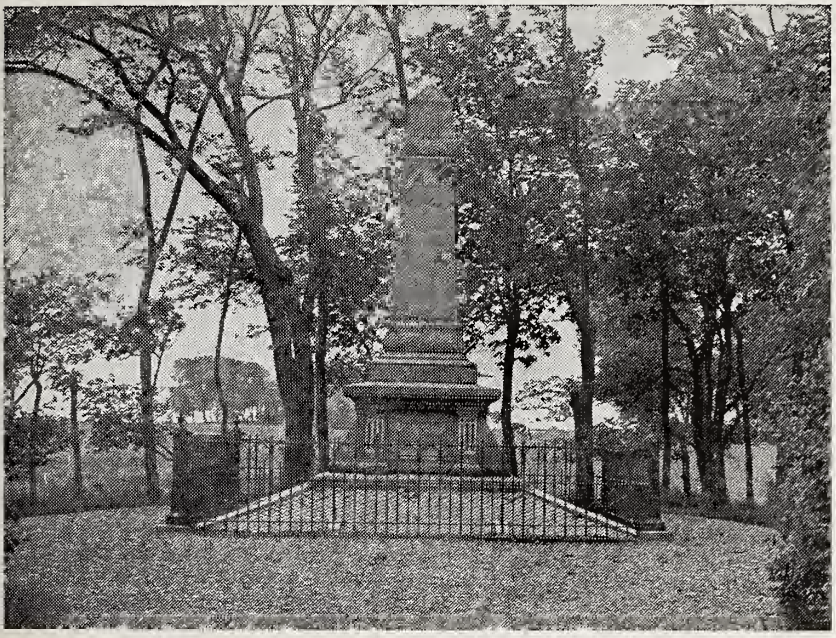
JOHANN EPP, son of Johann and Maria Epp, nee Huebner, was born at Blumenort, South Russia, on February 8, 1861. and died March 30, 1943. In 1879 he came to McPherson County, Kansas, with his parents. In 1881 he was baptized by Elder Jacob Buller and became a member of the Alexanderwohl Mennonite Church. He married Sara Ewert in 1883. He became a member of the Bruderthal Mennonite Church. His wife died in 1903, leaving him Hiebert. She died in 1910. He married Helena Jantz in 1911. She now survives him after sharing joy and sorrow for thirty-one years. In 1919 they moved to Hillsboro and joined the First Mennonite Church there.

BERNHARD D. STUCKY, son of Jacob C. and Barbara Preheim Stucky, was born near Moundridge, Kansas, on January 28, 1877, and died on April 22, 1943, after having lived his whole life in the Moundridge-Hesston community. In 1892 he became a member of the First Mennonite Church of Christian of Moundridge. For the last five years he was a member of the Board of Trustees. He married Amalie Gering in 1908. He is survived by his wife; three daughters, Mrs. Simon Preheim, Mrs. Byron Blosser, and Bernice; and two sons, Vernon and Orlin.

GUSTAV KESSLER, son of Karl and Julianna Kessler, was born April 7, 1870, at Daaden, Rhine Province, German, and died May 8, 1943. He was baptized in his infancy. After having received catechetical instruction, he became a member of the Evangelical Church of Germany through confirmation. During his youth he was employed in the mining industry. In 1893 he emigrated to Hillsboro, Kansas. In 1896 he married Lena Weyand. They made their home near Lehigh. There they at-

REMEMBERING MENNO SIMONS

Memorial day each year brings to us thoughts of friends who have gone on to their reward. It also brings thoughts of others whom we did not know but whose contributions to mankind deserve our deep appreciation. Some of these men lived in our own century; others lived hundreds of years ago. Some were inventors and scientists who have helped make our physical lives pleasant; others were the men who pioneered in the realm of the spirit and passed on to their descendants a priceless spiritual heritage.



Memorial to Menno Simons At Witmarsum, Holland

Such a man was Menno Simons. A modest memorial shaft (shown in the picture), erected in 1879, marks the place in northwestern Holland where he was born in 1496. But a more important memorial than this shaft is the organization that carries his name. There very likely would be a denomination like our own even if Menno Simons had not joined the Anabaptist Brethren. But as John Horsch wrote in his *Mennonites in Europe*, "Nevertheless, the fact remains that Menno Simons was the most influential leader in the Netherlands, northern Germany, and Denmark, and the ablest writer in defense of the church and its doctrines."

The story of his life should be an inspiration to all of us. Trained for the priesthood, he served in that position until finally the words of the Bible, which he had not read earlier, the influence of Luther's writings, and the lives of the Anabaptists brought him to repentance and conversion.

Soon after his conversion, he was ordained an elder in the Dutch Anabaptist church. His problems, however, were not all solved when he became converted and agreed to assume the office of elder. His life was a difficult one. In 1542 the Emperor issued an edict against him. Later he fled to Holstein, but in spite of persecution his life was spared for twenty-five years of service. He died a natural death in 1561. Although he was poor in material possessions, suffered from a physical injury, and had to flee for his life, the cause for his deepest concern was dissension in the church. Yet the Lord blessed his work and we today, over four hundred years later, are still reaping the good harvest which has grown from seeds planted by Menno Simons.

—*Melvin Gingerich*

"'The cosmopolitan is like sawdust. But one who roots himself in the life and culture of his town is like the grain of the wood.' For a large number of young people small communities offer significant careers. . ."

Soldier and Prayer

(The following might be of interest for Mennonite readers. It is taken from a little paper sent to Presbyterian ministers, called *Monday Morning*. The issue is the March 29, 1943, one—John T. Neufeld)

When a January camp pastor, the Reverend Thornton B. Pemfield Jr., of Yonkers, New York, conducted a discussion on "What is Prayer?" at one of the service chapels at Cochran Flying Field, Macon, Ga., he learned some of the difficulties encountered by soldiers:

Lack of time.

The "Business of killing" makes prayer seem unnatural.

Since most decisions are made for them they do not see the need for praying.

The general atmosphere of the barracks is not conductive to prayer.

The mystery of unanswered prayer.

Because a serviceman wants so many things in Army life which "prayer cannot produce."

tended the Lutheran Church at first, but in 1917 they became members of the Mennonite Church, in which he served as a member of the church board and as Sunday school teacher for many years. In 1928 they retired from the farm and made their home in Lehigh. He is survived by his wife; one son, Rudolph, Lehigh; and two daughters, Mrs. Ed Warkentin, Lehigh, and Mrs. Otto Warkentin, Newton.

RELIEF

To and From the Clothing Depot

Sister Lydia Lehman reports that during the year of April 1, 1942 to March 31, 1943 a total of 55,875 pounds of clothing was received at the Clothing Depot of the Mennonite Central Committee. The clothing was sent from nearly every Mennonite community in the country, and in all at least fourteen different Mennonite groups were among the donors.

During the past twelve months five foreign shipments were made as follows:

		Weight of Shipment	Value of Shipment
England	June, 1942	3,182 lbs.	$3,669.65
England	October, 1942	3,801 lbs.	4,633.82
England	April, 1943	2,913 lbs.	3,809.54
Paraguay	March, 1943	2,206 lbs.	2,966.45
North Africa	April, 1943	8,138 lbs.	8,427.78
	Total	20,240 lbs.	$23,507.24

With prospects for relief work in the coming year more bright than in the past, it is the hope of the Committee to send more and larger shipments of clothing to areas of need.

CIVILIAN PUBLIC SERVICE

On Use of Campers in Agriculture

Below is a summary of the arrangement under which men from C.P.S. camps are now doing work on dairy farms:

(1) The Department of Agriculture lists certain counties throughout the country as important in milk production and short in labor.

(2) Selective Service System designates labor in these counties as work of national importance.

(3) The religious agencies ascertain the men in the camps who are interested and qualified for such labour and notify Selective Service System of the same.

(4) Men from camps are transferred, upon Selective Service approval, to respective farms in the approved counties.

(5) Farmers pay prevailing wages as set by the County War Board. The religious agencies collect the wages.

(6) Religious agencies, with Selective Service approval, make deduction from wages collected for the following: Transportation costs of assignee's transfer from camp to farm, compensation, medical care and hospitalization when such is necessary and when illness or accident is result of assignee's employment, overhead administrative costs to religious agencies, and allowance of $0.50 per day to cover clothing and other personal expenses of the assignee. The remainder of the wages are transmitted by the religious agencies to Selective Service System for coverage into the Treasury of the United States where the money is "frozen" for the duration of the war.

(7) Religious agencies provide a field representative who is responsible to Selective Service System for reports and to the religious agencies for the welfare of the boys.

"Go Ye . . . Into the Highways"

I have been traveling in Manitoba during the winter months, visiting the many scattered families and groups, preaching the gospel. There are still many families who live all by themselves and have no chance to attend a church service, and then there are small groups who have no preacher. Such families are willing to go ten or fifteen miles on a sleigh to attend a service.

I started last fall with the groups living in the northern part of the province at Fork River, Winnipegosis, and Mac Creary. After that I visited the scattered families around Portage la Prairie and Brandon. Everywhere the people are glad to have a visiting preacher. They never fail to invite you to come again. Besides I have been engaged in different work in organized communities at Steinbach, Morris, Rivers, Whitewater, Lena and at other places. Here I had either to conduct services on certain Bible themes or to lead Bible conferences.

We have had a very hard winter, with lots of snow blocking the roads and making traffic sometimes almost impossible.

I intended to go to Morris tonight for three days, but as we are having a very bad snow storm today, (March 16) which even blocked our Jefferson highway, I had to change my plan and likely will go there at a later date.

I thank the Home Mission Board who has made it possible to do this work and pray the Lord to bless it.
—*Jacob Toews*

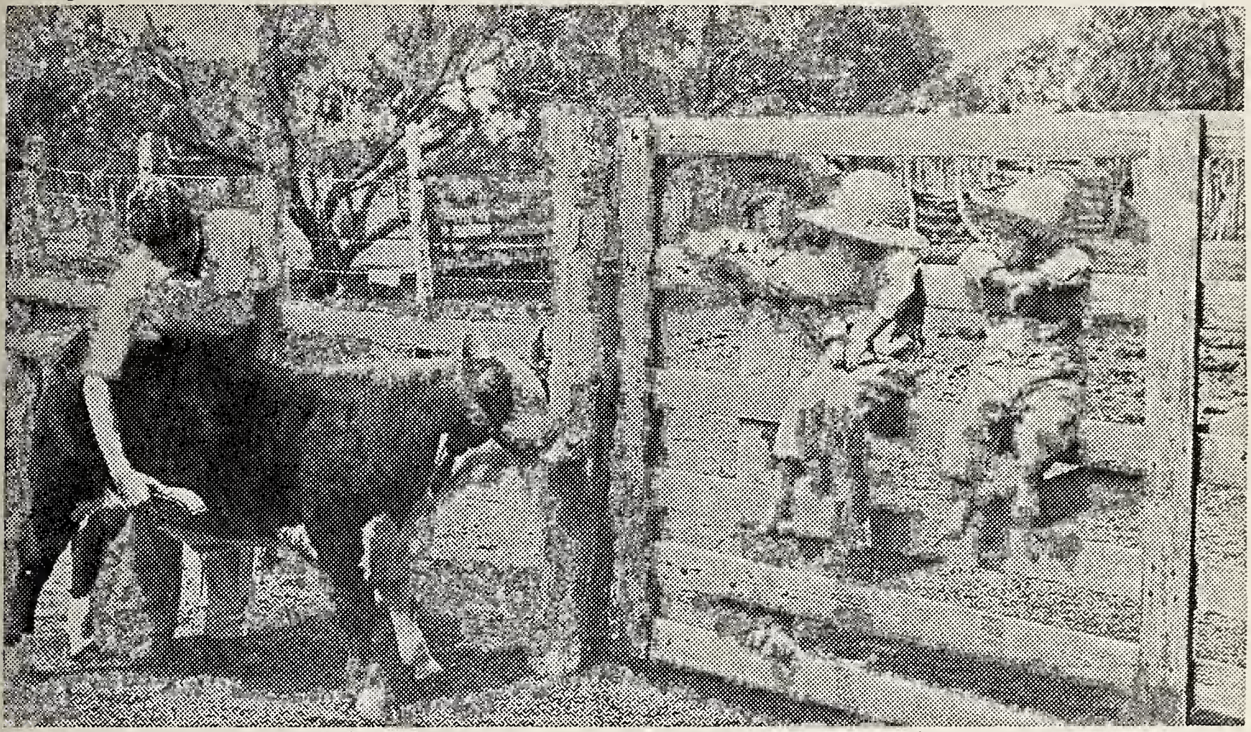
THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.
Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.
Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference.

Business Office, Mennonite Publication Office, Newton, Kan.
Editor ...... Reynold Weinbrenner, North Newton, Kansas
Subscription in advance, $1.50 .... Foreign, $2.00

Address all contributions and communications for this paper, and exchanges, to THE MENNONITE, North Newton, Kansas.
Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS.

Brushing the Calf While the Younger Brothers and Sister Watch



HOW ARE YOU RAISING YOUR SON?

You are raising alfalfa and corn you say,
As fine as the earth will grow.
You are raising cattle and hogs and sheep,
That when alive they'll take the show.

You are raising wheat that is hard to beat
And I know you are coining the "mon,"
But tell me this, oh man of the soil:
How are you raising your son?
Do you take the time to talk to him
Of the things that he ought to know?
Do you show him the good and the bad of life
And teach him the way to go?

Does he trust you as a son should do?
Do you teach him the good and bad of life,
And show him the way to go?

Does he trust in you as a son should do?
Do you make him your friend or slave?
Will he stand some day with his fellow man,
Honest, and strong, and brave?
Oh, alfalfa and corn and wheat and oats,
Are things it is good to grow;
And cattle and hogs and a bank account
Are good for a man, I know.
But the ribbons you take and the money you make
Will bring but a mite of joy,
If you get to the top of the hill and find
You've failed in raising your boy.

Riley—From the U. of Minn. Ext. Service Prog.

NOT BY THEIR FLOWERS, BUT BY THEIR FRUITS

(Related by Rev. Oscar Edward Maurer, minister of the First Church of Christ (Center Church) of New Haven, Connecticut.)

"A devout churchwoman relates the following experience: She had spent hours decorating the altar of her church for Easter. Her faith in the Resurrection was the breath of life to her and she used the best of her artistic skill to arrange a fitting tribute to her Risen Saviour. When she entered the church on Easter morning she found that the front pews were solidly filled with poorly dressed working girls, on strike, who had come to church in a body. Her first feeling was one of resentment and dismay. 'They are coming between me and my Lord!' Then her better feelings prevailed. What good was her faith if it could not stand the test of life. Here was a field for expressing her faith. 'Insomuch as ye have done it unto the least of these my brethren, ye have done it unto me.' "

CALENDAR FOR JUNE

June 3	Ascension Day
June 5-9	Northern District Conference meets at Mountain Lake, Minnesota.
June 13	Pentecost and Children's Day
June 17-20	Pacific District Conference meets at Reedley, California.
June 20	Father's Day

DAILY DEVOTIONAL MESSAGES

By Jacob D. Goering

JUNE 1—"*If any man will come after me, let him deny himself and take up his cross daily, and follow me.*" Luke 9:23.

Much is made these days of dying for a cause. But Christ here asks us to be concerned not so much with dying as with living. To live for a cause is often worth more than to die for it, and always more difficult. Dying should be necessary only as an alternative to compromise. To "follow" Christ by "taking up the cross daily" presupposes living so adventurously for this cause that death is always an imminent possibility.

JUNE 2—". . .*Master it is good for us to be here; and let us make three tabernacles. . . .*" Luke 9:33.

Many Christian people experience real joy during regular devotional periods. Often the temptation comes to desire to live continually in these mountain top experiences. We are prone to argee with Peter that "it is good to be here," and we too want to "build three tabernacles." Yet Christ commands us by word and deed to use such experiences. We must needs go up the mountains where we receive inspiration through first-hand contact with God, but after that comes also the need to go down into the valley to minister to others. To be of value this joy must be shared.

JUNE 3—". . .*and they feared to ask Him of that saying.*" Luke 9:45.

How often we prefer to give the impression that we know all about a subject rather than admit our ignorance by further inquiry! The disciples here feared to ask the Master the meaning of "that saying" lest further understanding of the truth make them uncomfortable. Likewise, we find ourselves stopping our ears to words of truth and become resentful toward those who prophetically point the way. We prefer to have our conscience salved rather than corrected. The true Christian Spirit seeks truth even though it be painful.

JUNE 4—". . .*He steadfastly set His face against Jerusalem.*" Luke 9:51.

Christ knew, as we find earlier in this chapter, at this time what his fate would be should he go to Jerusalem. But he would not consider taking a short-cut. For us too there is no shortcut to the abundant life. True, salvation is free, but still conditional. Our heart must become of that quality which can do no other than to "steadfastly set (our) face against Jerusalem" even if it means the cross.

JUNE 5—". . .*Lord, I will follow thee, but. . . .*" Luke 9:61.

Is a man truly a Christian if he accepts Christ with a reservation? Any reservation? Jesus' answer follows: "No man having put his hand to the plow and looking back is fit for the Kingdom of God." Our churches are filled with people who are eager to "join up" with a crusade if it doesn't cost too much. Are we sure that we are not giving our first loyalties to mammon? Is some physical convenience such as a salary, social prestige, standard of living, etc., receiving our first loyalty at the expense of unquestioned fidelity to Christ? Shall we follow Christ only if it doesn't cost too much?

JUNE 6—". . .*and who is my neighbor?*" Luke 10:29.

There is little doubt but that Christ answers that question by signifying in the good Samaritan story that anyone who is in need is to be considered as our neighbor. It is surely to be considered that the need includes spiritual need as well as physical even though the story is based on physical circumstances. Then who is not in need, and who is not our neighbor? And how much do we owe our neighbor? The good Samaritan in this story told the innkeeper to "take care of him," and promised to pay all expenses. The only limiting factor in giving Christian aid physically as well as spiritually is the neighbor's need.

JUNE 7—"*But Martha was cumbered about much serving.*" Luke 10:40.

Everyone these days is busy—very busy. Busy about what? Like Martha too many of us are preoccupied with "much serving," with material desires. Like Martha we are so much concerned about satisfying appetites and gratifying our wants in the material realm that we have no time to invite Christ for spiritual fellowship. We even rebuke those who do have a better sense of values. We are busybodies—busy about the lesser things when all the while Jesus, the very Christ Himself, is in the same house with us. Let us learn from Mary. She was fellowshiping with Christ. She knew real values.

Foreign Relief and Rehabilitation Project

The headquarters research section of this project recently authorized by Selective Service System Order No. 101 is to be located at Overbrook, Pennsylvania, (a suburb of West Philadelphia). This project will be administered by a committee representing the three present C. P. S. administrative agencies and its research activities supervised by a Planning Committee also representative of these three agencies. Brother M. C. Lehman has been assigned to the project to assist in gathering and preparing educational material required by the June 12 Goshen College Relief Workers' Training School. Two assignees, John Bender and Justus Holsinger, have been transferred to this unit to assist him. Assignees to the several relief workers' training schools under the three agencies will be detached to this unit.

Sponsored by
the Young People's
Union of the
General Conference
EDITOR
R. Weinbrenner
North Newton,
Kansas

Mennonite Youth

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Winning the Battle Against a Flood

Continued From Last Issue

A double wall—the inside wall over 12 feet tall and the outside wall some six feet high—was built about the manhole. It was hoped that the flow of the backwater from the river would be stopped to prevent flooding of the park. After an afternoon of backbreaking labor in a downpour of rain, it seemed as if the flow had been stopped. Then at 7 o'clock, when the job was ready to be pronounced successful, little tell-tale trickles of water began to seep from the wall of sandbags. Fifteen minutes later water was oozing in black, dirty streams from all sides. Failure!!! That was even a little more disheartening than the day before when the men carried 1500 sand-bags which they had filled and tied neatly, into the backwater of the river, in an effort to stop a sewer gate. That too, was a failure.

On Monday night and early Tuesday morning the chips were down in the battle against "Old Man River." There were 12,000 feet of shaky sandbagged dikes to hold against the angry surge of the Missouri. Approximately on the anniversary of the flood of 1881, the Missouri River was again on the rampage, threatening to repeat it's act of 62 years ago which inundated the western portion of the city of Council Bluffs.

At 2 a. m. the crest of the flood poured in upon that little group of workers who dared to pit themselves against the fury of the elements. The boys from Denison, who had worked all day, toiled also through the night, and then tumbled into their trucks for a little rest in their sleeping quarters. Some boys worked 28 hours before they returned to the quarters for rest. Everyone was on duty for 22 hours.

WATER PUMPING STATION SAVED FROM FLOOD

The water pumping station in Dodge Fork lies forty feet from the river channel. The electrical pumping equipment in it supplies a city of over 42,000 people. Angry flood waters lapped at the walls. Sand-bag after sand-bag was hurled in the path of the surging waters. The Denison C.P.S. boys worked hard. With them worked the soldiers in the foreground.

That night the river stood at 22.45 feet,—19 feet is flood stage. It was cold, very cold for April. The temperature hovered at 28 degrees with a cold, icy wind sweeping over the water. And the river was at its highest!!! What an eerie feeling grips you as you see that angry torrent racing along waist high to you, just beyond the flimsy bank of sandbags. What if the dike should collapse!!

And so they walked along the dikes,—"conchie" and State Guardsmen side by side—watching for "sandboils." They paraded in the slush and water of the road's muddy edge, testing with their feet the sogginess which warned of an impending breakthrough.

It was at the Dodge Park Pumping Station that the greatest battle was in progress. The pressure of the flood waters upon the walls of this water pumping station, not more than 40 feet from the river channel itself, threatened to engulf the building in which the city's electric pumping equipment is located. But the men and machine beat the river. The pumping station and its valuable equipment, which supplies a city of over 42,000 people, was kept intact. And this was done while the mad river lapped at the walls of the pumping station, while men rushed frantically about, hurling sandbag after sandbag in the path of the onrushing water.

And win they did! City Engineer Jack Boyne estimated that 176,000 sand-bags strengthened by 5500 cubic feet of dirt, bulwarked the precious levee that meant so much to the safety of Council Bluffs. The dirt was hauled in trucks and was carried over an average distance of 1700 feet, he said. No one will ever know how many men toiling away faithfully, while the thousands of Council Bluffs' residents slept so comfortably in their homes, not at all alarmed. Those who slept in security owe much to those men and boys who struggled through the night against enormous odds to save the city from disaster. Sometimes it seemed as if their efforts would fail, but they gritted their teeth and kept on fighting. If they had not done so, a large section of the city would have been flooded in the morning, and hundreds of families would have been driven out of their homes.

Stationed along that levee, which was taking a tremendous pounding, were the Denison boys. They with many others, stood by all night. The men were fed during the night by the Red Cross with an emergency canteen unit. That night took James Rutchmann and his faithful crews of Denison kitchen fellows toward the levee, their truck loaded with food for our boys. Our kitchen force also was on duty 24 hours a day, serving meals any and all times the clock around.

Red Cross disaster units stood by, their boats in readiness in case the flimsy wall of sandbags should give way. But that wall did not give way! It did not yield! "For this time, at least, the gallant men of Council Bluffs, with the 'conchies' and the Guard, were heroic and wonderful in sweet victory. Or maybe Al Strom was right. The prayers might have helped." (Council Bluffs Nonpareil)

In Omaha, on the other side of the big river, it was a different story. Omaha's beautiful $4,000,000 airport lay in ruins; suburban Carter Lake area was abandoned to the Missouri; dike after dike had given away. Approximately 1000 families evacuated in addition to the scores of families which left their homes earlier. Omaha had lost its battle against the "Big Muddy." The "conchies" were more convinced than ever that the prayers really did help!

Do you ask a reward for all this? Yes, there was ample reward. The memories in themselves will repay; but, better than all is the real satisfaction of knowing that a genuine good was accomplished for someone, someone in dire distress.

Did Council Bluffs appreciate it? Yes, it did! Conscientious objectors were never accorded more courtesies and more genuine kindness than by the people, the city officials, the press, and the radio of that city. Even Governor Rickenlooper of the state of Iowa had kinds words and compliments for the "conchies," when he addressed the people of Iowa in a radio address after he visited the scene of the flood.

And for this the men from Camp Denison were happy. Tired? Yes, very tired, but happier than words would express. They do agree with Al Storm—"the prayers might have helped."

Wilbur Nachtigall.
Acting Director C.P.S. Camp No. 18, Denison, Iowa

SENIOR DEPARTMENT

No. 3 of Series on Devotional Training
THE MISSION OF THE CHURCH, Isa. 42:5-9; 52:7-10.

I. Worship Service:

1. "Hail to the brightness of Zion's glad morning," No. 332, "Jesus shall reign," No. 341. 2. Reading of above scripture passage, prayer and leader's introduction. 3. Talk by the pastor, or a missionary. 4. Offering for foreign missions.

II. Leader's Introduction:

The world asks of the church today: "Canst thou teach us and lead us in such a time as this? There are so many things the world has not learned which are contained in the Word of Life. There is so much hope contained in it which the world so sorely needs. It has the needful light for the gloom and darkness of this day. There is healing in its waters for the ills of our time. It offers the remedy for mistrust, jealousy, ill will, hatred, and enmity between individuals and nations. Its overflowing, life-giving waters will grow an abundance of the finest things in the hearts of man: faith, hope, charity, peace, good will, faithfulness. It is the word of God to man today, and will be His message to man tomorrow, and in the days to come. It is the mission of the church to bring the Word of God to the peoples of the world.

III. Suggested Topics for Short Talks:

1. Effectiveness of God's Word, Isa. 55:6-11
2. Expediency of God's Word, II Tim. 3:14-17
3. Endurance of God's Word, I Pet. 1:24,25
4. Messengers of Good Tidings, Luke 10:1-9

IV. For Discussion:

1. How can the church bring the message of Christ to the world? 2. Is every Christian to be a missionary in some way? 3. What is it that the world needs most today?

V. Facts for Study:

The activities of the Christian missionaries have been one of the greatest influences for good will among men. The love of God, exemplified in the lives of men and women in the midst of a world torn by strife and hate and war, makes them ambassadors of good will for Christ. In China and in Japan they have taught Christians to live above the hates which war fosters. In India the work of missions has influenced even the hearts and minds of some of the political leaders. In every country, in every place where men accept the gospel of Jesus Christ, it will bring not only peace in the hearts of men, but also peace between men.

VI. Illustration:

WE CAN—THROUGH CHRIST

Lorenzo Dow was a unique character in early American church work. His preaching methods were unusual, and sometimes dramatic, as the following story shows. He once began to preach by saying: "My text is Philippians 4:13: 'I can do all things.' " Then he extracted a bill from his wallet and said: "Paul, that is simply preposterous. I'll wager this that you can't do anything of that sort." Once more he opened his Bible, and read: "I can do all things through Christ which strengtheneth me." When he read this, he returned his bill to the wallet and remarked, "So? Then I withdraw my offer. Of course you can. Anyone can do anything by the help of God."

VII. Food for Thought:

What is the message that the church is to bring to the world today?

JUNIOR DEPARTMENT

SHOWING THE SPIRIT OF CHRIST, Phil. 2:5-8

Memory Verse—"This is my commandment, that ye love one another, as I have loved you."

Does your daily life show forth Christ to the world? One day Mr. Moody said to a friend, That man going down the street must have been in the army, or in a military school." "Yes," said the friend, "he was in the army, but how do you know?" "By the way he walks," said Mr. Moody. You can also tell that some people have been with the Lord Jesus by their walk; their daily life shows up to the rest of the world. If we live in Christ, we will show forth His spirit in **humility, love, forgiveness, service,** and **sacrifice.**

The Spirit of Humility

F. B. Meyer once said, "I used to think that God's gifts were on shelves, one **above** the other, and that the taller we grow in Christian character, the more easily we could reach them. I find now that God's gifts are on shelves, one **beneath** the other, and that it is not a question of growing taller to reach them, but of stooping lower, and that we have to go down in humility, to get His best gifts."

The Spirit of Love

Because He loved others He left heaven's glory and came to earth. Because He loved, He healed the sick, raised the dead, gave sight to the blind, fed the hungry, forgave those who slew Him, and died upon the Cross for all the lost.

The Spirit of Forgiveness

There was once a soldier who had been punished many times for many different offences, all to no avail. The commanding officer despaired of the man's improvement. One day the soldier was again under arrest, and the officer hopelessly asked, "What shall we do with him?" "A fellow officer suggested, "Try forgiving him." The soldier was brought in, and the commanding officer said to him, "We have decided to forgive you for what you have done." Immediately the worthless, hardened soldier burst into tears, saluted and went out to become the best and bravest soldier in his company. Forgiveness did in his life what nothing else could do.

The Spirit of Sacrifice

If any man will come after me, let him deny himself, and take up his cross, and follow me (Matt. 16:24).

This life of sacrifice is a beautiful life, when the sacrifice is made because of the love of Christ constrains us to do it.

John and Betty Stam laid down their lives in China for Christ. They were put to death by Communists. What was the result of their sacrifice? At a later meeting in one of the churches of America at a memorial service held for them, seven hundred students stood up to consecrate their lives to missionary work wherever God might lead them. Even the Stams' parents could rejoice in the memory of such a sacrifice, consecrated to the Lord.

The Question Bee

(1) How do we deny ourselves? (2) What do we really mean when we say "I'll go, and I'll do, what you want me to do"? (3) Is sacrifice a pleasure or a burden?

The Prayer List

Pray for the hearts of men and women of America to become humble, then ready to serve where the Lord wants them to go.

CORRESPONDENCE

NEBRASKA ALL-MENNONITE SUNDAY SCHOOL CONVENTION

The Nebraska All-Mennonite Sunday School Convention met in the Bethesda Church at Henderson, Nebraska, on Sunday afternoon and evening of May 9, 1943. Four topics were presented during the day, which were based on the convention theme "Training for Worship and Reverence," according to Lev. 20:7,8, and I Peter 1:13-16.

In relating the theme to the home, Mrs. Albert Classen of the Second Mennonite Sunday School of Beatrice, Nebraska, brought out that in our homes we should talk more about God, have Bible stories, prayers, and songs. Pictures portraying the Bible should be in the home.

"Training for Worship and Reverence in the Sunday School (a) the Teacher, (b) the Superintendent," Prov. 9:10, and Titus 2.1-10, was given by Elsie Epp of the Bethesda Sunday School, Henderson, Nebraska. She defined worship as an inward feeling and an outward expression. The need of worship is evident, for two-thirds of the Protestant children from four to fourteen years of age are not in Sunday School. The other one-third spend 12,000 hours in public school and only 170 hours in Sunday School. The child should have an opportunity to express his own ideas.

"Training for Worship and Reverence in the Church (a) the Pastor (b) the Layman," Isa. 6:1-8, and Titus 1:7-9, 15-16, was brought by A. L. Reimer of the First Mennonite Sunday School of Beatrice, Nebraska. The following Bible passages were drawn upon to develop the theme: Ex. 3:5, I Peter 5:8, Luke 22:31, and Rev. 12:12. The speaker stated that we should be examples to our neighbors, that we should arrange our work on Saturday so that one will not be tired on Sunday, and that instead of reading newspapers we should read the Bible and pray.

The last topic, "The Resultant Blessings from Sunday School Work," Eccles. 11:1, and Matt. 10:40-42, was discussed by Rev. H. B. Kliewer of the M. B. Sunday School of Henderson, Nebraska. He mentioned four results from the work: spiritual life, service, fellowship, and reward. The challenge was thrown out that we so live that the resultant blessings will be found in our lives.

Rev. P. K. Regier delivered the two special messages of the convention. In the afternoon his subject was "What is America's Most Fundamental Need Today?" The need is not economic, social, or intellectual, but spiritual—fear of God and reverence in His name. The nation should realize the significance of Ex. 3:5. People have forgotten God.

In the evening Rev. Regier spoke on "Power," based on Zech. 4:6. He pointed out five things that help to give this characteristic to an individual. The five points were as follows: power comes from personality; there is power in an objective; there is power in worship; there is power in a high vision; and there is power in the resurrection. This message was made more impressive by the use of a visual aid that pictured the word "Power."

G. G. Kornelsen of the M. B. Sunday School of Henderson, Nebraska, and Elmer Friesen of the Bethesda Sunday School of Henderson, Nebraska, served as song leaders. Two Sunday Schools from the M. B. Church, three from the General Conference Church, two from the E. M. B. Church, and one from the Illinois Central Conference Church were represented at the convention.

Rev. A. H. Schultz of the E. M. B. Sunday School of Henderson, and H. H. Theiszen of the M. B. Church of Henderson, were elected as new members in the executive committee for the coming year. P. G. Rempel of the E. M. B. Sunday School, Janzen, Ernest Wiebe of the First Mennonite Sunday School of Beatrice, and Ted Schmidt of the Bethesda Sunday School at Henderson, Nebraska, are the other members.

SWISS MENNONITE CHURCH

Alsen, North Dakota

Our Sunday school convention was held in the Rockhill M. B. Church on May 23. We received a blessing from C. H. Suckau's and J. B. Epp's articles in a recent *Mennonite,* especially, from Brother Epp's article on eternal security. I do not believe that we should argue regarding interpretation of the scriptures. Yet when false teachings creep into our churches should we not take a stand against them? That is what the early Christian leaders did, and that is commended in Rev. 2 and 3. Anyone who is in doubt regarding this teaching should search the scriptures. Here are a few references: James 5:19,20; II Peter 2:15-22: Hebrews 3:12-14, Hebrews 6:4-6; Jude 5:6; Luke 8:6,13; Col. 1:23; II Thess. 2:3; I Tim. 4:1,2,16; Rev. 2 and 3. Our church is looking for a pastor, and our prayer is, "Lord, not my will but Thy will be done." We would appreciate the intercessory prayers of others.

We still have very cold weather for this time (written before May 12) of the year. Growth is very slow. Rain has delayed the spring work.—Corr.

KANSAS SUNDAY SCHOOL CONVENTION

The Kansas Mennonite Sunday School Convention will be held in the First Mennonite Church, Newton, Kansas, on May 30. The afternoon session will begin at **2:30 p.m.** and the evening session at **8 p.m.** The theme is **"The All-Sufficiency of Christ."**

Song Service ------------ Alvin Reimer, Inman

Devotional Services ------ Rev. C. H. Dirks, Hutchinson

Topic, "The All-sufficiency of Christ in Meeting the Greatest Need of Present-day Sunday School Pupils" ---------- Rev. F. J. Isaac, North Newton

Music ---- Boys' Quartet, Hoffnungsau Church, Inman

Topic, "The All-sufficiency of Christ in the Consecration of the Sunday School Workers" -------

________Mrs. A. M. Lohrentz, Hebron Church

Music ______ Farie Stucky and Beverly Matthies, Hutchinson

Topic, "The All-sufficiency of Christ Made Real Through the Worship Service and Lesson Material" __________ Dale Stucky, First Church of Christian, Moundridge

Music ____________ Ladies' Chorus, Pretty Prairie Church

Topic, "The All-sufficiency of Christ Seen in Fruitful Living" __________ Dr. L. Gilbert Little, Wichita

Music ____ Boys' Quartet, Hoffnungsau Church, Inman

Offering __________ Violin music by Doris Gerbrand and Betty van der Smissen

Business session

Closing devotional services

EVENING SESSION

Song Service ____________________ Alvin Reimer

Devotional Services __________ Albert B. Graber

Music Period: Choir, First Mennonite Church, Newton; A cappella Choir, Goessel High School; Choir, Hillsboro Mennonite Church

Resolutions

Offering ________ Violin music, Doris Gerbrand and Betty van der Smissen

Sermon ______ Dr. W. W. Peters, President of McPherson College

Benediction

Reservations for Meal

All those wishing to partake of the evening meal in the church basement are asked to send in their reservations a week before the convention to Menno Scharg, Herald Publishing Company, Newton. This favor is asked by the ladies of the local church on account of the present day food situation.

—Mrs. Ferdinand Regier, Sec.-Treas.

« « JOTTINGS » »

—Some of the outstanding **speakers** at the **Kansas Institute of International Relations** to be held at Friends University, Wichita, Kansas, will be: Dr. D. W. Kurtz, former President of McPherson College, Dr. No Yong Park, noted Chinese lecturer, Susanne Engelmann, former German educator, Louis Dolivet, Frenchman and Secretary of the Free World Association, Haridas Muzumdar of India, John Price of the British Consulate, Nicholas Vakar, Russian journalist, Carlos Davila, former Ambassador from Chile, and Dr. George Gibson, pastor of the Hyde Park Community Church, Chicago.

—**Henry Franzen** had been serving the Buhler Mennonite Church and studying for the ministry at Bethel College when he had to go back to Canada. Now he has came back with the possibility of staying if he so desires.

—**Brother P. A. Penner** has gone to Canada for several months. He plans to attend the conference at Langham, Saskatchewan.

—**The Souderton, Pa. Intermediate C. E. Society** showed pictures of the life of Jesus on the evening of May 16. Dr. Ella Bauman was the speaker at a recent mother-daughter banquet. "No person that is a conscientious objector will be compelled to change from a peace-time industry to defense work. Quite naturally he will not want to, for he knows that would be inconsistent."—Bulletin

—**Rev. Jacob F. Sawatzky** has resigned his pastorate of the Mennonite Church at Madrid, Nebraska. He will continue to serve until fall, unless a successor to him is found sooner than that. Brother Sawatzky is the father of Rev. Victor Sawatzky, Butterfield, Minnesota, and of John Sawatzky, who recently graduated from Bethel College and now is studying medicine at Kansas University.

—**Roland Bartel,** a member of the Alexanderwohl Mennonite Church, Goessel, Kansas, was home for a short furlough recently. He is Educational Director of the Crestview, Florida, C.P.S. camp. This camp is jointly operated by the Brethren and the Mennonites. Its main project is sanitation work.

—**Brother Erwin Goering,** Director of the Weeping Water C.P.S. camp until it was closed recently, now goes to the Camino, California, camp to serve as its director. His wife accompanies him. Both were present at the Bethel College Commencement exercises.

—While **Brother Erland Waltner** spoke to the Bergfelder Church on a recent Sunday evening, C. B. Friesen brought a German message to the Bethel Church. Brother Waltner also recently conducted special meetings in South Dakota in the interest of the Northern District Peace Committee. "From a scientific investigation of the influence of movies the following facts are noteworthy: 'When a large number of teachers were asked to rate the children of their classes, the summary of the May-Shuttleworth Investigation revealed that movie children had lower deportment records, did poorer work in school, were rated lower in reputation by teachers, were less co-operative and less self-controlled, and were slightly more deceptive and somewhat less stable emotionally than those who do not attend the theater.' " —Bulletin

—**First Mennonite Church, Pretty Prairie, Kansas:** Memorial services were held on May 18 for Alvin Graber who was killed in a plane crash in Africa. Delegates to the Kansas State Sunday School Convention are: Jonas Albright, Walter J. Graber, Herbert Krehbiel, Mrs. Albert Graber, A. J. Flickinger, Gilbert Stucky, Phil J. Graber Ed Schwartz, Lawrence Schrag, and Sam Schrag. —Willard Wedel, Corr.

—Bulletin, **First Mennonite Church, Beatrice, Nebraska:** "A letter from Bethel College: 'Distance or lack of money should not be determining factors in deciding whether or not to attend Bethel. Both of these are handicaps which can be overcome with extra blessing to the student.' " "The Fellowship (composed of members from the two Mennonite churches and members of the Brethren Church) adopted a C.P.S. gardening project at its last meeting." In this bulletin there are repeated quotations from boys in C.P.S. camps who express their appreciation for the close contact that the church is keeping with them. The church's Bible academy, which will open again next fall, will offer two years of high school work, and in addition Bible and music courses.

—**Jacob D. Goering,** Assistant and Educational Director of the C. P. S. camp at Lapine, Oregon, writes, "Thank you for reminding me of Dr. Warkentin's call for pictures. I feel fortunate in having two rolls of 35mm films which are good for 36 exposures each . . . out of this deal I should be able to collect some good shots. We have dark rooms, and so I can do my own developing and enlarging. Perhaps, some one individual in several camps could be found willing to take up this project as their private contribution toward the recording and preserving of C. P. S. history. I'll try to do my part."

—**Brother J. E. Hartzler** writes from Hartford, Connecticut: "We have had a very fine group of seven Mennonite students this year. Good prospects for next year. A new movement is on for Hartford. The Foreign Mission Conference of North America has chosen the Kennedy School of Missions as the training center for all of its future candidates for the India field. The movement will include other fields soon without doubt. This movement is making it very difficult for us to find housing for everyone coming this fall. This will make a great student center for missionaries in preparation. Our Mennonite mission boards would do well to look into this movement."

—In the new **Freeman Junior College catalog** there is a section under purpose which reads: "Believing that there ought to be a difference in the standards of conduct between the Christian and the non-Christian, the College takes a positive stand against the following: 1. Contracting debts without the knowledge of parents or guardian. 2. Using tobacco or liquor. 3. Visiting commercialized places of questionable amusements, such as, poolrooms, bowling alleys, dance floors, moving picture shows, and roller skating rinks. 4. Profanity, card-playing, gambling. 5. Boisterous conduct in the college halls, on the college campus, and on the streets."

—Bulletin, **First Mennonite Church, Reedley, California:** "At its regular meeting last Monday the church council voted to call a special meeting of the congregation for the consideration of engaging a director of religious education for the coming year, beginning September 1, 1943." This church has 328 books in its library. The most popular book is said to be **How Jesus Dealt With Men** by Calkins. A suggested book for children is **Joseph Haydn the Merry Little Peasant** by Opal Wheelier and Sybil Deucher. It is said to be "a simple, inspiring children's biography of the great musician Haydn."

—**Brother Ralph Kauffman** of Bethel College gave the Baccalaureate sermon for the graduating class of the Moundridge high school and **Brother J. Winfield Fretz** gave the Commencement address at Inman.

—**Hebron Mennonite Church, Buhler, Kansas:** The Candle Lighters recently gave the playlet "Serving Two Masters." Communion was observed on Good Friday morning.

—Upon his request, **Brother J. Winfield Fretz** has been granted a leave of absence from his teaching duties at Bethel College to do some work that is very close to his heart. He has agreed to carry out for the Mennonite Central Committee a special project for the rehabilitation of Mennonite young people after the war.

—Another number has been added to the **Bethel College Choir Series.** This number is entitled "Adoration." The words have been translated from the German by C. E. Krehbiel. The music is by N. G. Fankhauser.

—Bulletin, Deep Run, Pa., Mennonite Church: "A Relief Project For Farmers: A suggestion appeared in **The Mennonite** several months ago which merits our consideration. The suggestion is that the M. C. C. sponsor the raising of milk cows which can be set aside for shipment to Europe as soon as it is safe to do so. The number of cows lost in Europe is tremendous. If, at the end of the war we could send some fine cows to centers of great need, we could perform a great service for humanity. The city churches could raise the money to buy young calves while the farmers of the rural churches could raise them by giving them the proper feed and pasture. If there are people in this congregation who would be willing to cooperate is such a plan, the pastor would be glad to know."

—**Winifred Ethel Regier,** daughter of Dr. and Mrs. A. J. Regier, North Newton, Kansas, and **Lester Glenn Ewy** were married on May 23. The couple will make their home on a farm.

—The National Association of Evangelicals for United Action recently organized itself as a competitor of the Federal Council of Churches.

—It is reported that **Brother Franz Albrecht,** who was pastor of the First Mennonite Church, Beatrice, Nebraska, for many years is confined to his house most of the time and has to spend much time in bed because of his heart condition. In the last two years he has been at one worship service. Rev. Albrecht is a brother to Abraham Albrecht, pastor of the Mennonite Church at Ransom. He is also the uncle of Mrs. Herbert Miller, Deer Creek, Oklahoma, and Mrs. Marvin Dirks, interned in the Philippines. His daughter, Dora, works in the Mennonite Publication Office.

—**Harry Martens,** Director of the Colorado C. P. S. camp, was present at the Commencement exercises at Bethel College. Before becoming Camp Director he had charge of the work program at the college. Mrs. Martens, matron of the camp, is reported to have assumed the additional duty of dietician since the former one left.

—**Brother L. L. Ramseyer,** who gave the Commencement address at Bethel College, reported much rain at Bluffton with part of the campus flooded.

—**Rev. William Stauffer,** who is traveling for the Home Mission Board, stopped in Newton, took in the Commencement exercises, and then went on to the camp at Colorado Springs.

—Last Saturday morning we saw the aged (will be ninety-two next December 4) **Brother C. H. Van der Smissen** stepping briskly down the street, evidently out for a health walk. Such vigor of body and mind is unusual.

—**Dr. Waldo Wedel,** son of Mr. and Mrs. P. J. Wedel, recently returned from an archaeological expedition into the state of Tabasco in Old Mexico. They were successful in unearthing some ancient ceremonial sites, in which they found some interesting jade ornaments. On May 21 Dr. Wedel left for Washington, D. C. where he is Associate Curator of Archaeology of the United States Museum, a branch of the Smithsonian Institute. Dr. Wedel graduated from the Bethel Academy in 1926.

—New members elected to the Executive Committee of the **Bethel College Alumni Association** are **Doris Kellenbarger,** Newton, and **Alvin Reimer,** Inman.

—**Rev. H. T. Reimer** of Holmesville, Nebraska, writes, "Looking back at the last six months I must say I have much reason to say that I have experienced the loving kindness of the Lord. For although not in the best of health I have much cause to say 'Praise the Lord, O my soul and forget not all His benefits'. Hardly a day passes on which I have any pain, and I can be up about one-half of the time and do some light tasks as book work." Those who know of this brother's cross are inspired by the courage with which he bears it. Surely, it is a witness of the power of Christ. Brother Reimer writes further, "It seems to me that God uses this war as a mighty call for the Christian Church to awake and repent and really serve the Lord." Referring to the emphasis upon goodwill by many ministers even in this time of war he adds. "May the dear Lord keep such spirit as the Church has shown nearly everywhere in this war, and will be of great blessing to all mankind."

—It is reported that **Dr. John R. Schmidt** may return to the Mennonite colonists in Paraguay this fall. Our people there are in great need of both a doctor and dentist. Recently Dr. Schmidt filled Dr. A. K. Ratzlaff's place at the Bethesda Hospital, while the latter was on vacation.

—The marriage of Garman Wedel and Kathrien Wiens has been announced. Brother Wedel has recently been asked to serve the Emmanuel Church between Moundridge and Canton. Until recently he was enrolled at Bethel as a ministerial student.

—**Brother Sam J. Goering** and Brother J. D. Graber, who have been appointed as the M. C. C. commissioners to China, will leave for that country sometime in the next months. "Brother Graber will also represent the Mission Board of the Elkart Conference and Brother Goering the General Conference Mission Board. The brethren are commissioned to survey the field for future relief activity and will maintain a contact of spiritual fellowship with Mennonite men in the China Unit."

—**Robert Kreider** is one of the seven men who have been very carefully picked from all the C. P. S. camps in the country and who are to join the Friends Ambulance Unit in China. Having undergone intensive training these men are now ready to sail at any time, and may have sailed by the time this appears in print. Brother Kreider is the only Mennonite in this group and represents the M. C. C. This will be the first of several groups of men drawn from Civilian Public Service camps, who will join the Friends Ambulance Unit.

—**Arthur Balzer,** former camper at Weeping Water, and Mrs. Arthur Balzer, high school teacher at Goessel Kansas, will serve as director and dietician of the Lincoln, Nebraska, farm unit. The men in the unit live in a big house about two blocks from the University campus. They have their own cooks with the unit. The work consist of five in agronomy, three in animal husbandry, three in dairy, two in horticulture, four in poultry. Six men are serving at the North Platte experimental farm which is about one hundred miles from Lincoln. A report from the officials at Lincoln state the work of the men is very satisfactory. —M. C. C. C. P. S. News Letter.

—**Dr. H. A. Fast,** general director of camps, will attend regional C. P. S. conferences to be held on the West Coast and in the Middle West. He recently spent a short while in his home in Newton.

—**Delvin Kirchhofer** and Dr. Richard Yoder, relief commissioners to Palestine, were to begin the first leg of their long journey via South America during the week of May 16. "When the two commissioners reach the Near East, they will survey the field to discover the needs. Their survey will take them from Ethiopia to Iran, and they will survey all points between in the area. The work of contacting official groups and other relief agencies will aid greatly in making possible a more immediately active relief program when the way is open."

—M. C. C. C. P. S. News Letter

—**Jacob Friesen** brought the morning sermon to the Bethel Mennonite Church, Mountain Lake, Minnesota, on May 23. Brother Friesen will spend the summer at Reedley, California, serving as ministerial interne for the First Mennonite Church there.

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MENNONITE PUBLICATION OFFICE,
Newton, Kansas

NATIONALLY KNOWN SINGERS TO APPEAR JUNE 16

As an expression of appreciation to friends who have made gifts of ten dollars or more to Bethel College during this school year, we extend an invitation to attend a concert by the Wings Over Jordan Choral Ensemble. The gift of an extra dollar will admit one extra friend. This "Booster Concert" will be held in Memorial Hall on the College campus at eight-thirty o'clock Wednesday evening, June 16, 1943.

—Willis Rich

REV. SETTLE

Rev. Glenn T. Settle, originator of "Wings Over Jordan" was born in a log cabin at Reidsville, North Carolina, and received his early education in the state of Pennsylvania. His family settled in Uniontown, Pennsylvania, where he received his high school training, and later married Mary Elizabeth Carter. With his young wife, he came to Cleveland in 1917 and worked as a common laborer until called to the ministry.

He prepared for his vocation by working as a moulder in Cleveland foundries during the day and attending the Moody Bible Institute at night. When his course was completed, he became assistant pastor to Rev. Charles H. Crable, of Mount Haven Baptist Church in Cleveland.

He supplemented his assistant pastorate with employment at the Bissett Steel Company where he was a shipping clerk. In order to gain this position, Rev Settle applied himself to the study of metallurgy and was promoted to superintendent, which post he held until he became pastor of St. John Baptist Church in Painesville, Ohio.

Some time later, Rev. Settle was transferred to the Second Baptist Church in Elyria, Ohio, and it was from that point that he went to Cleveland as pastor of Gethsemane Baptist Church at East 30th and Scovill Avenues in Cleveland in November, 1936.

Upon beginning his duties in Cleveland, Rev. Settle found that Gethsemane Church had a fine choir, and, with this knowledge, he began working for a "Negro Hour" on one of the local radio stations. In his efforts to obtain an audition, Rev. Settle talked to Mr. Worth Kramer, at that time Program Director of WGAR in Cleveland, who granted the Gethsemane Choir an audition. Kramer was laudatory in his praise of the group, and immediately scheduled them on his station. This was in July of 1937.

By January of the following year, Kramer had arranged to have this group present a series of Sunday morning concerts on the Columbia Broadcasting System. This program was launched on January 9, 1938, and has proven the greatest maildrawing attraction of all Columbia sustaining features.

During the period "Wings Over Jordan" has been heard on CBS, Reverend Settle has brought many distinguished speakers. Included among these speakers have been some of the nation's foremost pastors, educators, and professional men and women.

Since "Wings Over Jordan" became a feature of the Columbia network, the choral ensemble has given over 1,000 concerts in principal cities throughout the eastern, central, and southern portions of the country. Most of these concerts are in response to requests of various church groups through the nation, and have been arranged by Alton A. Davis Director of the Concerts Division of "Wings Over Jordan." Reverend Settle has brought the group to a position of national prominence, and, during that time, members of other churches in Cleveland have replaced some of the original Gethsemane parishioners in the choir.

The choir travels from city to city in a modern bus, and housing accommodations are arranged by the group which sponsors their appearance in each of the cities they visit.

Reverend Settle devotes the major portion of his time to business arrangements for "Wings Over Jordan" and to research into the songs which they sing, and the writing of the narrations which he reads during each of their stage programs.

—**Joe Lehman** of Versailles, Missouri, and **Eleannor Loganbill** of Hillsboro, Kansas, were married in the Bethel chapel on May 2. Brother Lehman has a fellowship at Washington State College for continuing his work in chemistry.

ELBING CHURCH HAS ANNIVERSARY

The Zion Mennonite Church, Elbing, Kansas, invites friends and former members to a commemoration of the sixtieth anniversary of the organization of the church. The date is June 6. Dr. C. E. Krehbiel will bring the anniversary sermon at 11: a.m. The afternoon program, beginning at 2:30 p.m. will consist of reports on the history and activities of the church and an address by Dr. Melvin Gingerich on "The Future of Mennonitism."

Prof. Melvin Gingerich Ja 44
North Newton
Kansas

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVIII NORTH NEWTON, KANSAS, JUNE 1, 1943 NUMBER 22

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized January 22, 1919.

"HI, NEIGHBOR"

We had traveled many miles into Nevada. The towns lay far apart—five times as far as in my home community. Instead of a farmstead on each section one saw none for miles. Seldom did one pass over a creek or river. One felt a little forlorn. Even the towns had that out-in-the-desert atmosphere. They had no garages with expert mechanics or super groceries. Instead of a super-service station, a gas pump stood lazily by some weather beaten building.

In need of drinking water we stopped at one such place. Water was not too plentiful here. I walked toward the building wondering what reception I would be given with my request for water—and water alone, no gas or other service. But when my formal "How do you do" was returned by a cheerful "Hi Neighbor" I felt reassured that all was well. In that "Hi Neighbor" there was friendliness and a willingness to help. It seemed to say, "Yes, we know some of the hardships of life, and we can feel with the other fellow." There and then the desolate country seemed less so, and my heart was refreshed. He had said, "Neighbor."

Neighbor suggests neighborliness with its mutual helpfulness and concern. In the story of the Good Samaritan Jesus linked together indissolubly human need and neighborliness. Neighbor is a warm term of close, strong relationships. However, there is a word that comes even closer to the human heart. This word suggests a loving care and interest that is much greater even. It is the word "brother."

It suggests to one happy and beautiful relationships. It assures one of belonging together. It breathes security and peacefulness. Unlike the cold, formal "Mister" it is a family term. More than that, it assumes a deep religious significance because God is a father to us. When Christians conscious of their common fatherhood and their brotherhood, call each other "brother" they are using a term which can ever serve as a reminder that they are to live with one another as brothers.

A story is told of an immigrant who was learning English and readily sought to apply what he learned. Wishing to comment upon the beautiful attire of his girl friend, he referred to her dress as "night-gown" instead of "evening gown." He did not use the best fitting term.

Which term best expresses that which we as Christians wish to emphasize, "Brother" or "Mister"?

—rw.

THE BETTER WAY

"Ho hum! I guess I had better glance at the Sunday school lesson." The city youth drops the Sunday paper which has taken his best time on Sunday morning and starts off to find the Sunday school quarterly.

"Say, I didn't get to study my lesson," says one country youth to another as the class assembles.

Such and similar instances are all too numerous. Different from such was the studying of two girls observed recently. The teacher had assigned them two questions (shows effort on teacher's part too) to answer. Coming to a minister they asked him for light on the questions and for books that might be referred to. He suggested that they see Rev. Lester Hostetler, the author of the questions. This they did. They were willing to take an hour or more, walk blocks, interview people, and consult books to get the answers to two questions to be answered in Sunday school.

Their answers must have been rich with content for the other pupils and a source of inspiration to the teacher. There is a poor way and an effective way of studying a Sunday school lesson. These two girls chose the better way.—rw.

CREATIVE LOVE

The God who makes a seed to hold
Potential life within its heart,
Inspires the potter's hand to mold
Creatively, ceramic art,
Or suits the chilling air of spring
To tender lamb's inherent need,
Whose master-artistry can fling
Bright color on a wayside weed,
Bestows no less of thoughtful care
Upon his own created race;
He waits for mankind everywhere
To turn from self, and seek his face.

By Harriet L. George
—*The Christian Advocate*

HOME MISSIONS

A. J. Neuenschwander, Secretary

Rev. William H. Stauffer Does Field Work

Today the term home mission work covers a wide range of fields and activities. Some years ago it usually meant a small, white, simple, windswept, frame church building on some plain. It still means that but vastly more. The Home Mission Board felt the leading of the Lord to enter other avenues of service.

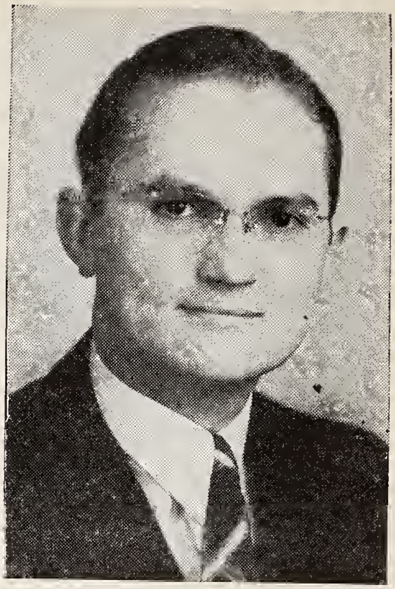
Visitation Work

The large number of General Conference and other Mennonite Conference young men in C.P.S. camps and in detached service were in need of regular visitation and spiritual care. District conferences were encouraged to make arrangements so that those within their geographic areas would be visited. Our country is great, and many are still untouched. For this and many other reasons it was decided imperative to engage a field worker, one of whose duties would be to look up these young men and bring to them spiritual ministry. Rev. Stauffer has been doing this work about six weeks, and he reports that his visitation work is greatly appreciated and should have been arranged for long ago.

Colonization Work

For want of a better term the word colonization is used. The concern of the board is that we conserve our people for Christ, the Church, and the soil. To do this in the best way, rural people need to learn to regard the farm as one of the best places to establish a home and raise a family. Many people fail on the soil because they seek to get every penny possible off the land. This impoverishes the soil, and soon the family, unable to make a decent living, moves to the city, discouraged and defeated. Another one of Rev. Stauffer's tasks is to encourage our people to live well on the land and not off the land. Proper spiritual shepherding of our rural congregations is to encourage them to appreciate and evaluate the freedom, liberty, and advantages of living out in nature—in God's out-of-doors.

There is also a keen concern that someone look into the matter of finding available land where homes can be established and congregations formed, where land is not so expensive. The United States Department of Agriculture has long noticed that in many communities Mennonites succeeded because of their industry, thrift, and faith. The officers of the department are glad to cooperate in locating less expensive land, in helping worthy people to establish homes on such tracts, and to make such suggestions as to the particular type of farming that is most likely to succeed.



WILLIAM H. STAUFFER

One need not talk long with Brother Stauffer until one becomes aware of his fondness for the quiet, simple, solid life of the farm. Animated in conversation he brings a message of hope to the young men in C.P.S. camps whom he visits. His experience includes contributing to a farm paper, speaking on rural themes, ten weeks travel in Europe in 1939 as delegate to the World Youth Conference, years in the pastorate of the Sugarcreek, Ohio, Mennonite Church, and before that graduation from Bluffton College and Oberlin Seminary. The Mennonite Church in Upper Milford, Pa., is his home church.

Cooperating with the Mennonite Central Committee plans for larger colonization efforts after the war is still another duty of Rev. Stauffer. We live in a time of Mennonite cooperation; may this period be long and fruitful.

Young Men and the Future

Many of the young men now in C.P.S. camps, or in detached service, and some in the army are dreaming of a day when they with their life-companion might start out for themselves. Plans are being made to take care of such who desire to settle on the soil and make their contribution there. Others may feel the call to do reconstruction and relief work, while still others may desire to do evangelization work. Rev. Stauffer is to take time and counsel with each man and help him find his God-given task in the Master's vineyard.

Conference and Congregation Visitation

As Rev. Stauffer travels about he works out his itinerary, so that he can attend district conferences, visit individual congregations, and contact the C.P.S. camps and detached units. He has already visited the Eastern District Conference and he plans to attend the Northern District Conference June 5-9, and some weeks later he is to be at the Pacific District Conference. It is hoped that doors will be opened for him to lay this concern from the Lord on the hearts of the people.

Conservation work for the Lord is most definitely home mission work, as well as the former type of establishing a church in a small, pioneering community. Jesus reproved the Pharisees for being so set in some things and neglectful in others. Therefore He said in Luke 11:42 "these ought ye to have done, and not to leave the other undone."

A. J. Neuenschwander

Why Read The Mennonite?

A good reason why *The Mennonite* should be read in every home is that it aids in bringing our thoughts into line with the thinking of Christ. The Apostle Paul speaks of *"bringing every thought into captivity to the obedience of Christ* (ICor. 10:5.) The Bible is of course, the body of literature preeminently qualified to help us think God's thoughts after Him, and for that reason should be read every day. A careful examination of our church paper will reveal how thoroughly it is colored by the *"obedience to Christ."* It will also be found to be of great aid in *"bringing every thought. . to the obedience of Christ."* I feel that it is lacking among some. I see it in the picture home of the congregation is thereby doing a great deal to Christianize life among us and about us.

—W. F. Unruh

RELIEF

Two Workers Depart for Near East

On May 16 Brother Delvin Kirchhofer of Bluffton, Ohio, and Dr. C. Richard Yoder of West Liberty, Ohio, left the Akron, Pa., office bound for Jerusalem, Palestine. They comprise the nucleus of a unit which in the future the Committee will expand as opportunities permit. In the Near East these two workers will study needs and make necessary connections with the proper agencies and governments to permit service to refugees and any war sufferers.

The journey to Palestine will be made via New Orleans, Valpariso, Buenos Aires, and South Africa.

Two Workers Appointed for China

During the May 7, 1943, meeting of the executive members of the Mennonite Central Committee Brethren J. D. Graber, missionary on furlough from India, and Samuel J. Goering, missionary on furlough from China, were given their charge as commissioners of the M.C.C. to China. They are scheduled to leave as soon as final preparations are completed. Their going to this country in the Orient is in the two-fold interest of relief and mission work which is, the Lord willing, to be promoted there by the Mennonite Church.

MENNONITES and RURAL LIFE

By J. Winfield Fretz

REHABILITATION

In these abnormal times we hear a great deal about the matter of rehabilitation in the post-war world. To rehabilitate means to reinstate or to restore to a former condition. We know very well that millions of people are at the present time losing precious religious values such as the sacredness of home and family life, the virtue of honesty, the power of purity and confidence in the redemptive power of Christ's love to overcome hatred, destruction, and violence. In the material realm millions are today enjoying war-time prosperity. There are, however, several thousand who are retaining many of the religious values but losing heavily in material matters. This is the price they choose to pay to keep their consciences clear.

Mennonite Boys

At the present time there are about 2,500 boys from the various branches of Mennonites in the Civilian Public Service program. It is estimated that there are an additional 2,500 of our boys in non-combatant service and a third, 2,500, in regular military service. Those in the latter groups are receiving regular military compensation while those in the former must pay their own expenses or have the church bear the cost for them. In any case it is time for us to consider ways of rehabilitating these men after they are released from national service. How can they be reinstated in their homes, churches, and jobs without too great permanent loss? Is it any of the church's responsibility to look after this matter?

Galatians 6:2

In Paul's letter to the Galatians he answers this question in the affirmative and gives his reason for it. Often only the first part of Paul's instructions are quoted: "Bear ye one another's burdens." But there is another equally important part to the quotation which concludes: "and so fulfill the law of Christ." A true characteristic of Christians is not that they are without burdens but that they share them.

Mennonites today ought to be thinking about this responsibility. Both in the local congregations and in the Mennonite Church as a whole. Will we be able and willing to help our young men find jobs, secure farms, establish homes, and become active in the church? To rehabilitate our young people after the war is a practical home mission problem of the first magnitude. Every member of the Mennonite brotherhood should make this a matter of prayerful concern and group discussion.

HANDMAIDENS

(This is the third of a series of articles written by Mary Shideler about the Mennonite Deaconess Hospital where she is a volunteer worker. Her regular vocation is being a pastor's wife)

The young woman who enters the nursing profession has open before her two widely different kinds of training. The first, leading to graduation as a Registered Nurse, is widely known in this country: the candidate has prepared for the course by at least four years of high school, if not two or more years of college. She takes three years of the most rigorous training, at the end of which she is prepared to work in the operating room, the physical therapy department, and the laboratory, as well as the sickroom. She has a thorough command of anatomy, materia medica, and a dozen other branches of knowledge that relate to the care and healing of the sick.

The Deaconesses in our hospitals give themselves to those in need as Christ gave himself in loving service. Like the grain of wheat that falls into the ground and dies, they die unto self and bring forth much fruit. Shown above is Sister Sarah Rempel, who has been head Deaconess at the Mennonite Hospital, Beatrice, Nebraska, for many years. She is here shown holding the little daughter of one of the former students who chose marriage instead of nursing as her career. A total of 158 babies were born in this hospital last year. Sister Sarah has made glad the hearts of many parents by giving efficient and loving care to hundreds of babies.

This type of nursing has developed within the last hundred years. The modern, highly scientific medicine has demanded nurses whose training is of the same intensive kind. But from the beginning of the human race another type of nursing has existed, practiced then and now by women whose children or men-folks are ill, by the Sisters of the religious orders that are dedicated to that task. Wherever a daughter has cared for her feeble mother, or a child tended a baby for an hour, there has been nursing. And through these centuries, mankind has learned that the laying on of gentle hands, the presence of a woman devoted to God and concerned with all her heart for the welfare of another, can often achieve more than all the technical skill and medicines known to science.

Nursing, at best, is hard work, physically and emotionally. It requires fortitude to live serenely among the sights and sounds and smells of illness. It takes a strong back to move a heavy man who cannot turn himself in the bed. It takes strong hands, as well as gentle ones, to rub aching backs or knead the tight muscles of a leg into relaxation. Furthermore, these things need to be done by one who is trained to do them. So routine a task as bathing a patient may be exceedingly dangerous if the person is ill with a heart disease, or has just had a major operation. A nurse must be able to glimpse the first signs of restlessness or fear in a patient, and be able to combat them; it is part of her responsibility as a nurse.

A trained—registered—nurse can fulfill these demands, but it is important to realize that others can do as well, and that in a very few places in this country, such training is given. The "Community Nurses" do not replace Registered Nurses; there is no conflict between them because they are differently trained for different jobs.

The need for two kinds of nurses is not new; it existed for years before the present war highlighted it, and introduced, toward its solution, the Nurses' Aide. The small hospitals—for the most part in small towns and serving rural communities for many miles around—have always been handicapped by their inability to secure the services of graduate nurses of a desirable type. The pay has necessarily been low; the social opportunities have been poor in comparison to those of the cities. The Nurses' Aides, of the highest importance in large and urban hospitals, are not trained to meet the needs of the small hospitals of the country. That system was tried out at the Mennonite Deaconess Hospital in Beatrice from 1933 to 1937. But at the end of four years, with the needs of the community and hospital in mind, a new training course was instituted. The first class of six students was enrolled on April 1, 1940.

During the two years that the candidate is in training, she has a full schedule of practical, bedside nursing in a thirty-bed hospital, under the supervision of graduate, registered nurses who are, as well, Deaconesses. In addition she is required to attend day or evening classes.

This is not a glorified form of Nurses' Aide; this is nurses' training: the graduate able to report symptoms clearly, to give hypodermic injections as ordered, to assist in the nursery, to administer diet therapy, to perform the standard nursing procedures. The community nurse is prepared for work in small hospitals, doctor's offices, homes, any institution where trained workers in first aid are needed.

There are no rigid requirements for entrance into this school it has never been found that the high school graduate is necessarily a better nurse than a woman without that background. There must be a return to the emphasis on the maternal quality that makes nursing such a splendid vocation for women. The hand-maidens of the Lord are those who work with their hands, and it is those whom we seek to enroll. Innately the modern glamour girl is the Mennonite maid of yesterday. She finds satisfaction and meaning in life from the hard, honest toil, and service to those whose need is very great. She is in the Valley of Jehosophat—the valley of decision—here is a work for her to do, and a banner for her to follow.

For further information, write Mrs. Ursula Frantz, Mennonite Deaconess Hopital, Beatrice, Nebraska.

Food for our Boys in Camp

"What shall I plan for dinner today?" This question is a familiar one to every housewife, faced with the daily problem of providing appetizing, wholesome, well balanced meals for her family. Multiply the average sized family by thirty, add in the problem of satisfying a much larger variety of tastes and appetites, and the fact that there is no pantry stocked with a season's supply of home canned fruits and vegetables and home cured meats, supplemented in season with an abundance of fresh garden produce, etc., and you get an idea of the problem facing the dietitian in a typical C.P.S. camp. In common with home meal planners she must plan her menus to provide adequate meals with due regard to economy. Wartime food shortages and rationing restrictions further complicate her problem of providing an abundance of wholesome, appetizing, nourishing food for our boys in camp.

A number of home communities have shown their interest in helping with the food problem in past months by giving home canned and dried fruit and vegetables to the camps. Suggestions have come to the Mennonite Central Committee that a great deal more would be gladly done along this line if there were an organized plan outlined to bring to our people the need for such contributions and to give direction to their efforts.

In line with these suggestions a plan has been worked out to encourage and stimulate the gathering and processing of available food supplies in our various communities. This plan was approved at the meeting of the Mennonite Central Committee held April 2, 1943.

What The Camps Can Use

A survey has been made of the camps now in operation, and on the basis of past experience it is estimated that during the period of a year two thousand men in camp will consume the equivalent in canned goods of:

135,000 quarts of canned peaches, prunes, plums, apricots, pears, cherries, berries, tomatoes, apple sauce, and other fruits and juices;
95,000 quarts of canned peas, beans, corn, carrots, beets, and other vegetables;
20,000 pounds of dried prunes, raisins, apples, pears, apricots, figs, and other dried fruits;
30,000 pounds of dry and dried beans, peas, corn, rice, and other vegetables.

Consumption of canned goods will, of course, decrease proportionately as dried foods consumption increases.

O.P.A. regulations provide that home processed fruit and vegetables may be given away by the consumers who process them, provided that "no consumer may give away a total of more than fifty quarts of processed foods in any one year, under this section." (Ration Order 13, Article II, Section 2.8) This covers home canned fruit and vegetables given to C.P.S. camps or other charitable institutions.

Suggested Ways of Operating

It is suggested that this project might be carried out through the following channels: sewing circles, and ladies' aid organizations, junior sewing circles, women's missionary societies, young people's organizations, any other suitables organization or group plan, individual efforts. When any individuals or groups decide that they would like to help along in this project by canning and drying fruit and vegetables, they will find several different plans which can be followed. Two which have been successfully used are mentioned here:

1. *Canning Bees.* Groups of interested persons would come to central places provided with facilities for preparation and processing food to put up fruit and vegetables which have been collected in quantities. After appointing some capable individual as group supervisor or leader they would work together to prepare and process the food. It would be the leader's responsibility to see that the food is properly prepared, adequately sterilized by heating at proper temperature for sufficient length of time, and properly sealed. It might be wise in some cases to have the person appointed as leader to serve for the entire season; she could then make it a point to get the government bulletins which are available giving helpful suggestions on the processing of canned and dried foods. The canning bee is probably the most satisfactory plan in cases where quantities of foodstuffs are to be processed at one time and adequate facilities done along with regular home work with little extra for group efforts are available.

2. *Home Canning.* This makes possible the utilization of small amounts of produce and can often be effort. It is surprising how much can be accumulated during a canning season by putting up an extra quart here and another there, and this would involve very little extra cost.

M.C.C. Will Furnish Jars

The Mennonite Central Committee will arrange to furnish the required fruit jars for canning of foods to be contributed. This will be done through camps or wholesale grocers located near the various communities, or through the purchase of a large quantity of jars which will then be distributed from central points to the various communities. If your own jars are used they should be new jars, and they will be returned or replaced when empty, whichever is most practical. Groups or individuals wishing jars should write to the Akron office stating number of jars desired. All canning should be done in half gallon jars or larger except such starchy vegetables as corn, peas, etc., for which quart jars are recommended.

Sugar for this canning can usually be obtained by applying to local ration boards and explaining the purpose for which it is to be used. The Mennonite Central Committee will be glad to help in working out problems whlch may arise in this connection.

Collection Centers and Distribution to Camps

The constituencies supporting the camp program will be divided geographically into areas, and collection centers will be designated to receive the food contributed and prepare it for shipment to the camps. These centers will be in charge of individuals who will keep record of and report to the M.C.C. office at Akron the quantities and kinds of foods received. From this information decision will be made as to the camps which can use the food contributed to best advantage in view of their needs and circumstances.

Distribution will be by the most economical means available. Trucks will be utilized for the nearer camps where possible, and where shipment is to remote camps it would be expected to ship by rail in carload lots. With this in mind all cartons in which fruit jars are purchased should be carefully saved for packing of canned goods. Added insulation around jars would be advisable. Packing should be under supervision of individuals who are experienced in preparing for rail shipments where possible.

Things To Remember

1. *Only Good Quality of Food* is worth the effort to procure and process and the expense of distribution. We want to be *good stewards* of what is entrusted to us and this requires that contributions be made with a view to the fullest use in camp.

2. *Appetizing Food* makes for happy and contented boys in camp. The most appetizing food is that which is properly prepared. A high standard should be maintained in processing the foods being canned and dried for the camps.

3. *Government Canning Bulletins* emphasize that the pressure cooker is the safest for canning non-acid vegetables. Botulism poisoning can result from insufficient sterilization of non-acid foods. Where the hot water bath is used for canning non-acid foods be sure to follow reliable time charts for processing to insure thorough sterilization of the food.

4. *Losses from Spoilage* are frequently due to lack of complete sterilization of jars and inadequate sealing. Do not be afraid of getting the lids on too tightly; the boys in camp will find ways to get the food out if it is well preserved. Use only perfect jars, lids, and rubbers.

5. *Foods that can be dried* can be much more economically shipped than canned goods. These include apples, prunes, cherries, raisin grapes, peaches, apricots, pears, corn, green beans, green peas, etc.

6. *Free Government Bulletins* giving detailed instructions and suggestions are available for the asking. These cover both canning and drying. A suggestive list of recommended bulletins will appear in church papers.

7. *As Much Variety As Possible* in foodstuffs is greatly appreciated by the camps. Mass feeding at

best presents unusual problems in the way of providing appetizing meals, and a considerable variety goes a long way to solve these problems.

8. *Large Jars* in which certain foodstuffs have been purchased can used if they use standard sized screw top lids and can be well sealed. Extra large jars may require longer to properly sterilize the contents of the jars.

9. "Every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." II Cor. 9:7,8.

Certificates for Food Donations

The Mennonite Central Committee will arrange to issue certificates to individuals or groups who desire it. For this purpose the following policy of evaluating food contributions will be followed:

Since wholesale food prices vary in different sections and it is contemplated to distribute the foods contributed to camps which may be considerably removed from the locality where it was produced, it is though best to establish a basic uniform scale for evaluating food donations. This will be based on average prices being paid by camps on April 1, 1943, and will be published in church papers. Adjustments to this scale will be published as conditions may require.

It will be appreciated if interested groups will write to this office, giving an estimate of the number of quarts of fruit and vegetables they expect to contribute. Further information will be given upon request, and suggestions will be gladly received. Address all communications to HOME CANNING AND DRYING PROJECT, care of Mennonite Central Committee, Akron, Pennsylvania.

PEACE SECTION NOTES

Civilian Bond Totals to March 31, 1943

Following are the ten highest states with their total subscriptions to Civilian bonds:

1. Pennsylvania	$220,724.50
2. Ohio	153,259.50
3. Iowa	141,801.50
4. Illinois	107,978.00
5. Kansas	105,932.50
6. Indiana	78,635.50
7. California	35,797.00
8. South Dakota	35,521.50
9. Virginia	29,755.00
10. New York	22,607.00

Notice to Bond Subscribers

Whether registering for a bond in her own name alone or together with her husband, it is necessary for a married woman to include her first name, e.g. John Smith's wife should always register her name as Mrs. Mary Smith and not Mrs. John Smith.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

Death Because of Stupidity

At sunrise on January 12 there was great lamentation and loud weeping in one section of our Christian village near Jagdeespore mission station. What had happened? Mala, wife of Poinka and mother of four small children is dead. Again, what had happened? She was perfectly well last night.

Then the story was told. Brother Poinga is very poor. There is no bedstead in the home. All sleep on the ground. At about 3 a.m. the young mother stretches out her arm. Something stings her in one finger. She awakens her husband. Poinka gets up lights a little piece of wood and looks around. Nothing can be seen. Her pain seemingly subsides. All go to sleep again. Soon the young mother feels a stiffness all over her body.

She awakens her husband again. They now suspect snakebite. He goes and calls his neighbor, one of our leading Christian brothers. The brother gets up and takes his lantern and goes to Poinka's home. He also suspects snakebite. So he tells them to take his lantern (Brother Poinka owns no lantern nor lamp) and to go to the hospital to Dr. Roy (Dr. Dester is not at home). Poinka promises, and the good neighbor goes to his own home again.

But Poinka does not do according to his promise. He thinks all will become better by itself. The poor young mother's body gets stiffer. Her pain increases. At sunrise her spirit departs, leaving the bewildered husband with four small children behind. The sorrow is great.

But was there no help available? Yes, the hospital with a good doctor and efficient staff is only a few hundred yards away; yet sheer stupidity kept our brother from making use of this opportunity. And further, when we went to investigate the house we found several holes in the ground (floor) which Poinka and his wife had neglected to plaster shut. Holes in floor and wall are very dangerous signs in an Indian hut because of snakes and scorpions. The hole near the place where the young mother had slept was dug up, and a poisonous snake (Krait) was found—certainly the murderer. Yet it could all have been prevented, if those holes had not been tolerated. Even after the bite there was plenty of time to go to the doctor because a Krait bite does not work as rapidly as a Cobra bite. Yet the intellectual alertness was not there to prevent the tragedy. Yes, the poor in India are poor in more ways than economically.

—*John Thiessen*

DAILY DEVOTIONAL MESSAGES

By Jacob D. Goering

JUNE 8: "*. . . . Lord teach us to pray.*" Luke 11:1.

Jesus' disciples began to sense their deep need for a closer and more meaningful communion with the Father. As they mirrored their life in the life of Jesus their inadequancy was dreadfully apparent. They turned to Jesus as one who could teach them to pray. His very life was evidence that he had contact with that Power which makes it possible to live above outer circumstances. They saw Jesus find strength and joy in God's Will. Our generation has all but lost the art of effective prayer. We need to ask Him again and again to teach us to pray. But always the request presupposes a desire to pray sincere enough to assure a following through on the part of him who prays.

JUNE 9: "*. . . . . Ask and it shall be given you; seek, and ye shall find; knock and it shall be opened unto you.*" Luke 11:9.

This passage and the following verses reveal at least two profound truths concerning the salvation of man. Firstly, before the kingdom can be experienced there must be that sincere desire on the part of man. He must ask, seek, and knock: Secondly, the assurance that God stands by, ready to respond at the first opportunity. If we but desire—really desire—to live according to the Will of God, we will not be disappointed. Again, the desire must be all-consuming.

JUNE 10: "*. . . . a house divided against a house falleth.*" Luke 11:17.

These words were spoken in answer to the charge that Jesus was casting out devils through Beelzebub. No, we cannot successfully row both up stream and down at the same time. Many are in turmoil because they pay lip service to one cause, but their lives and actions serve another thereby denying their claims. Such folks are truly a "house divided" and will surely fall. They suffer frustration and are actually "lost" in utter confusion. The only adequate remedy is to give life direction by a complete surrender of self, and unflinching commitment to Christ.

JUNE 11: "*. . . Yea rather, blessed are they that hear the word of God and keep it.*" Luke 11:28:

A certain woman upon being impressed with Jesus' teaching and preaching, proceeded to eulogize His heritage. But Jesus immediately corrects her and teaches what a blessed and virtuous life consists of. One's background of itself is neither a blessing nor a curse, but is important only as it is used to influence the present and shape the future. It can be used or may need to be overcome. For most of us our heritage should help us greatly to "hear the word of God and keep it." But it is the quality of life which comes from hearing and doing the Word which determines the extent of our blessedness.

JUNE 12: "*This is an evil generation; they seek a sign and there shall no sign be given it, but the sign of Jonas the prophet.*" Luke 11:29.

Throughout the ages men have been prone to base their belief on the spectacular, on a sign. Yet the history of God's people shows clearly that those who lived most abundantly are those who have experienced God in the everyday affairs of life. Jesus was not pleased with those who looked for a sign. Only a stable faith based on the ongoing goodness and love of the Father is adequate to meet the issues of our day. The only sign for this generation is "the Son of man." Do we accept him and act on his standards?

JUNE 13 "*No man when he hath lighted a candle putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.*" Luke 11:33.

The principle of sharing is here again powerfully proclaimed. Light must not be hoarded or used selfishly, but should shine for all. Light may be given through various channels such as teaching, preaching, or perhaps indirectly through economic support. In this sensate and materialistic age, our people have not remained unaffected by its influence, but we too tend to use economic goods selfishly. Economic support may be one of the best ways to let our light shine. Have we been faithful in standing by our churches, schools, colleges, hospitals, and other institutions? Let us not be guilty of hiding our light under a bushel. Rather directly or indirectly let it shine forth so that they which come in may see the light.

JUNE 14: "*. . . . Now do ye Pharisees make clean the outside of the cup and the platter, but your inward part is full of ravening and wickedness.*" Luke 11:31.

Putting up a false front is a sin many of us are guilty of. How easy it is to say one thing for good effect, but inwardly mean the opposite. We say complimentary things to our neighbors' face, but curse him to his back. Hypocrites! We "pass over the judgment and love of God." Christ's word to such deceitful living was "Woe unto you." A beautiful life seen from the outside comes only from beautiful thoughts and a beautiful inward life.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.
Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.
Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference.

Business Office, Mennonite Publication Office, Newton, Kan.
Editor ...... Reynold Weinbrenner, North Newton, Kansas
Subscription in advance, $1.50 .... Foreign, $2.00

Address all contributions and communications for this paper, and exchanges, to THE MENNONITE, North Newton, Kansas.
Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS.

Sponsored by
the Young People's
Union of the
General Conference
EDITOR
R. Weinbrenner
North Newton,
Kansas

Mennonite Youth

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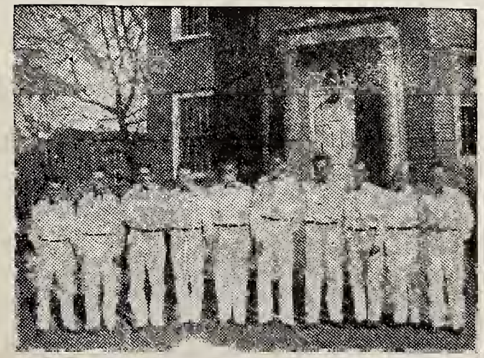
Our Work At Denver Hospital

By George H. Fadenrecht

Colorado Psychopathic Hospital has about eighty beds, although the census often runs around one hundred patients. It has three stories above the ground. On the first floor are the various offices, resident doctors' apartments, occupational therapy, and a class room. On the second floor are the men's wards and on the third floor the women's wards. Second and third floors are arranged almost identically, each floor being divided into two wards, the convalescent and the disturbed. Between these wards there is a vast difference. The convalescent ward has regular light fixtures; the furniture is quite homelike. It is arranged for individual privacy if desired by having several individual rooms and the sleeping wards divided by partitions. As already mentioned, the disturbed ward is quite different. The lights are built into the walls and ceiling, covered by a heavy wire reinforced glass. The furniture for the most part is quite crude as it meets with much abuse. The individual rooms are one sick room and four seclusion rooms. The seclusion rooms are for patients who are dangerous and combative, or who are otherwise unfit to be on the ward.

This hospital is noted for not using restraints such as straight jackets, handcuffs, and the like. The only time restraints are used is when a patient will not stay in a pack. Then ten inch cotton bands are tied from one side of the bed to the other side over the pack blankets. We do not consider the seclusion rooms as restraints as the patients are perfectly free within their confines. Unless they are destructive they have their beds in these rooms.

Our work is chiefly with the men patients although we must go to the women's wards on emergency calls. Our usual work consist of taking temperatures, giving baths, running continuous tubs, shaving packs checking clothing, assisting with physical examinations, taking patients to occupational therapy or to clinic. For recreation we take patients for walks or to the gym or out to play ball.



The Men in Hospital Uniforms

The work is extremely interesting and all of us like it and feel it is worthwhile.

At Work With the Criminally Insane

By Melvin Yoder

The Lima State Hospital is unique and different from that of other types of state hospitals that C. O.'s are working in all over the United States. I am not sure, but I believe that this is one if the few—if not the only one of its kind—that has C. O.'s working in it. Most of the state hospitals are for the mentally sick. This hospital that we are working in is a hospital for the criminally insane. All of the patients that are admitted to his institution have committed some criminal act. They include about every type of criminal act that one can think of such as murder, robbery, intent to kill and etc. However, one thing to keep in mind is that the courts have ruled that each one of these persons were insane at the time that they committed the act.

The hospital attempts to cure as many of its patients as possible and then return them into society as useful and healthy citizens. There are resident doctors located here whose sole purpose or duty is to try and bring about cures in the patients of this hospital. One could cite many cases where a person was committed to this hospital completely insane, but over a period of time, which varies, they have been set free as cured and have performed valuable service to their community.

Along this line one wonders at the type of treatment the patients receive. There are those in this hospital that are so mentally weak that they are helpless and need help all the time. Then there are those who seem just as normal mentally as anyone a person would meet on the outside. Those that seem to be able to take care of themselves are given work and are allowed more freedom than the others. However, a great percentage of the patients are kept locked up all the time and have to be handled like children. The rest are given various duties to perform to occupy their time.

I will attempt to give a brief idea of what types of work some of the patients are doing and the relationship of this work to the ten men connected with this C. P. S. unit. This hospital has a very large farm connected with it. A great percentage of the farm work is done by patients with paid employees to act as supervisors. One of the ten C. O. boys working at this hospital has one of the boys as supervisor in the dairy barn. He helps with the work and also supervises the work that the patients do. A lot of the field work is actually done by patients as tractor drivers, teamsters, etc. There is also plenty of work to be done in beautifying the grounds, taking care of the gardens, greenhouse, etc. Here also are two boys of this C. P. S. unit who work along with the patients and help them to learn to do useful things to the best of their ability.

Not only do a lot of the patients work outside but just as great a number work inside of the hospital doing the many jobs that are necessary to keep such a place running smoothly. One of the biggest jobs on the inside that needs to be taken care of every day is the preparing of meals for the 1,150 patients (1000 men and 150 women), plus the employees that number close to 125. Almost all of the work in the kitchen is done by patients with employees acting as supervisors. One of the C. O. boys works in the employee's cafeteria where he supervises the work that the patients are doing.

All of the cleaning work—washing windows, sweeping floors, washing walls and etc.—is done by the patients with the different ward attendants supervising this work and seeing that it is done properly. Four of the C. O. boys are engaged in this type of work on the wards. The four boys that are doing this type of work are called attendants. Not only do they supervise the cleaning of the wards, but they also are always in the ward watching the patients and keeping order among them. As stated before there are some patients that are not only mentally but physically sick. It is therefore up to the attendants to see that their personal needs are always taken care of. The job of attendant is by far the largest and the most necessary job in the hospital. The patients definitely need some one to watch over them and help them at all times.

Also in connection with the hospital are the shops. Here they take the men of better mental capacity and try to teach them certain crafts and arts. Splendid work is being done here as one can see when he examines the finished products that are on sale at the gift shop. More then one patient has learned a useful trade here in the shop that has helped him obtain work after he was pronounced cured and put back in society again. Here also is felt the influence of us C. O. boys as one of our group is acting as instructor and advisor of these men.

So far I have mentioned only nine men of our group and what they are doing. The tenth person of our group works in the office.

One can easily see that this hospital is more then just a place to lock up people that have committed some crime. It is also a place that tries to help them to do useful things while they are here and if possible to cure as many as they can. That then in brief is the story of our hospital and some of the work that we ten boys are doing here. All ten of us boys feel that we are doing something worthwhile to relieve some of the suffering and pain that are present in our world today.

SENIOR DEPARTMENT

No. 1 of Series on Mennonite Principles Based on Booklet "Our Mennonite Heritage" by E. Yoder

I. Worship Service:

1. Songs: "My faith looks up to Thee," No. 150, "Nearer, my God, to Thee," No. 202. 2. Reading of I Peter 3:8-22. 3. Roll-call answered by Bible verses on "love." 4. Offering for Home Missions.

II. Leader's Introduction:

Our Christianity if it is to grow needs expression in word and deed. The opportunity to speak of their convictions and of their aspirations is offered to young people in C.E. meetings. We get help through discussions in clarifying our thoughts and grow in knowledge of the Bible and the Christian way of living. We gain enthusiasm and inspiration through fellowship. The study of our Mennonite heritage wil help us to appreciate the consecration of our fathers and mothers to following the teachings of Christ in their daily life. It will help us to think and to make these convictions more deeply our own. It may well serve as a tie that binds us together in a common way of living for a testimony that we as a church may give in these days when the life and the light that Jesus came to bring is so badly needed in the world.

III. Suggested Topics for Short Talks:

1. What Mennonites Hold in Common with Other Denominations
2. Contributions of Mennonites
3. The Simple Life and Its Meaning
4. Non-conformity to the World, and Its Meaning
5. Brotherly Love and Mutual Aid, and Their Meaning
6. Emphasis on the Christian Home, and Family Life

IV. For Discussion:

1. How can we practice "the simple life" today? 2. How should we express non-conformity to the world today? 3. Are our Mutual Aid societies an adequate expression of brotherly love? Should we have an organization to aid in funeral arrangements? 4. How can we find time for our family life today?

V. Facts for Study:

"Their (the Mennonites) emphasis has been on the idea that to be a Christian means to follow

Christ in His way of life, and that His way of life covers the whole of life. It is necessary therefore to bring the whole of life and all its relationships under the control of Christ as Lord. Every activity of life must be integrated with religious experience; it must be "in the Lord!"

The Mennonites have always been a very practical people. They have insisted that Christianity must be lived, not just talked about. They have taken Christ to mean what he said. They have felt that to be His followers men must walk where He walked in ways of love and service, live as He lived, do as He did.

VI. Illustration:

WHAT CAN THE LOVE OF A BROTHER ACCOMPLISH?

Sixty years ago the natives of the Garo hills of Assam were wild, dangerous head-hunters. The British government at one time considered seriously sending an army into those hills to destroy that tribe. Missionaries asked if they might have the opportunity to go into those hills and try love. Now, it is said, it is safer to walk the Garo hills than New York City streets. The missionaries did not go into those hills to change the environment or their neighbors. They went into the hills to change the hearts of the Garo tribesmen, and when that had been accomplished with Christ's help, the environment and the neighbors were also changed.

VII. Food for Thought:

As man by his inventions has made the whole world into one neighborhood, the Christian way of living would make it into a brotherhood.

INTERMEDIATE DEPARTMENT

OUR NEWSPAPERS

Main Topic: How to Read our Newspapers Eph. 4:25-27,29-32.

I. Worship Service:

1. Songs: "Where cross the crowded ways of life," No. 222; "Master, speak! thy servant heareth," No. 219.
2. Reading of main topic, and prayer.
3. Talk on "Propaganda in Our Newspapers" by a qualified, outside speaker.
4. Offering for Publication Board

II. Leader's Introduction:

Perhaps one class of papers should be called attention to as also belonging to the newspapers, namely, our church papers. They bring us the news about our own denominational work—about the progress and plans and difficulties on the mission field, editorials of vital interest on questions and problems of the day as seen in the light of religion, correspondences that throw light on the life of our churches, programs and reports of conferences and conventions which are the hub of our church work, food for the growth of our spiritual man through the articles and meditations of church leaders. They are a bond of fellowship between our widely scattered church groups which no member should try to do without. Our younger members need to read them to become "integrated" into the life and work of our denomination.

III. Suggested Topics for Short Talks:

1. Fulfilling God's Word.	Exod. 24:3-8
2. Reading the resolution.	2 Kings 23:1-3
3. News from the Lord.	Hab. 2:2-4
4. Ineffective reading.	John 5:37-40
5. Explanation required.	Acts 8:26-35
6. God's precepts our criterion.	Ps. 119:97-104

IV. For Discussion:

1. How can we get our church papers into every home of our church?
2. What newspapers should we read? What parts of them? How much time should we allow for them? How are we to read them?
3. What magazines are to be recommended? Which ones are not commendable?

V. Facts for Study:

Readers of newspapers are at the mercy of the publisher's use of the news. Sometimes important and significant items are poorly presented or are relegated to **the inside pages.** Sometimes news stories are so written as to emphasize the publisher's political prejudice or social bias.

Often the interests of advertisers control the policy of a newspaper, with regard to its treatment of social problems. For example, papers which receive a large amount of money from liquor advertising cannot afford to attack the liquor evil.

In these days the news of the war and of political events are often so distorted, discolored, or untruthfully presented that it is very difficult, if not altogether impossible to know what is true. Propaganda methods are used that people may be influenced after their emotions are appealed to by slogans, or by arousing their prejudices. We need to note that even where the truth is brought, frequently not **all** the facts are available.

It is fortunate that a Christian need not know all the news in order to live a life of love and service, that he can lend a helping hand like the good Samaritan without knowing the names of the robbers.

VI. Illustration:

A Newspaperman's Work

When Jacob Riis became a newspaper reporter in New York City, he had experienced the dreadfulness of life in the tenements. Because he was so familiar with the cruelty and suffering he wanted to make things better and so decided to enter the ministry. A friend with whom he discussed the matter said: "God needs Christian reporters as much as ministers." This remark so impressed Jacob Riis that he decided to dedicate himself as a reporter to the Lord's work. Through his zeal tenements were torn down and rebuilt in sanitary fashion. Year after year he kept up the fight until at his death he had accomplished more than anyone else to make living sanitary and comfortable for the poor of the city.—**Mrs. Gerhard Friesen**

JUNIOR DEPARTMENT

NEVER HOLD A GRUDGE, Matt. 18:21-35

Bible Readings

Forgive Wrongs	Matt. 6:12
A Grudge and Its Consequences	Gen. 37-23-36
Leave Wrongs to God	Rom. 12:17-21
A Non-Golden Rule	Prov. 24:29
The Spirit of Jesus	I Pet. 3:8-12
Big-hearted Moses	Num. 12:1-16
Never Hold a Grudge	Matt. 18:21-35

"I suppose your experience teaches you" said a patient to a trained nurse, "that careful nursing can cure almost any ailment?" "Yes, almost any ailment, excepting a grudge" was the instant reply from the nurse.

Isn't it true that many people go through life nursing old grudges they never will attempt to forget, far less forgive. God did not mean for man to be like that. When people become that way, it thwarts the purposes and plans of God for His children. **Grudge** and **grace** cannot abide in the same heart at the same time.

How Some Forgive

Have you ever heard anyone say, "I can forgive, but I can't forget." Such say to God when they pray the prayer that Jesus taught His disciples to pray, "God, forgive the indictment against me, but don't forget it. Every time you think of me, think of my sins."

Others say, "I am ready to forgive when he or she seeks forgiveness." Suppose God had dealt with us thus? Thank God, He did not. Jesus forgave even when He Himself did no harm or ill to any man.

God forgives freely, abundantly, and completely. This is the way we should do. The forgiveness He shows, we are to show, the mercy He shows, we are to show.

The Question Bee

(1) How did the father show forgiveness to the Prodigal Son? (2) Who needs God's forgiveness? (3) What does God mean when He says "He has blotted them out?" (4) Why do people hold grudges? (5) Why can't a truly great person hold a grudge?

The Prayer List

Create in me, O Lord, a new heart,, and renew a right spirit within me. Forgive us as we forgive others. May we be noble and great enough to look over the wrongs against us.

Place thy finger upon any evil in our lives and give us victory over sin. Amen.

CIVILIAN PUBLIC SERVICE

The Relief Training School

At the May 7, 1943, meeting of the Executive Committee of the Mennonite Céntral Committee final approval was given for the setting up of a Relief Training School at Goshen College, extending from June 12 to August 27.

Forty-one men from C.P.S. camps were approved to enter the school, and twenty-four drafted men now in college will bring the total to sixty-five, which is the quota for the Mennonites. The curriculum will consist of courses of study in "Christian Personality and Leadership," "Mennonite Heritage," (with special emphasis on the history and philosophy of Mennonite relief work), "Community Hygiene and Nutrition," "Relief Administration," and "Contemporary World Needs of Central Europe, China, and South America."

The Relief Training School is a sub-unit to C.P.S. Camp No. 101 and will be under the directorship of Brother Ernest E. Miller, President of Goshen College.

Second Anniversary of Mennonite C.P.S.

On May 22, 1943 the second anniversary of Mennonite C.P.S. camps was observed. It was on this date in 1941 that a contingent of nine men arrived at the Grottoes Va., camp. Counting the regular camps, the fourteen hospital units, the dairy farm groups, and the relief project there are thirty-three administrative units involving around 2,800 men.

Due to the outbreak of the war C.P.S. has become over three times as large as anticipated. During the two years of its existence it has cooperated nite C.P.S. camps was observed. It is on this so in the main to their satisfaction. During all these months the Church's officials report with appreciation the patient understanding of government representatives as evidenced by their willingness to extend for three times the original privilege which permits the Churches to administer the camps.

In a recent statement evaluating the C.P.S. program, Brother Henry A. Fast, General Director, stated: "God has opened doors of opportunity to men in C.P.S. and to their constituencies from which they come.... The C.P.S. program has turned out to be a tremendous venture of Christian faith and concern."

"I'LL GO WHERE YOU WANT ME TO GO"

I'll go where you want me to go, dear Lord,
Real service is what I desire;
I'll sing a solo at any time, dear Lord,
But don't ask me to sit in the choir.

I'll do what you want me to do, dear Lord,
I like to see things come to pass.
But don't ask me to teach boys and girls
dear Lord,
I'd rather just sit in my class.

I'll do what you want me to do, dear Lord,
I yearn for Thy kingdom to thrive.
I'll give you my nickels and dimes, dear Lord,
But please don't ask me to tithe.

I'll go where you want me to go, dear Lord,
I'll say what you want me to say;
I'm busy just now for myself, dear Lord,
I'll help you some other day.

—Selected

Correspondence

FIRST MENNONITE CHURCH

Wadsworth, Ohio

Our pre-Easter services have greatly helped us prepare our hearts for the day of Resurrection. The evenings of April 13, 14, and 15 Rev. Jesse N. Smucker of the First Mennonite church brought to us in his simple, direct and soul searching manner of expository preaching three messages entitled: "Descent of a Soul" using Herod as the character to be studied, "Great Words from a Weak Man" depicting the life and sayings of Pilate, and characterizing Peter in the topic "The Rock That Slipped." Rev. James Farmer, a colored Methodist minister, had charge of the devotionals and prayer two evenings, and the choir ably gave special numbers at all Lenten Services.

Easter sunrise services at 6:30, a custom very dear to the congregation was again observed, followed by Sunday school and climaxed by the Easter message "And To Die Is Gain" Phil. 1:21. Open communion concluded services for another glorious Easter and we could more fully understand the great truth of Phil. 3:10, "That I may know him, and the power of his resurrection and the fellowship of his suffering."

Dr. M. C. Lehman gave his long anticipated address at the church Sunday evening, April 18. He shared with us his experiences while administering relief to the people of Germany and threw out the challenge to cling to our Mennonite principles and heritage and make Mennonitism endure.

Pres. Ramseyer of Bluffton College spoke to us April 4, and on April 11, J. Herbert Fretz, a senior at Bluffton College and brother to J. Millard Fretz of our congregation, filled the pulpit in the absence of our pastor.

Sunday evening, February 28, the young people of our church were hosts to youth groups from other Wadsworth churches in a very special program including a candlelight worship service, numbers by the high school choir, group singing, and an address by a nationally known speaker, Dr. R. H. Mueller of Cleveland, a dynamic youth speaker.

Our pastor discussed the topic "The Mennonites, Quakers, and Brethren: The Historic Peace Churches" at a joint youth meeting of our church and the Evangelical and Reformed Church.

The tragic death of Ensign Preston Sprunger, twenty-six, who was killed in an airplane crash at Catawa Beach, Washington, is the first war casualty of this church and community.

Funeral services for aged Mary B. Kressly, were held Good Friday afternoon, April 23.

Intermediates Sell Church Paper

(The Intermediates of the First Mennonite Church, Upland, California, have undertaken the very worthwhile project described below. The account is taken from *The Herald,* edited by Brother Earl Salzman.)

The Intermediate C. E. Society is assuming the task of canvassing the members of our church for subscriptions to *The Mennonite..* We are glad to have a good number to be readers of both our church papers—*The Mennonite* and the *Bundesbote.*

Each home should be a subscriber of either or both of these papers. *To be a good church member means among other things to be reader of our church literature.* Our thinking and understanding is never greater than our information. These church papers are published to inform us concerning our whole church program.

Most homes have one or more newspapers with the "funnies." Many of our folks think nothing of paying ten cents for a Sunday paper. Most of our church papers cost less than four cents a week. We are an individual church, but we are also a part of a fellowship of churches. To subscribe for second-rate magazines rather than our church papers means we are not putting the Kingdom of God first. To subscribe and read our church paper will draw us closer to God and the brethren. Hence if you are not a subscriber, you should support the young folks with a subscription.

IN MEMORIAM

—**ALVIN GRABER,** son of Mr. and Mrs. John D. Graber, was born near Pretty Prairie, Kansas. In 1938 the family moved to Cleveland, Kansas. At first in the medical corps at Camp Grant, Illinois, he later went to Fort Dix, New Jersey, and then to East Africa where he was killed in an airplane accident on February 23, 1943. He was thirty-one. He is mourned by his father; three brothers, Herbert at home, Jake of Norwich, and John in service at Camp Van Dorn, Mississippi; five sisters, Mrs. Pete J. Schwartz of Pretty Prairie, Mrs. John J. Graber of Hutchinson, Mrs. Jake Doerksen of Inman, Mrs. Menno Stucky of Cleveland, and Delphia of Port Clinton, Ohio. A memorial service was held for him on the church cemetery. He was a member of the Pretty Prairie Church.

—**FRANZ M. GOOSSEN,** son of Mr. and Mrs. Franz H. Goossen, was born December 17, 1876, in Landskrone, South Russia. At the age of six months he emigrated with his parents to Marion County, Kansas. He was baptized by Rev. Jacob Buller on May 24, 1896, and received into the Alexanderwohl Mennonite Church. In 1900 he was married to Susanna Duerksen. They were blessed with ten sons and two adopted daughters. One son perceded his father in death.

—**ELIZABETH RATZLAFF**, daughter of Andrew and Marie Richert Buller, was born in Waldheim, South Russia, on March 26, 1863. With her parents she migrated to Buhler, Kansas, in 1874. In 1880 she was baptized by Elder Dietrich Gaeddert and became a member of the Hoffnungsau Church. She married Henry M. Ratzlaff on March 11, 1883. In 1894 they settled on a farm northeast of Corn, Oklaoma. Later they joined the Bergthal Church there. She died on March 29, 1943, and is mourned by the children: P. R. and Jake of Corn, Henry of Colony, Mrs. Henry Quiring of Weatherford, and Mrs. H. D. Boese of Weatherford; one sister, Lena Neuman of Buhler, Kansas, and one brother, Jacob Buller of Buhler.

—**MARY REGINA KREHBIEL STUCKY**, daughter of Mary and Jacob Krehbiel, was born near Moundridge, Kansas, on March 5, 1884. When ten years old her parents moved to Pretty Prairie. There she was baptized and received into the church. Later she joined the Zion Mennonite Church of Kingman. In 1902 she married Peter H. Stucky. In 1905 they moved to a farm near Murdock, Kingman County. Besides her husband she is mourned by her children: Mrs. Frieda Allen, Cunningham, Irvin and Paul of Belmont, Eldon, U.S. Army, New York City, Ruth of the home, Walton, U.S. Army, Fort Sill, Oklahoma.

—**ARNOLD SCHOWALTER** was born in Johnson County, Nebraska, on June 15, 1890. In 1896 his parents moved to Wisner, Nebraska. On June 3, 1906, he was baptized by Rev. D. J. Brand and received into the Wisner Mennonite Church. He lived successively on a farm, at Lincoln, Nebraska, St. Louis, Missouri, and Kansas City. Doing mechanical work in the South Western Greyhound Garage he was fatally burned, and died April 23, 1943. He is mourned by his aged father Jacob Schowalter and seven sisters: Johanna and Lydia of the home; Mrs. F. W. Risser, Wisner; Mrs. D. M. Boese, Saginaw, Michigan; Mrs. John Wiens, Blue Springs, and Mrs. Claass Epp, Jr. and Mrs. Walter Epp of Beatrice, and by his fiancee, Rosalie Bracht of Kansas City.

Pacific District Conference Convenes June 17-20 at Reedley

PROGRAM

THEME—"Alone with God"

Ministers Conference

Thursday Forenoon, June 17

Leader—Rev. Earl Salzman

9:00. Song Service and Devotions -- Harley King
1. The Supreme Privilege. Isaiah 1:18 F. F. Jantzen
2. The Life That Counts. Matthew 5:48 P. D. Unruh
3. Special Music ------------------ Arnold Regier
4. Take Time to Pray. I Thess. 5:17 -J.P.Glanzer
5. Message -- Rev. William H. Stauffer, Sugar Creek, Ohio

Thursday Afternoon, June 17

Leader—Rev. Phil. A. Wedel

1. Essentials to a Successful Prayer Life—
   Adoration, Thanksgiving, Confession,
   Forgiveness ------ Dr. J. H. Langenwalter
2. Essentials to a Successful Prayer Life—
   Faith, Obedience, Definiteness,
   Perseverence, Submission ---- Harley King
3. Equipment for Service. Jas. 5:16--Arthur Wenger
4. Alone with God's Word. John 5:39--W. A. Regier

Thursday evening, June 17

Beginning of Regular Conference Session

7:30. Song Service and Devotions--Earl Eymann
8:00. Address of Welcome--Dr. J. H. Langenwalter
Response -------------------- F. F. Jantzen
Special Music -------- Reedley Men's Chorus
Conference Sermon ------ Daniel J. Unruh
Certification of Delegates--Sec. F. F. Jantzen
Appointment of Committees
Special Music -------- Reedley Men's Chorus

Friday Forenoon, June 18

Business Sessions

9:00. Prayer Service ------------ Homer Leisy
9:30. Reports of Committees and Officers
Complimentary Votes Committee
Secretary ------------------ F. F. Jantzen
Treasurer -- John Jantz, Odessa, Washington
Field Secretary -- Emma Ruth, Reedley, Calif.
Bethel College -- Luke Horsch, Ontario, Calif.
Music -------- In Charge of Arthur Wenger, Shafter Mennonite Church
Education Committee ------ Arnold Regier
Young People's Committee.
Evangelization Board
(Reports Continued in Next Session)
11:30. Address, Jesus and I Are Friends
Earl Salzman

Friday Afternoon, June 18

1:30. Song Service and Devotions--Arnold Regier
1:45. Unfinished business
Special Music ---- In Charge of W. A. Regier
Announcements
3:30. Address, Christ or Chaos -- Phillip A. Wedel

Friday Evening, June 18

Women's Missionary Society Program

7:30. Song Service and Devotionals
This program is in charge of the officers of the Women's Missionary Society—Mrs. D. J. Unruh, President; Mrs. Elmer Widmer, Secretary-Treasurer.

Saturday Forenoon, June 19

9:00. Prayer Service -------------- Arthur Wenger
Unfinished Business
Election of Officers
Congregational Hymn
11:30. Whither Bound—Our Changing World ---- Homer Leisy

Saturday Afternoon, June 19

1:30. Song Service and Devotions ---- S. S. Baumgartner
1:45. Unfinished Business
Budget for 1943-44
Message ---------- Rev. William H. Stauffer
Recreation Period

Saturday Evening, June 19

7:30. Song Service and Devotions -------- M. M. Lehman
Stories of Great Hymns of the Christian Church and Song Festival in Charge of Rev.

Phil A. Wedel; Miss Emma Ruth
Message ---------- Rev. William H. Stauffer

Sunday Forenoon, June 20

unday School and Church Service Arranged by Local Church

Sunday Afternoon, June, 20

Program in Charge of Education Committee
Chairman, Marvin Linscheid, Aberdeen, Idaho
:00. Program to Begin
Song Service and Devotions ---- W. A. Regier
Message, Our C.P.S. Work ---- Rufus Franz, Lapine, Oregon
Music -------------- Reedley Men's Chorus
Message, What a Christian Training Means to Me ------ Willard Wiebe, Aberdeen, Idaho
Music ------------ Representatives of First Mennonite Church, Aberdeen, Idaho
Message, Our Family Devotions ------ Arnold J. Regier

Sunday Evening, June 20

30. Song Service and Devotion
Program Arranged by Young People's Committee
Closing Remarks by Newly Elected Conference President

« « JOTTINGS » »

-The marriage of **Peter Goering**, a member of the den Church, Moundridge, Kansas, and at present student at Hartford Seminary, was announced ecently.

-Already over **ninety** students are enrolled in the ethel College **summer school.** Over one hundred re expected.

-From various readers come comments about the ctures in this paper, stating how much they are ppreciated.

-If a **change of address** is sent directly to the **Iennonite Publication Office, Newton, Kansas,** ather than to the editor, much valuable time is ved in making the change.

-Before **Houdini,** the famous magician died, he ated his intention to communicate with his wife fter his death if this would be possible. Recently Irs. Houdini died. Expecting death she had inted newspaper men and had told them she had eceived no communication from her husband.

-Beer, wine and liquor advertisements in **The Satrday Evening Post** were **recently voted down** overwhelming margins at the annual meeting of e stockholders.

-Rev. I. I. Friesen a student at Westminister heological Seminary, served the First Mennonite hurch, Philadephia, recently.

-Choir members of the **Lorraine Avenue Mennote Church, Wichita, Kansas,** had a wiener roast n May 13. Each family was asked to bring its vn bread and wieners.

-Brother Earl Salzman of the First Mennonite hurch, Upland, California, continues to put out e church paper started by his predecessor, Lester ostetler. **The Herald** is a four-page, mimeographed sheet with editorials and news.

—**A concrete tennis court** is the class gift of the 1943 Bethel College seniors.

—During the next week nearly all of the 15,000 copies of the **Senior Christian Sunday School Quarterly** will be sent to churches of the General Conference throughout the United States. This quarterly is for use in the third quarter which begins July 1.

—**Prof. Bernhard Bargen** recently visited his aged father, I. I. Bargen, in Mountain Lake, Minnesota. On the way back he stopped at the Denison, Iowa, C.P.S. camp and addressed the campers. Lester Gerig of the Defenceless Mennonites is now acting director of the camp. Dave Suderman, former educational director, is now in Washington taking the leaders' training course.

—**The Oklahoma Bible Academy** announces that a new course, a "Three Year Bible Music Course," will be offered next year. This course is to enable both the high school students and, especially, the Bible Department students to take a much more definite study in the line of music. A course in typing is also to be added to the school's curriculum. The fall semester will begin September 6.

—Bulletin, **First Mennonite Church, Reedley, California:** "Tentative arrangements have been made for Miss Susie Foth of Brooklyn, New York, to tell of her work among neglected people in Brooklyn. She expects her nephew and wife, who work among the under-privileged people of the South, to accompany her.... They will also show pictures of their work."

—**The Second Mennonite Church, Beatrice, Nebraska,** has asked Rev. Albert Claassen to continue his service as pastor for a period of one year. Missionaries P. A. Penners were with us during Passion Week. We praise God for what has been and still is being accomplished through the efforts of these faithful servants. Rev. Benno Toews of Nokomis, Saskatchewan, brought us the message on Easter Sunday, and during the following

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MENNONITE PUBLICATION OFFICE,
Newton, Kansas

week Miss Kuyf gave us an interesting report of her work and interneship in China.—W. C. A., Corr.

—In the bulletin of the **West Zion Mennonite Church, Moundridge, Kansas,** it is reported that the daily vacation Bible school has a large attendance and that the teachers are doing excellent work. The church plans to have its annual Sunday School picnic on June 3 in Continental Park. The church recently took an offering for the support of the religious education program that was carried on in the grade and high schools this past year.

—**Walter J. Dick,** a worker in the Rockwell Street Mennonite Mission, Chicago, Illinois, recently brought the message to the Second Mennonite Church, Philadelphia, Pa.

—**The Herald,** First Mennonite Church, Upland, California: "Pentecost meant for the disciples a new power in their lives and a blessed fellowship with one another. However, the custom in the early church was to consider Pentecost as a season and not as a day. All the weeks from Easter until the anniversary of the out-pouring of the Holy Spirit belong in that season."

—**Bluffton College** graduated thirty-one seniors this year. President Ramseyer gave the baccalaureate sermon. He spoke on "Perpetual Light." Dr. Ernest E. Miller, President of Goshen College gave the commencement address. His subject was, "A Return to Discipline."

—"In view of the fact that the great diversity of Sunday School materials used by our Sunday Schools reveals a lack of Conference program, and at the same time makes an intelligent report almost impossible, we recommend that our schools give **serious consideration to our Mennonite Sunday schools helps, with the intention of adopting them in their schools."** —The foregoing recommendation was adopted by the Middle District Conference at its last session.

——**Remember the picture of the Amish on the front page?** After this appeared a reader sent in a "column" from a newspaper from which the following is quoted: "We cut the cuffs off our pants, narrow the width of lapels, abbreviate the length of our coats—all to conserve cloth—but any attempt to make the necessity for conservation achieve comfort in dress draws only stiff-backed opposition from men addicted to the silly habit of strangling high collars and neckties.... Everybody knows and admits these facts, but is reluctant to change and begs off with the excuse that it's impossible. We had much rather confine our energies to simpler tasks, such as making Joe Stalin join the church, rewriting Chinese philosophy and organizing labor unions in India.... There is scarcely the one of us who doesn't have a pretty definite idea of what he wants to do and would prefer to do, but he won't because in most instances he is waiting for the other fellow who in turn is waiting for him. That's the big reason why we are is such an unhappy mess. Our minds are twisted with emotional conflict in which what we think is subdued and cowed by a fear of what someone else may think if we dare free ourselves from stifling convention and false worship." So says Bob McCracken.

—Writing in his church bulletin, **Rev. Donovan E. Smucker** enumerates the editors of our **Senior Sunday School Quarterly** and then referring to Carl M. Lehman adds, "Some of his 'Practical' Notes' have added extremely important insights from Mennonite history. It may be trite but it's still true: You must study your Sunday School quarterlies each week."

—The Mennonite retreat **for the young people of the Middle District** is to be held at Camp Mack, Indiana, August 2-8.

—**Eunice Regier** of Newton proofread **The Mennonite** until the close of the spring quarter. Now **Ellen Waltner** of McPherson has taken over.

BETHEL COLLEGE TO GRANT TH.M. DEGREE

Ministerial students will be interested to know that the Bethel College Board of Directors and Faculty have recently taken action to extend the fifth year work a bit and authorized the granting of the Master of Theology degree (Th.M.) to students properly qualified. **The Requirements for Admission are:** 1. A recognized A.B. or Th.B. degree or equivalent.. 2. Proper letters of recommendation. 3. A personal conference with the faculty committee on ministerial studies consisting of the head of the Bible department, the dean of the College, and the director of practical work. **The Requirements for Graduation are:** 1. Satisfactory work for two years during which time the student gives one half of his time to Bible and ministerial course-studies and the other half to practical Christian work, both of which must be approved in advance and be carried on under the supervision of the faculty committee on ministerial studies. 2. An acceptable thesis or research project and procedure under proper supervision. 3. A comprehensive examination, both written and oral. **The Emphasis of the entire course** will be Biblical on the one hand and practical on the other. As formerly, faculty members offering courses will be Prof. A. E. Kreider, chairman of the Committee on Ministerial Training; Dean P. S. Goertz; Dr. A. Warkentin; and President Ed. G. Kaufman. However, in order to do this work, extra help on the faculty will be needed. Dr. C. E. Krehbiel, the President of the General Conference, will offer a course on Mennonite History, Church Organization and Polity, and Dr. P. A. Penner, for forty years missionary to India, will offer a course on Evangelism and Missions. Some scholarships are available for properly qualified students. Those interested should apply to the President of the College.

A Christian is a hand through which Christ helps.—*Church and Mission News.*

Do the common thing uncommonly well.

Prof. Melvin Gingerich
North Newton
Kansas

Ja 44

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVIII NORTH NEWTON, KANSAS, JUNE 8, 1943 NUMBER 23

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized January 22, 1919.

WEED CONTROL

It is May. The garden is clean. The rains come. The wise gardener seeks to work his garden as soon as possible. He does so for a number of reasons. One of them is to destroy the shoots of thousands of little weed seeds that have sprouted but perhaps have not yet appeared above the ground. Someone ignorant of gardening might argue that surely these thousands of little shoots below the surface could not possibly endanger a garden.

The garden of a child's heart presents much the same conditions. Some gardeners permit such a garden to go entirely to weeds. They make no effort to plant any useful crop in it. The harvest is put into our penitentiaries, reform schools, etc. Some other gardeners see that this won't do. They plant straight, nice rows of productive crops by taking the child to Sunday school and church, by giving him a Bible, and by teaching him to pray. Yet they are somewhat unmindful of the weeds that may be sprouting. As yet they cannot see them. The garden of childhood appears clean and innocent. In that garden are areas called school, play, and reading material. Those are all good sections to have in a child's garden. However, Satan and his helpers here on earth are ever very busy strewing weed seed into these sections. There are parent gardeners who are unmindful of the seeds of worldly standards that are germinating in the school area, of the seeds of commercialized, corruptive recreation in the play area, and the seeds of secularism in a great deal of the child's reading matter area.

Around the adolescent period they may notice that there are weeds in the garden that are growing vigorously. Some of the tallest have stood so close to the good, rightful plants that they have escaped notice. So many others are growing by this time, that although some are hoed off with vigor, the rest keep on in their rapid growth.

The result—the hoe may strike at all of them in time. But many, many have gotten a root system. They are hoed off, and the roots cause them to shoot out again. Thus throughout the life of the garden the weeds may always be kept in subjection of the rightful plants, but nevertheless the weeds in their attempts to grow take much plant-food and moisture away.

How much better it is to destroy all sprouting weeds as soon as the garden is workable.

It is still better to keep out of the garden all the weed seeds possible. No, we can't keep all of them out, especially in the school and play areas. In the reading area we have much more control. Every parent with a concern for the future should ask, "What is my child reading?" "What kind of thought seed is being implanted in his mind?" "Are his mind and heart being filled with weed thoughts, which though never in supreme control of him, will nevertheless take away much time and energy from the right thoughts?"

The garden may seem clean and innocent, but seeds are sprouting. What kind are they?

The *Junior Messenger,* which can be ordered from the Mennonite Publication Office, Newton, Kansas, is full of Christian thought seed. Does the Junior boy or girl in your home receive it?—rw.

Musicians and Sunday School Teachers

By Erland Waltner

Can musicians and S. S. teachers have anything in common? Well, let us see.

Some years ago we heard a concert by Jasha Heifetz, world-famous violinist. For well over an hour he held an audience of about five thousand people spell-bound. No one seemed bored. Everyone had been inspired.

What was the secret of this man's greatness? We read a commentary on his life and learned that: "He has spent about two-fifths of his waking life playing or practicing—a total of over 68,000 hours." Now we began to understand why he could hold our attention for one hour. Though he is now considered the world's greatest violinist, he continues to practice regularly for every performance. No wonder that instrument in his hands thrilled people's souls. Before Heifetz performed, he had *prepared.*

Has this anything to do with us who are S. S. teachers? Well, are we not having some trouble getting and keeping the attention of our pupils? We have excused ourselves with the thought that one can not expect too much at their age, but could it be possible that we have been guilty of inadequate preparation?

If a musician spares himself no efforts in preparation for a presentation of the inspiring music of some composer, should not a S. S. teacher be even more zealous in preparation to present the inspired Word of God? If a musician takes time to memorize his scores so that he can play them flawlessly, ought not a S. S. teacher be thoroughly acquainted with the lesson he is teaching? If a musician studies and tries to develop the best playing techniques, ought not a conscientious S. S. teacher ever seek for the best techniques of presenting the most important message in the world to his pupils? Why then is there so much slip-shod, uninteresting, and ineffective S. S. teaching in our churches?

You say that you a "drafted" teacher. You do not have the time to do the task well, but because no one else is willing, you have taken the class and are doing the best you can. Well, God bless you for your willingness to do the best you can, but are you honestly doing your best?

Are you a faithful student of the Bible as well as of your S. S. quarterly?

Are you faithful in prayer? Do you pray for every member of your class at least once each week?

Are you really trying to improve your teaching technique by studying and trying out different approaches?

Have you taken advantage of teacher training courses offered in your church or in your community?

Do you really prepare yourself mentally and spiritually for every S. S. class? If you have spent only ten minutes in preparation, why should your pupils spend thirty minutes listening to you?

"Do your utmost to let God see that you at least are a sound workman, with no need to be ashamed of the way you handle the word of Truth." II Tim. 2:15 (Moffatt)

MENNONITES and RURAL LIFE

By J. Winfield Fretz

SECULARIZATION

This is a word which is becoming more and more familiar to us. It is used to describe a social process or a gradual development away from that which is sacred. When we say an act or an organization is secular we mean that it is exactly opposite an act or organization which is sacred. A ball game is a secular act; a church worship service is a sacred one. Of course, not everything that is secular is bad, nor is all that is sacred necessarily good.

An Illustration

An illustration of the secularization process with which all of us are familiar is the changing attitude which Christians have taken toward the Sabbath. For instance, among the early New England Puritans every member of the community was absolutely to do no work on Sunday except that which was positively necessary. Failure to attend religious services was punishable by a fine or some other form of censure. This attitude prevailed because the Sabbath was considered a sacred day. To work on this day or not to attend worship services was felt to be blasphemy. But within the course of two hundred years this attitude has completely changed. There is perhaps no other area in the country today where church attendance is lower and working on the Sabbath greater than in industrial New England. Thus, by a gradual process, step by step, over many years the Sabbath has been secularized.

Among Mennonites

As Mennonites take jobs in industry, business, and various forms of public service that require employees to work on Sunday we too are witnessing the secularization of the Sabbath among Mennonites. At first we protest vigorously, then we tolerate but don't approve, and finally we accept the situation as inevitable and seek to rationalize and justify it.

Military Service

There are many other illustrations of the secularization process among Mennonites. Beliefs which were once considered sacred and God-given are no longer practiced or considered divine. Take the case of military service for Christians. For the first three centuries of the Christian era Christians considered it a sacred obligation not to be associated with the military process. Mennonites have traditionally held a similar view. But through the years the secularization process has been at work. The European Mennonites compromised by gradual stages until practically none of them consider this a sacred Christian belief. Rather than compromise our forefathers came to this country to escape military service. Today many of their descendants are defaulting on that which they held dear and paid a great price for. About 70 per cent of our drafted young men in the United States have accepted some form of military service, thus reflecting an attitude of secularization on this question.

Other Evidences

The question of swearing an oath, the principle of Christian simplicity, the practice of separation from the world, the belief that the true church is a suffering church, and other religious principles which were all held to be sacred doctrines of the Mennonite Church, are undergoing the process of secularization.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

PROBLEMS AND PROGRESS

Jagdeeshpur, via Raipur, C. P. India
Jan. 11, 1943

Rev. P. H. Richert
Newton, Kansas. U. S. A..
Dear Dr. Richert:

The past three months have been just another quarter of work, planning, and anticipating the future. We order drugs from Bombay and find that they are not available. Or we order an ordinary drug, formerly obtained for a dollar, and find that now they cost five to ten dollars. Fortunately, not all drugs are thus, and fortunately our store rooms are fairly well provided with the most essential supplies. Dr. Bauman had a very good supply of drugs on hand in Champa. The question is, what will we do when our present supply of quinine is all? The Lord knows this. We commit the problem to Him and also ask for your prayers. Prayer does make a difference.

I have spent about five months away from Basna the past year. Most of this time I was in Champa. The work there is going on quite well. Mrs. Ratzlaff has the work well in hand. Miss Pauls gives most of her time to the Leper Home. At Jagdeeshpur (Basna) Dr. Roy is winning the confidence of the people and taking full responsibility in my absence and a large share of it when I am present. There has been a great deal of malaria the past year. Janjgir had an unusually severe spell of it. Mrs. Moyer did noble work in treating the many sick and difficult cases at that time.

Following are the statistics of the medical work of our mission, 1942:

Inpatients	1556
Average daily inpatients	39
Out patients	14650
Visits or return calls	21547
Operations, Major	189
Operations, Minor	665
Operations Cataract (included under major)	90
Laboratory tests	5336
Obstetric cases, Normal	46
Obstetric cases, Abnormal	21
Income	Ps. 13956

(about four thousand dollars)

This gives some idea of what the preparations for the meal mentioned in Brother Dester's article must have looked like. This picture shows a Christmas meal prepared for the lepers at the Champa Leper Home. The large pile in the center is cooked rice. In the forefront are baskets filled with bread. Further back stand pots filled with curry, the meat dish. The meat is not corn-fed beef but goat meat. To serve beef would soon put an end to our mission work there. Some Indians get meat only once a month and some only several times a year

The Leper Home had an average of 557 lepers in the home every day of the past year. Aside from this the Leper Home statistics are included above.

The work of the church shows some progress. There are 262 members in the compound church at Jagdeeshpur, and about that many children. Thirty babies were born in 1942. This was the first Christmas we could celebrate in the new church where there was room for all. On Monday after Christmas we had a common meal of curry and rice at which about 550 people took part. How would you like the job of feeding that many people with twenty dollars, so as to give each a good meal? This was made possible by the Christmas money sent by the societies. The poor district Christians gave half of their Christmas money for clothing for the poor widows. The Christmas festivities included a thanksgiving sale, several Christmas programs, the yearly meeting, and the blessing of children. On December 27 two girls were baptized before returning to the Janjgir boarding. On January 3 fifteen boys, girls, and women were baptized. Many of our people are working at an airport some ninety miles from here. Quite a few young men are in the army.

Very sincerely yours,
H. E. Dester

IN MEMORIAM

HENRY ALBRECHT, son of Henry and Helena, nee Penner, Albrecht, was born December 10, 1873, at Lindenau, Russia, and died May 14, 1943, at Beatrice, Nebraska. With his parents he came to Beatrice, Nebraska, in 1884. He attended the parochial school taught by Rev. J. K. Penner. He was baptized by the Elder Gerhard Penner and became a member of the First Mennonite Church. In 1906 he married Marie Wiens. In 1918 the Lord called her home. From 1906 to 1930 he lived on the farm. Then he moved to Beatrice. Two daughters and their families, two brothers, and one sister mourn him.

ARNOLD E. NACHTIGAL, son of William J. and Susie Nachtigal, was born near Buhler, Kansas, June 7, 1906, and died May 8, 1943. After attending grade school he studied at Bethel College and at Kansas State College, Fort Hays. In 1923 he was baptized by Rev. P. R. Voth and received into the membership of the Buhler Mennonite Church. Before his death Mr. and Mrs. Nachtigal taught the Gordon Grade School near Goessel, Kansas. He is mourned by his wife (the former Blanche F. Cochroft); his parents; two brothers, Eldo of Buhler and Harlow in the armed forces in Africa; and four sisters, Mrs. Waldo Harms of Whitewater, Mrs. Arthur Kaiser of Newton, Mrs. John Penner, and Mrs. E. R. Terry, both of San Antonio, Texas.

THOUGHTS OF DEVOTION

By Ruth Eymann

For the devotional talk this afternoon I wish to share a few thoughts with you from *New Days for Old* by Margaret Brown, and *Streams in the Desert* by Mrs. Chas. E. Cowman.

Let us take a representative week from your life or mine.

SUNDAY—I wonder how many of us truly say with the Psalmist: "I was glad when they said unto me, let us go into the house of the Lord" Ps. 122:1? In olden times it was the custom of each Christian to carry a little lamp to church. In every pew small sockets were prepared for the holding of the light. So it was that there was always a dark place in the church when any member was absent. All too often we look to the pulpit alone for light. We forget that each individual also preaches a sermon by his life.

MONDAY—Is it a blue Monday? Are you fearful of the future? Let us not be Christians as to the few great things of our lives and then act like atheists as to the many small things which fill up the greater space of them. *Trust Him.*

Do not look forward to the changes and chances of life in fear, rather look to them in full hope that, as they arise, God, whose you are, will take care of you.

Always remember: either He will shield you from suffering or give you unfailing strength to bear it.

TUESDAY—In Eph. 3:19 we read "Filled with all the fullness of God." It is only the overflow from the fullness within our own lives that brings refreshing to anyone else. But someone says, "I don't have the capacity that others have." Standing on the deck of a ship in mid ocean you see the sun reflected from its depths. From a little boat on a mountain lake you see the same sun reflected from its clear waters. Looking into a mountain spring not six inches deep you see the same great sun. Look into the dew drop of the morning and there it is again. The sun has a way of adapting itself to its reflection. The ocean is not too large to hold it, nor the dew drop too small. So God can fill any man whether his capacity be like the ocean, the mountain lake, like the spring, or the tiny dew drop. Whatever therefore your capacity, the text opens to you the possibility of being filled with all the fullness of God.

WEDNESDAY—This is a particularly busy day and we feel rushed for time. We are always complaining that our days are few and then acting as though there would be no end of them.

So busy? If Jesus, the Son of God, felt it necessary to rise before the breaking of the day to pour out His heart to God in prayer, how much more ought you and I to pray unto Him. What

Jesus gathered into His life from His prayers we can never know, but this we do know, that the prayerless life is a powerless life. A prayerless life may be a noisy life and fuss around a great deal, but such a life is far removed from Him who, by day and night, prayed to God.

Strength is not in bluster and noise. Strength is in quietness. The lake must be calm if the heavens are to be reflected on its surface. Our Lord loved people, but how often we read of His going away from them for a brief season. He tried every little while to withdraw from the crowd. He was always stealing away at evening to the hills—to pray. The one thing needed above all others today is that we shall go apart with our Lord.

We should be better Chrisians if we were more alone, if we spent more time in retirement and quiet waiting upon God.

Nor will it suffice to have spiritual nourishment occasionally. You need it daily just as you need physical nourishment daily.

The reality of Jesus comes as a result of secret prayer and a personal study of the Bible that is devotional and sympathetic. Christ becomes more real to the one who persists in the cultivation of His presence.

May we remember that nothing lies beyond the reach of prayer except that which lies outside the will of God.

THURSDAY—This is a quiet day when you seem to have more time. When you are all alone, what do you think about, where do your thoughts dwell? It is impossible to think weakly and live strongly, to ponder low things and live on the heights, to think falsely and live a life of truth and purity. As you think so are you. No good deed but was first a good thought. I wonder if you have been thinking on Him, on His Word, and doing His will? In Korea when a person decides to become a Christian he tells his friends that he is now "going to do the doctrine." The Chinese Christian has another way of expressing the same thought. He says "I am reading my Bible and behaving it." May this same spirit be in our hearts as we read our Scripture portion each day.

FRIDAY—We have been asked to go some place; should we say "yes" or "no"? One of the shortest words in all languages, yet apparently one of the hardest to say is the little word "no." "Yes," always seems easier to say. But those who "try everything once" are sure to be damaged in the process. The wise person is willing to learn from the experience of others when to say "no." Have I forgotten that: "One cannot honor Christ in one's walk, and at the same time walk with those who dishonor Him; that attachment to Christ is the only secret of detachment from the world?"

Vice is made so very attractive by a mask of charm that can only be pierced by wisdom or bitter experience. I must never forget that sin is only charming in the present or in the immediate future. It has no charm in the past. How fascinating is sin a moment before it is committed! How absolutely necessary it seems to our happiness. But when it slips into the past, what unhappiness and sorrow it brings not only to us but to our loved ones.

Your sin may not look very large to you, but if it is anything that keeps you from communion with God it is tremendous, no matter how insignificant it may appear in your blinded eyes. This recalls the verse in Hebrews 3:13, "Lest any of you be hardened through the deceitfulness of sin." But someone asks, "What is sin for me? How am I to tell?" John Wesley's mother once wrote to him when he was in college, "Would you judge of the lawfulness or the unlawfulness of a pleasure, take rule: Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things; whatever increases the authority of your body over your mind, that thing to you is sin." I'd like to read her five rules again. One, whatever weakens your reason; two, whatever impairs the tenderness of your conscience: whatever obscures your sense of God, and this fourth one I wish you to notice particularly; whatever takes off the relish of spiritual things; fifth, whatever increases the authority of your body over your mind, that thing, to you is sin.

SATURDAY—the last day of the week. As I look back over the week, has my life been so winsome that others are finding it easier to say "yes" to the highest, and "no" to that which is low"?

G. Campbell Morgan says that in the home of a gentleman who was entertaining him, in one room he always detected the fragrance of roses. He said to his host one day, "I wish you would tell me how it is that I never come into this room without seeming to detect the fragrance of roses." The gentleman smiled and said: "Ten years ago I was in the Holy Land, and while there I bought a small phial of attar of roses. It was wrapped in cotton-wool, and as I was standing here unpacking it, suddenly I broke the bottle. I took the whole thing up, cotton-wool and all, and put it into this vase." That fragrance had permeated the clay of the vase, and it was impossible to enter the room without becoming conscious of it. Christ is called "The Rose of Sharon," and if Christ be in you and in me the fragrance of the "Rose of Sharon" will pervade and permeate our whole life and make us a comfort and a blessing to all whose lives touch our own.

(Continued on page 14)

FOUNDATIONS FOR TOMORROW

By Lloyd L. Ramseyer

Two houses were built, one on sand and the other on rock. The storm came and one was destroyed. The man who built upon the sand was a foolish man, but the limit of foolishness would have been reached had he rebuilt, still upon the sand.

Our house of civilization has been falling about our heads. It is now evident that it was built upon the sand. Even as the storm continues, we must begin to look about us to see what can be salvaged from the wreck to use in rebuilding. We must be able to recognize the rock and discard the building materials which have proved faulty, so that the house which we now build may be able to withstand the storms which may break upon it. Let us not be guilty of the stupidity of rebuilding on sand.

It would be trite to say that this class is being graduated in difficult times. Times are often difficult, though the difficulties are of varying types. I well remember five years ago hearing a class in a large university as it practiced for commencement exercises sing, "We're on our way to the WPA." Lack of work is not the problem today. Our concern is for a world which is apparently hopelessly jumbled and in terrible disorder, a world in which we scarcely know whether to plan for a tomorrow.

It is necessary that we first take stock to see what some of the potential storms may be that our house must withstand, and also to see the efforts which are being made again to use sand in the construction of the foundation. Then, with this picture before us, let us choose the materials which must be used. First, let us see the nature of the difficulties which we must face.

We will face a world in which many of our precious natural resources will have been depleted for destructive purposes, irreplacable materials such as coal, iron ore, and oil. In addition, large areas of the world's great cities lie in ruins and must be rebuilt. In large areas in Europe the population is at the point of starvation. Children cannot be starved without serious effects on their health and out-look on life even if they survive physically. National boundaries have been violated, the peoples dispersed, and their governments have fallen. New political alignments will be necessary, a very difficult task in view of racial differences and hereditary prejudices.

Our own international attitude is none too promising. Instead of seeing that a treaty of revenge after the last war led to a desire for retaliation, there is a growing feeling that this severe treaty was in reality too lenient, and that the solution to our dilemma must come through making it physically impossible for these countries ever to become strong again.

Kingsbury Smith tells us that the American plan is to occupy Germany for an extended period after the war, with American Gauleiters to govern the country. Relief would be given, not in a spirit of brotherhood, but "in our own interests. . . we must prevent famine, disease, and complete economic chaos." It would be the plan to "limit relief measures to the minimum required to prevent revolution and chaos."

Major Elliot wrote recently that our aim in Japan must be "the complete and ruthless destruction of Japanese industry, so that not one brick of any Japanese factory shall be left upon another, so that there shall not be in Japan one electric motor or one steam or gasoline engine, nor a chemical laboratory, not so much as a book which tells how these things are made." George Weller wrote that we must fight Japan "until not alone the body but the soul. . . is annihilated, until the land. . .is plowed with salt, its men dead and its women and children divided and lost among other people." And we live in a nation of supposed followers of the One who said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you." It is physically impossible to hold down permanently a great nation. If we sow in hate, what shall we reap? When we persist in acting contrary to the laws of God, what good result can we expect?

It is no secret that even our friends among nations are not too well agreed. Even during the war one nation has broken off relations with an ally. It is apparently true that friendly nations are jockeying for position, so that each might be in the most favorable position in relation to the other when peace comes. There is no mutual faith and respect, even among allies.

There is evidence that when this war ends there are many who instead of going ahead to a day of shared responsibilities will want to go back to giving major attention to our own selfish interests. We should come out of this war with a greater realization of our mutual dependence upon each other and the determination that no nation shall be in want while we have plenty. But there are powerful voices raised in favor of a renewal of our former selfishness. In his presidential address, the president of the National Association of Manufacturers said, "I am not making guns or tanks to win a 'people's revolution.' I am not fighting for a quart of milk for every Hottentot, or for a TVA on the Danube, or for governmental handouts of free utopias." We may not want more TVA's even in our own country, nor governmental handouts of free utopias, nor do we know definitely the dietary needs of the Hottentots; however, before the spirit of this declaration we revolt, for it indicates that we must again return to a period of self-interest. If we are to live in plenty while other nations go hungry, the period between this war and the next will not be an extended one.

In our own country we will have grave problems. Those who emphasize unlimited concentration on total war imply that our problems are all international. Such is not the case. When the war ends, we will then have our own problems brought to the fore in a magnified form. American Japanese must be permanently settled in self-sustaining circumstances. Labor organizations unable or unwilling to agree with government and striking during a war will not hesitate to show their strength after the war. We must find some way to bring justice peaceably to both labor and capital. Millions of men will return from the army and they must have jobs. Many of these men will be returning from actual battle, hardened by inhuman experiences, schooled in destruction, perhaps bitter and disillusioned. Even our civilian population will have become hardened by reports of mass killing, and perhaps with deep prejudices against those nations which have been the direct cause of their losses and suffering.

We may very likely have a great military system, the curse of Europe for generations, fastened upon us. Even now bills are before Congress which would set up a permanent system of military conscription. There are many who feel that we must keep a mighty military machine, that we must remain so powerful that no other nation would dare to insult us. How much better it would be if we would live so that no other nation would care to attack us. Morison says, "Any realistic envisagement of the post-war order is bound to see it as a highly militarized order. Those of us who are working for another kind of order must know that the odds are heavily against us."

There is a probability, too, that following this war there may be an orgy of intemperance and immorality. When the pressure of war is over, who can tell to what depths men may be driven in the reaction which follows. The twenties were known for their cynicism, what may the fifties be?

There is a brighter side, too, and we should not disregard it. While we have those who cry for vengeance, we have noble souls like Madam Chiang Kai-Shek who in spite of the deep suffering of her people is willing and anxious to forgive. She realizes that only through forgiveness is there hope for the future. She said recently, "There must be no bitterness in the reconstructed world. No matter what we have undergone and suffered, we must try to forgive those who injured us and remember only the lessons gained thereby."

There are millions who have developed an even greater loathing of war than they had in the past. The period following the first world war saw a great growth in opposition to war. The writer of *Preacher's Present Arms* found less than one-hundred ministers in the U. S. outside the historic peace churches during the last war who were definitely committed to opposition to all war. Now there are 3,500 who are either committed to or very sympathetic to this religious viewpoint. In England, too, this doctrine has grown. The influence of this vast group of men and women will be felt in the years to follow. There are millions of others, who feel that wars will lead us nowhere. They are the people who do not believe in war, but once in, see no way out but through it. These, too, will be working for a world of peace and brotherhood.

We will have a smaller world than we have ever had in the past. We have begun to realize more than ever before that the nations of the world are interdependent, that we cannot live in isolation while the rest of the world suffers. If we can get the right interpretation and application of that belief, we are headed toward real progress.

With all of the trouble in the world, shall we be downhearted? There were always those who felt that the golden ages were all behind them. Three centuries before the birth of Christ, Diogenes the Cynic said, "Bury me on my face; the World will soon be upside down." In 1801 Wilberforce said, "I dare not marry—the future is so unsettled." In 1806 William Pitt said, "There is scarcely anything round us but ruin and despair." In 1848 Lord Shaftesbury said, "Nothing can save the British Empire from shipwreck." In 1849 Disraeli said "In industry, commerce, and agriculture there is no hope." And when Wellington was dying in 1852, he said, "I thank God I shall be spared from seeing the consumation of ruin that is gathering about us."

All through history we have had the good and the evil struggling for mastery. Sometimes one gains, sometimes the other. Even during times of destruction such as this, there are evidences of continued ethical standards of high order. Even while man engages in slaughter he sets up conventions as to how that slaughter should be carried on. He sets up rules as to how prisoners of war should be treated even as he invents new instruments for human destruction. Even while we kill thousands, we are appalled, as we should be, at the killing of a few prisoners in cold blood. It is encouraging that these evidences of culture still live. Were they likewise to perish we would indeed be in a serious condition.

What should the Christian college graduate do in a day like this? Should he like Hamlet say, "The times are out of joint, Oh cursed spite, that ever I was born to set them right?" Or should he take the

(Continued on page 14)

The Mid-Week Prayer Service

By Rev. Ward W. Shelly

The development of a successful prayer service is the hardest work the pastor has to do. It is not a preaching service; it is not a social gathering or friendly get-to-gether. The real purpose of the meeting is to pray. The prayer service is the power house of the Church, and too much importance cannot be attached to it. You will recall that the Church was born in a prayer service on the Day of Pentecost. If you read the history of many churches you will find that their existence is the result of a group of people who gathered to pray either in a home, on the threshing floor of a barn or in the open air. If the Church was born in prayer, certainly, it requires nothing less to sustain it.

I have here a few suggestions for the conducting of a prayer service. First the place of prayer must be made ready. The room should be clean, tidy, and warm. Our spiritual attitude is greatly affected by physical condition. If the prayer service is held in the church it should not be in a room where the people will be disturbed by another meeting in an adjoining room. Make it as easy as possible to concentrate on prayer. It is difficult enough if there are no disturbances.

Then, the people must be prepared. It is really a people's meeting. All should come in the spirit of prayer, of worship, and of fellowship. They should all be of one accord. They should come with one aim—to pray. The service should be such that the people will come with expectation.

As for the pastor, he too must be prepared. He will prepare with secret prayer and devotional reading. The pastor as anyone else must first learn to pray in secret before he can pray in public.

In the prayer service the religious life of the church finds public expression by the people themselves. The people need the prayer service as an aid to growth and for the cultivation of the devotional spirit. If the devotional spirit can be developed in a congregation there will be little danger of worldliness and less danger of quarrels. At the prayer service all the interests of the Church should be laid before God in prayer. In the prayer service the mutual needs of the people are discovered. The prayer service develops power in the congregation. We need spiritual power in the pews as well as behind the pulpit. The prayer service develops gifts that are in the church. It brings to light the hidden talents of the people. The prayer meeting also affords us the opportunity to fulfill such injunctions in the Scripture as "bear one another's burdens" and "forsaking not the assembling of ourselves together."

In this service the spirit of praise should be developed. This will drive out the spirit of grumbling and criticism. I remember hearing people in prayer service tell how the devil almost kept them at home—how the devil was after them all week—and a lot of other things about him. Instead of praising God they were in reality praising Satan.

The prayers should not be too long. Long prayers often "kill" a prayer service. One ounce of real believing prayer is worth more than a ten of talk to God. The prayers should be congregational prayers. The people should be definitely acquainted with the things that are being prayed for. There should be variety in the prayers and also in the conduct of the prayer season.

Things to avoid in a prayer service: 1. Self-confidence and self-display; 2. A complaining despondent spirit; 3. Monotony. 4. It is not necessary for the pastor to name the doctrines of the church or "theologize" in his prayers.

What can be studied in the service? A particular book or group of books of the Bible can be studied. Special topics such as "The Holy Spirit," "Prayer," etc., can be used. One should also be particular in choosing the hymns for the prayer service. They should be such as will add to the spirit of the topic and the service.

At certain times after the prayer service it might be well to gather around the piano and have a short hymn sing. Should there be a social period after the service? It might be helpful on very rare occasions, but do not announce the evening on which the social hour will fall. Don't attempt to build up the prayer service with socials. However, such an hour on very rare occasions might be beneficial, especially, to the middle-aged and older folks.

Now—how to get the people to come. I suppose none of us would refuse help in that line. May I tell you of the experience of the minister of the Moravian Church in Lancaster. When this pastor arrived at his charge the prayer service had died a natural death. So he announced to the church board that he was going to start the prayer service again. They all advised him to the contrary. They told him that at some of their prayer services in the past nobody would come but the pastor and the pianist. However, the new pastor insisted. The next Sunday morning he announced to the congregation the beginning of the mid-week service. Instead of begging them to come he said, "Don't come if you can possibly stay away. We don't want anyone there who will be an obstacle to our praying." That week forty came to the service and all through his ministry the attendance averaged thirty-five to forty. Sometimes new things like that will assist, but in addition to that it takes much hard work and prayer to build up the prayer service.

Sponsored by
the Young People's
Union of the
General Conference
EDITOR
R. Weinbrenner
North Newton,
Kansas

Mennonite Youth

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FROM ONE IN C.P.S.

Akron, Pa.
May 14, 1943

Dear Fellow Workers:

It is a pleasure to write you a letter. I still have evidence of your generosity in the form of the camp kit which you gave each of us as we entered the C.P.S. career. The unbleached muslin bed sheets have long since bleached out after going through camp laundries and our laundry here time and again. But they remain sturdy and unpatched even though they are in continual use. The sewing kit is also quite intact! Fortunately (or unfortunately, I don't know which) a girls' Sunday school class here has sort of taken us under their wing. Every so often the group has a sewing bee, and we furnish the sewing in the form of buttonless shirts, torn clothes, etc.

Once when Bob Kreider threw in a pair of pajamas to be used for patching there was a misunderstanding, and the old rags got patched instead. He looked like he was wearing Joseph's coat! Well, this inspired the Sunday school group to action, I guess. At any rate, several of the girls who work in a rayon mill arranged to provide each of us with rayon wear. Are we ritzy?!!

When Mother asked for this letter, she suggested I was to write about my personal view of the program and how I feel about it, the discouraging and encouraging sides of C.P.S. and our work, etc. One can not cover much ground in one letter, so I have chosen to try to reflect our visions and hopes and our frustrations and achievments in expressing them in C.P.S.

Just the other day someone said he wouldn't trade the C.P.S. experience for anything. I have been interested in hearing the number of fellows in C.P.S. who have uttered similar thoughts. One would think such an experience would be distasteful or something to be endured, rather than a fond memory and a rich experience.

When we look back and think of those first days in camp and all that has happened since, the fact that it has been a rich experience stands out all the more clearly.

Many of us entered camp with high motives and genuine determination to make this thing a real witness to our deepest faith. We were completely convinced and committed to trying to live out a life that would bear witness to our personal faith in God. The only way we knew to do that was to live that faith in God in our relationships with fellowmen regardless of who they may be or of what the consequences may be. The best vision we had of what the nature of God is was in the life of Christ, His Son. Christ said the first commandment was to love the Lord our God with all our might, strength, and heart, and the second commandment, *like the unto first,* is to love our neighbors as ourselves. We are to love those who hate us; we are to do good regardless of what happens to us. It is a divine imperative that our lives are to radiate God-given love, so we must do that regardless of the consequences.

1943 ALL-MENNONITE RETREAT

The first warm days of spring are here. We are beginning to get the urge to take to the lakes and woods. Summer camp and retreat plans are in the process of completion. Camp Mack, the Brethren summer camp near Milford, Indiana, will again be the location for our retreat. This site has met with much praise and favor with our people. Those who have been there know of its splendid facilities. The dates for the retreat are August 2-8. The total cost for this period will be $9.30. Of this amount $7.30 is for room and board and $2.00 for registration.

We are able to announce part of the personnel who will serve as leaders. Rev. Forrest Musser of Pandora, Ohio, Rev. Harry Yoder of Carlock, Illinois, and Rev. Donovan Smucker of Wadsworth, Ohio, will lead the study and discussion courses. Rev. Yoder's course is "The Teachings of Jesus." "Swords and Plowshares" is the title of Rev. Smucker's course, and Rev. Musser will lead a course in young people's problems, entitled "Understanding Ourselves." Rev. Jesse Smucker of Bluffton, Ohio, will be the camp pastor and conduct the Morning Watch and Sunset Services.

The government encourages the continuance of summer camps. It is permissable to use A, B, or C, gas ration books by a layman or minister to provide transportation to "churches, camps, and conferences," except in restricted areas. Bulletin ODT 10A of the Office of Defense Transportation has a statement in regard to chartering buses for the purpose of permitting those under eighteen years of age to attend camps or meetings held in camp situations.

I have never seen anyone who has given total expression to Christian love. Often we humans let our human side get the better of us and we lash out in blind moments of fury, or we unconsciously do something that indirectly does someone serious moral harm—we do not maintain our sensitivity for the love and welfare of others in all areas of our human activity. That does not remove the divine imperative that our personal lives are to radiate, at all times, as best we can, God's love. I have clearly learned that I alone am incapable of this. Only with the inspiration of the Divine is it possible to love and give expression to its power in all situations. How else is it possible actually to love and smile at a person who is sneering at you except through God-given strength and assurance?

With such high vision we entered camp. For a number of us the first camp was Denison, Iowa. We stepped into the camp determined to make of it a beloved community and to express through our work and relations with the folk in the community the spirit God's love had given us.

With that high vision we began our work. Day after day digging post holes, more days building concrete flumes trying to stop Iowa's soil from washing away, other days building dams and staring at the sharp, deep gullies that are a sad witness to poor farming practices in that part of Iowa. The daily toil was wearing. It blunted our vision and our hopes, almost overcoming us with its dull, monotonous routine. We were saddened when we saw some of our fellow campers who had no vision, consecration, or purpose. That sometimes made camp life hard and difficult.

Some of us would retreat from camp to some lonely Iowa Hill on Sunday afternoons to search for direction and strength. We would remember the old proverb about the two men who were in prison. One looked out of his cell window and saw the mud. The other looked out and saw the stars. We knew full well we, too, could either see the mud or the stars. If we let our personal selfish desires and frustrations overcome us, we could be just drafted men and we would see nothing but mud. If we released ourselves in a spirit of service and translated our daily toil into a service of love, with God's strength we could see the stars. In the silence of the autumn days out on those hillsides, a surge of new determination and purpose would make us face the coming week with assurance. Those retreats are a fond personal memory of C.P.S.

Weeks went by and the war came to our country. War! We knew what it was. We'd heard and read of the last one. We read of the present one, too. But, when the country was actually involved, the whole experience was different. Again many of us searched the very depths of our souls. While fellow beings were slaughtering and being slaughtered, we were sitting in comparative comfort, living in a peaceful beloved fellowship. In a world of hate and fear, hunger and suffering, the message of love that could heal those wounds was set aside. And we identified ourselves with that message of love! We felt keenly we had something to offer to our world, and we spent our time building fences, planting trees, digging ditches, moving sod. Many of us for a time saw the mud, but with time and deeper insight we raised our eyes to see the stars.

During those weeks some of us found real solace in Brother Lawrence's booklet, *The Practice of the Presence of God.* Brother Lawrence was a simple, medieval monk, a lay member of the barefooted Carmelites, who spent most of his life in the monastery kitchen. He discovered in his daily tasks with the pots and pans that he could find a deep joy and fullness if he realized that each little task he did was an expression of his love for God. So, Brother Lawrence went about his simple kitchen tasks of stirring fires, scrubbing pots and pans, and all the other little jobs, and with each one he would remember God and what God would that he should do. He became so keenly aware of God's presence that he felt could almost talk with him as a person at any time. Brother Lawrence walked daily with God and transformed each little task by his keen awareness that each one was God's task. Brother Lawrence became a benediction to all those he met because of his serenity and radiance.

C.P.S. has been a struggle. We haven't been living in a vacuum. The tensions of the day, the sorrow of witnessing the world we love and many of our loved ones throw their resources behind the false-god Mars only to be dashed down, scarred, or disillusioned has been a deeply sobering experience. At our best, we have tried to bear testimony to a better way of solving our human problems. Even though we are being ignored, snubbed, or just tolerated, we can do no other. Jeremiah used to sit on a hill above his beloved Jerusalem and weep because of the downward path his people were taking. He tried but couldn't stop them, nor could he go with them. Some have looked to Jeremiah for solace and a sense of kinship.

Today C.P.S. continues to be a struggle, a good struggle to be sure, but nevertheless a struggle. It has not furnished a plush-lined, soft utopian existence. We don't want that. As we look to the days ahead, a number of us look hopefully to the time when the way will open that we may express our spirit of good will in relief work. We look to that service not only to feed, clothe, and shelter hungry, emaciated bodies. Rather we look upon it as a mission where we can heal moral and spiritual wounds as well as restore deformed bodies. Just think of the deep hate our enemies will feel toward what now seems the inevitably victorious Allies. Those people whose brothers, sons, husbands, and fathers we are now killing, how can they feel kindly toward us when we have so meddled with sacred lives? But, if they discovered that there were people who refused to be a part of such deeds and who instead actually tried to live the faith they professed —what a witness to Christ that would be! I recall the story Brother Jesse Hoover tells of his work in Spain. He said a group of Spanish folk came to him one day and asked what these people he represented believed. Jesse explained as best he could what the Mennonite faith is. Then these people said, "We believe that, too. We want to be Mennonites." Such witnessing to a God whose love lives in the hearts of men, must go out to this world and heal and revitalize where it can! Our message must not be hid under a bushel.

As the program continues, we will continue to feel a keen kinship with you folk at home, who, like Brother Lawrence do your tasks as an humble service to God. It is the support each one of you have given that has made possible the present program. We feel a sense of fellowship with you through all the different expressions of concern and support that come in letters, financial support of the program, and the surety of the knowledge that you are there at home and that your spirit has not changed. May our service give expression to the best and highest of Godly truth, love, and beauty that you would have it give.

In fellowship,
Esko Loewen

SENIOR DEPARTMENT

No. 2 of Series on Mennonite Principles
Based on Booklet "Our Mennonite Heritage" by E. Yoder

OUR NON-RESISTANT HERITAGE, ITS BASIS, MEANING AND IMPLICATION

I. Worship Service:

1. Songs: "O Holy Spirit, enter in," No. 546; "I can hear my Savior calling," No. 500. 2. Reading of Matt. 5:38-48, prayer, and leader's remarks. 3. Special music. 4. Offering for relief.

II. Leader's Introduction:

The world today sorely needs the lesson of Christian brotherhood. The very needs of the world cry out for the love and uplifting that only a brotherly heart can and will give. There is the need for food, clothing, and shelter, for care and sympathy in the lives of many. These needs will not be met by those who wield weapons of destruction but only by those who have the heart and mind of a brother toward these unfortunate ones.

There is the need for love and understanding and sympathy which is just as urgent between individuals often as it is between the warring nations. How will the seemingly insurmountable problems of enmity and hatred and jealousy ever be solved? Jesus knew the way out: "Love your enemies, pray for them that persecute you, that ye may be sons of your Father which is in heaven."

It will take sincere consecration to follow this path in the world as it is today. But it is the only way which offers hope; it is the way of the cross, but also the way of victory and glory.

III. Suggested Topics for Short Talks:

1. Bible Teaching on Love, Peace, and Non-resistance
2. Teaching in Relation to War and Military Service
3. History of Non-resistance in Europe
4. History of Non-resistance in America
5. Non-resistance as a Way of Life in Other Areas

IV. For Discussion:

1. What relation is there between non-resistance and being peace-makers? 2. What difference is there between biblical non-resistance and intellectual pacifism? 3. How does our church express its policy of non-resistance through the C.P.S. program? (See foreward in booklet on cover pages.)

V. Facts for Study:

Our fathers held that the church was a voluntary organization, composed of those of a regenerated heart. Political force could not dictate in matters of religious faith. The Church was not to be governed by the state. The Bible was the sole source of faith and practice.

The New Testament taught them to love even their enemies and so it was wrong to take life, not only as an individual, but also by military force and by judicial process. For the sake of maintaining freedom from military service many of our fathers were willing to suffer loss of porperty and to migrate from their homeland into another country. Renewed emphasis is placed on this priniciple in these days when destructive warfare puts the challenge to our church. Through the work in the Civilian Public Serivce camps our church tries to testify of the Christian way of living. The opportunity to give constructive, Christlike service is offered to some of our men in the mental hospitals, and there will be open doors for relief and recontruction work.

VI. Illustration:

Love Conquered

The story is told of a young Chrsitian woman who, during the Armenian atrocities, was pursued with her brother by a Turkish soldier. The brother was killed before his sister's eyes. She escaped. Later on, being a nurse, she was forced to work in a military hospital. Into the ward one day was brought this Turkish soldier who had killed her brother. She recognized him. He was very ill, and slight neglect on her part would have been all that was necessary to insure his death. The young woman describes the struggle that ensued. The old Adam called, "Revenge!" The New Christ cried, "Love!" Love conquered. She nursed the Turkish soldier as carefully as she did any patient. One day he recognized her. Unable to restrain his curiosity, he asked her why she had not let him die. She replied, "I am a follower of Him who said, 'Love your enemies and do them good.' " The soldier was silent for a time. At last he spoke, "If that is your religion, I want it, too."

VII. Food for Thought:

What does it mean to be "peace-makers" in our day?

INTERMEDIATE DEPARTMENT

MAKING OUR VACATION DAYS COUNT FOR CHRIST

Prelude: "Jesus Saviour Pilot Me."

Songs: "Work for the Night is Coming," "In Our Work and in Our Play."

Scripture: Rom. 12:1-18, Matt. 6:24; Luke 16:13; Rom. 7:6.

Prayer.

Aim of Meeting: To help boys and girls value all of their time for Christ and to realize without Christ we cannot do anything useful and noble.

Topics for Short Talks: "In What Ways Can We Spend our Vacation Days Profitably At Home?" "What Does It Mean To Follow Christ In Our Work And In Our Play?" "Creating A Spirit Of Helpfulness In Our Spare Time."

Leader's Introduction:

In studying the life of Jesus we find that Jesus daily lived to please His heavenly Father and that He was so busy that He didn't even have a place to sleep. Services which Jesus rendered and which we too can render are: Comforting the weary and brokenhearted, feeding the hungry, helping the sick, and spreading the gospel. The manner in which a person spends his leisure time has a great effect upon his personality and character. We should use the opportunities we have for enriching our personalities and carrying out God's plans for our lives just as Jesus did in prayer and in service to humanity.

We can live for Christ and make our vacation days count whether we are at home or in a summer camp. God always needs people who are living according to his laws in their various occupations, such as producing and distributing food, clothing, and shelter, and serving others to advance His Kingdom in their every-day tasks.

Some of the ways that we may be of service are: Making surprise gifts for the boys from our church who are in the army, Civilian Public Service camps; helping with the work for migrants; China relief; work for Christian refugees, and cooperating with the program of Mennonite war relief.

Offertory—Instrumental Solo

Chorus: "Let The Beauty of Jesus Be Seen In Me"

Prayer points: 1. Ask God to help you use your play and work time in such a way this summer that you will become stronger and more effective Christians. 2. Pray God to help you use your time to become better citizens.

—The above program outline was prepared by Ruth E. Harms of Wichita, Kansas.

JUNIOR DEPARTMENT

GROWING IN SERVICE

Ephesians 6:5-8

We know from experience that Juniors do not require much persuasion to enter into service activities, such activities are the natural outcome of their own joyous Christian lives. Sometimes, however, they need to be shown that their service should not be seasonable or spasmodic, but should continue throughout the year, **whenever** and **wherever** the need exists.

WHAT ONE JUNIOR SOCIETY DID

A Junior society in Illinois decided to go at the matter of service very definitely, not satisfied with doing one or two things as they might arise at certain times in the year, such as Thanksgiving and Christmas.

They decided to do **Monthly Service,** that is, for every month they put down a list of things, two or three that could be done that month. They started with January and went right down through the year. They had almost thirty different items listed, and they accomplished them all.

Among the things they did **for the church** were these: (a) planted and cared for flower beds at the church, (b) bought a new velvet communion cloth, (c) bought several religious pictures for S.S. classrooms. **For Mission:** (a) a fund for every missionary project the church was carrying on, (b) sent toys to boys and girls to a church in Mexico, (c) took a special offering on C.E. Day for foreign work, and next they **promoted a Bible reading contest.**

Now which of these things could your society not do?

WHAT I CAN DO

In wartime not so many people are out of work, but there are still people who are sick and lonely. There are sick and shut-in boys and girls who would enjoy letters, scrapbooks, toys (some Juniors make scrapbooks out of old Christmas cards). There are people who would like to be visited or to have a Junior hymn serenade. As war goes on more children overseas lose their homes and parents have to live in refugee centers. Sometimes these centers are cold camps, old and unheated buildings. There children are often hungry and miserable. Juniors could easily raise money to be sent to buy food; Juniors could collect clothing.

Whatever Juniors find to do to help others they will find joy in service, growing happier as their service grows.

THE QUESTION BEE

1. How can we be building a home for eternity, while we are yet here on earth? 2. Why are we happy when we serve? 3. Why are the smallest deeds of kindness often the most appreciated? 4. For whom should we pray?

The Prayer List

Dear God and Father of Mankind, help me to grow daily in faithful service to Thee and my fellow men. May I be great enough that I may become humble, so that I may serve my fellow men. Remove all hate from my heart, because I know that would slow up my growth. I pray that I may remain unselfish and give freely when I have in abundance that which thou hast given me. Amen.

MEDITATIONS OF A YOUNG BRIDE

By Arletta Christman Harvey

Come now, my dear, and we shall dream anew,
For you and Love, and I we three
Have plans to make;
Those other dreams belong to yesterday!
Today all things are new!
Our married love, our little house,
These lovely things to start our home,
Are but the answers to the dreams gone-by!

Ah, Love—the joy of this would be bewildering
If it were not for God and thee.
So, in our home's tomorrow
We shall not plan alone;
Thou, Love, must be its very heart,
And God shall be for e'er enthroned!
Within its doors, a refuge at the close of day,
Where we are understood and feel no fear,

Where we shall know companionship,
And all the joy of common, little homey things:
A table simply spread,
Our well-earned daily bread,
A bowl of flowers and a book to read,
The restfulness of order, and always there
The freedom to be just ourselves.

Then, what we are, my dear,
To that let us be true;
We shall not always think the same,
Need not agree—except in fairness and in truth;
But ne'er shall darkness fall upon
Our hearts' misunderstanding,
For in our love let each one find his best!

Deep happiness we find in saying this—
"Our home . . . our love,"
And, if we worthy be, O God,
Please let us say, "Our children," too some day.
'Twould make our home complete
In love and never ending gratitude to thee!

—The Christian Advocate

OUR CONTRIBUTORS

Brother W. F. Unruh, former missionary to India is now pastor of the West Zion Mennonite Church, Moundridge, Kansas. This church has adopted the 100 per cent subscription plan. The article "A Good Reason" has been printed a second time because of mistakes that crept into the first printing. It truly gives a very good reason for reading our church papers.

Ruth Eymann gave some devotional messages for the worship period of a meeting of the Worth While Circle of the First Mennonite Church, Reedley, California. Later she was asked to give them at a mother-daughter banquet. Then she was asked to submit a copy for possible publication in **The Mennonite.** Read them at the beginning of each day and be inspired.

Esko Loewen is the writer of the letter head "From One In C.P.S." This letter was written for the Women's Mission Society of the Bethel College Mennonite Church, North Newton, Kansas, and read at one of its meetings. Brother Loewen has been on the staff of the M.C.C. office at Akron, Pa., for nearly a year. He serves as editor of the **M.C.C. News Letter.** He also helps with the gardening and washing for the staff. Sometimes he helps pack clothes for relief in the clothing depot. He is a graduate of Bethel College.

Erland Waltner is pastor of the Bethel Mennonite Church, Mountain Lake, Minnesota. This past year he served as President of the Northern District Conference. He belongs to the Sunday School committee of the Board of Education of which he is a member. Brother Waltner is a graduate of Biblical Seminary, New York, and has traveled in Europe and Palestine.

Lloyd L. Ramseyer gave the address "Foundations For Tomorrow" as the commencement address at Bethel College this spring. He is the President of Bluffton College and an ordained minister.

Jacob Goering is Educational Director of the Lapine, Oregon, C.P.S. Camp. He is a brother to Erwin Goering, Director of the Camino, California, camp. Brother Goering is a graduate of Bethel College

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"LOVE SUFFERETH LONG, AND IS KIND"

LOVE must give; yea, LOVE must give itself. LOVE is not a go-getter; LOVE is a go-giver. There is no cajoling, no coercing, no coaxing here—it is the forthright nature of LOVE that it is boundlessly active in self-giving. . . Whatever else Calvary may or may not signify, it is the one dreadful and terrible symbol that bleeds forth that suffering love in the universe which must give itself to the uttermost—even unto death. W. Robertson Nicoll used to quote the words of the German thinker, "If I were God, the sorrows of the world would break my heart." The Christian editor and preacher replied, "He knew not what he said. The sorrows of the world did break the Heart of hearts."

—Frederick F. Shannon

Thoughts of Devotions

(Continued from page 5)

Lord, help me live my life that all may see
The fruitfulness of living close to Thee.

To make my faith so real, so glad a thing
That others to Thy knowledge it may bring;
A faith so vital, loyal and benign
That in my face its loveliness may shine.

Help me to show the wonder and delight,
That come from walking in Thy holy sight
That earth's most precious joys can never be
Compared with just one hour of knowing Thee.

Grant me affection that shall so enfold
My fellow creatures in its gentle hold,
That prejudice of color, race or creed,
Shall never blind my eyes to human need.

Lord, help me live my faith that all may see
The pricelessness of being one with Thee.

By Nettie Ramsey.

A GOOD REASON

A good reason why *The Mennonite* should be read in every home is because it aids in bringing our thoughts into line with the thinking of Christ. The Apostle Paul speaks of "bringing every thought into captivity to the obedience of Christ" (II Cor. 10:5). The Bible is, of course, the body of literature pre-eminently qualified to help us think God's thoughts after Him, and for that reason should be read every day. A careful examination of our church paper will reveal how thoroughly it is colored by the "obedience to Christ." It will also be found to be of great aid in "bringing every thought. . . to the obedience of Christ." I feel that the church which brings *The Mennonite* into every home of the congregation is thereby doing a great deal to Christianize life among us and about us.

—W. F. Unruh

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.
Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.
Published every Tuesday, **except the weeks of July Fourth and Christmas,** by the Board of Publication of the General Conference.

Business Office: Mennonite Publication Office, Newton, Kan.
Editor ...... Reynold Weinbrenner, North Newton, Kansas
Subscription in advance, $1.50 .... Foreign, $2.00

Address all contributions and communications for this paper, and exchanges, to THE MENNONITE, North Newton, Kansas.
Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS.

CIVILIAN PUBLIC SERVICE

C.P.S. Candidates for Service in China

Government authorization for a foreign service unit in China has been secured. A unit of seventy men under the over all administration of the American Friends Service Committee will train and leave for China in four separate groups within a six or eight months period.

The Mennonite representative of the first group of the China unit will be Robert S. Kreider, former C.P.S. Educational Secretary. Other candidates from M.C.C. camps for a later group of the China unit are Irvin B. Horst of Grottoes, Va., Melvin Rensberger of Beltsville, Md., and James Rineer, Methodist, at North Fork, California.

Camp Briefs

Brother Henry A. Fast, General Director, is on a prolonged tour of far-western camps....

Eight men have been detached to the State College, East Lansing, Michigan, for training in dairy herd testing....

General Lewis B. Hershey addressed the third C.P.S. Administrator's School....

A government-operated C.P.S. camp at Mancos, Colorado, will open on July 1. The camp will serve chiefly the men who are not members of historic peace churches, though volunteers from any camp can be transferred to Mancos....

Brother Elmer Ediger, former Educational Director at Weeping Water, Nebraska, is now Educational Secretary of the Mennonite C.P.S. program and is stationed at the Akron, Pa., office....

Foundations for Tomorrow

(Continued from page 7)

evil of the day as an opportunity to do good? After all, the darker the night the more brightly a light shines. One person has said, "When the world is at its worst, Christians ought to be at their best," while another says, "The days are evil, but this gives you your chance."

Rather than despairing let us face the future and see what our assets are, what we have at hand that we might use to build a foundation for a better world, and in what areas we must find better materials than those that went into the foundations of past decades. Science is ready to make its contribution. There have been rapid advances in science which can at will be turned to the benefit of man. Chemists have given us a wide variety of coal tar derivatives, one of the most important being the sulphanilamides which have gone far to take the danger out of various diseases. Vitamin concentrates have made it possible to provide enough vitamins for everyone without depending upon natural resources. Synthetics have freed us from limited supplies of natural resources, and will free us from additional ones. Plastics may bring in a new era of construction after the war. So numerous have been the discoveries of chemists from seemingly unimportant things that the age before us may be the age of coal tar, soy beans, and peanuts for the large number of useful products which can be derived from them.

In the field of medicine, treatment of tuberculosis, new advances in surgery, increased use of vaccines, have further reduced the physical dangers and increased the potential happiness of life.

Engineering has made great strides in producing new machines to do our work. These have provided us with greatly increased power, new slaves to work for us and to make it possible for all to have plenty. "It would take eight million galley slaves to propel the Queen Mary. A modern locomotive pulls as much as could 25,000 straining men. The aircraft carrier *Lexington* produced power equivalent to the hand labor of all the ablebodied citizens of the United States in Thomas Jefferson's day. A century ago it took three hours of a farmer's time to raise a bushel of wheat; now it takes less than ten minutes." (A. H. Compton) For the first time in the history of the race, freedom from want is possible. But in the midst of potential plenty, we have millions starving while the genius of science is turned to destruction. Science has produced the possibility of freedom from many kinds of fear. There are many diseases which man need no longer fear; he no longer fears many of the elements because he has learned to understand them. Yet in the midst of ways to reduce fear, millions live in the greatest fear yet known to mankind; they cower in caves and dig holes in the ground to get away from man's greatest enemy, man himself, who, instead of using the discoveries of science to the benefit of man, has turned them against his brother, and he himself must hide from the light for fear of what brother will do to him.

Science can provide means to achieve ends; it cannot provide the ends. Science itself has no conscience. The great lack of our time has been a lack of social organization. It has been a lack of ability to get along with our fellowmen. A fitting epitaph for this generation might be, "They conquered the forces of nature, but were destroyed by the forces of human nature."

(To Be Concluded)

It is the heart and not the brain that to the highest doth attain.

We are saved by His atonement, not by our attainment.

PACIFIC DISTRICT TREASURER'S REPORT

January 1 to June 1, 1943

Emmanuel, Pratum Ore., $101.64; First, Shafter, Calif., $76.90; Menno, Lind, Wash., $154.87; First, Reedley, Calif., $199.85; Mrs. Walter Ewert, $1.00; Mr. and Mrs. Earl I. Eyman, $50.00; Home Mission Board, Philadelphia, Pa., $293.00; Adult C.E., Los Angeles, Calif., $14.63; Second, Paso Robles, Calif., $71.87; Deer Park, Wash., $12.15; First, Upland, Calif., $77.09; J. A. Hiebert, $1.00; Newport, Wash., $75.01; Grace, Dallas, Ore., $86.57; Women's Mission Society, $25.00; First, Aberdeen, Idaho, $49.43; First, Monroe, Wash., $14.19; S. S., $9.21; First, Paso Robles, Calif., $27.35.

—Jn. C. Jantz, Treasurer, Pacific District Conference

« « JOTTINGS » »

—**The Western District C.E. Convention** will be held on the Bethel College campus, July 31 to August 1.

—**The Western District Retreat** will again be held at Camp Wood. The date is July 25-30.

—**Rev Walter Dyck** from Beatrice, Nebraska, will serve at the Rostern, Saskatchewan, retreat which is to be held from July 1-3.

Our sympathies go out to **Dr. and Mrs. A. J. Regier** of North Newton, Kansas, and their daughter, **Frances Regier Odell,** whose husband was killed in an airplane crash in North Carolina. Mrs. Odell had recently travelled to North Carolina to be near her husband.

—On the evening of June 20 Dr. L. Gilbert Little, a Christian psychiatrist, will bring a message to the **West Zion Mennonite Church, Moundridge, Kansas.**

—A number of the women of the **Zion Mennonite Church, Donnellson, Iowa,** darned, patched, and repaired in general a bundle of clothing for the C.P.S. boys working at the state hospital at Mt. Pleasant.

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MENNONITE PUBLICATION OFFICE,
Newton, Kansas

The Zion church contemplates working up a building fund for a new meetinghouse after the war.

—**Swiss Mennonite Church, Alsen, North Dakota:** Funeral services were held for two of our members recently. Jacob Pankratz died May 11 after an illness of a few months. In his youth he was a member of the Bethesda Mennonite Church, Henderson, Nebraska. Mrs. W. P. Wiebe passed away after being sick one month. She was sixty-eight years old.

—**Woodland Mennonite Church, Warroad, Minnesota:** Revival meetings were held from May 16-21, with Rev. John Bartel of the Immanuel Mennonite Church, Delft, Minnesota, as the speaker. Rev. and Mrs. Arthur Ortoman attended the district conference at Mountain Lake.

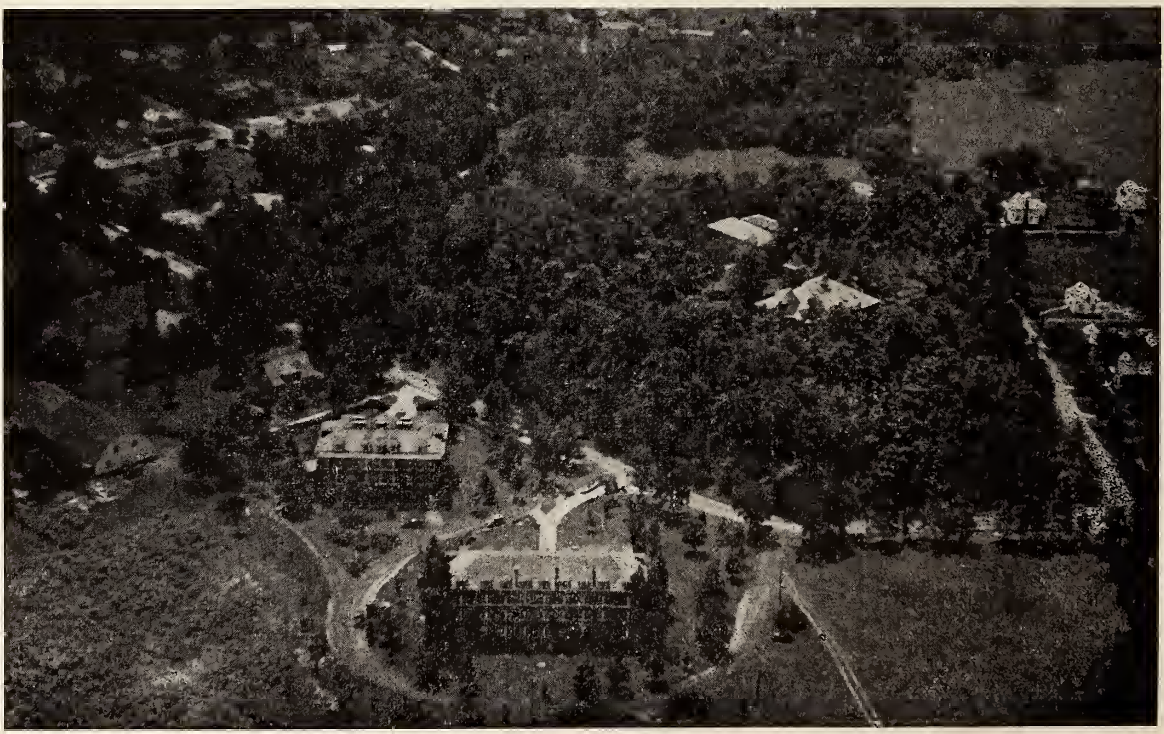
—**Worry:** "Prayer is an acknowledgment of faith. Worry is the denial of faith. Prayer is putting my hand in God's, trusting to His loving guidance. Worry is withdrawing my hand, and denying His power to lead me. Prayer leads through the door of faith into the presence of God. Worry leads through the door of anxiety into the darkness and loneliness and discouragement. If prayer rules life, victory results." The above quotation is one taken from a Bible belonging to Mrs. U. S. Stauffer, a daughter of the late Rev. A. B. Shelly.

—**Rev. A. J. Neuenschwander** in speaking of C.P.S. camp support says in his bulletin: "Every congregation in the General Conference is asked to contribute to this cause whether they have many, few, or no members in these camps. The spirit of brotherhood would vanish if only those churches should contribute that have men in these camps. In the spirit of a true Christian fellowship let us contribute to this worthy cause."

—**Jake Goering,** who has contributed the devotional messages for June, is the Educational Director of the Lapine, Oregon, C.P.S. camp. He recently went to Camino, California, to get a truck that his brother Erwin had driven up from the Weeping Water, Nebraska, camp, which was closed recently.

—**The ministers of the Eastern District** and the **members of the district Peace Committee** recently met at Lansdale.

—**Ernest J. Bohn** writes, "We have been at Souderton for twelve years. We have now resigned to take charge of the Mennonite Church at Middlebury, Indiana, which is in both my wife's and my own home community. We will live on my father's farm, operating it while I serve the Middlebury congregation. We have done this for the sake of our children whom we have long desired to have live in a rural environment and have the advantages of farm life. The opportunity has come to us this spring so we are taking it. We will leave Souderton about August 15. I might add that we have four daughters and three sons. This church will be in the Central Conference of Illinois Mennonites, but at present we plan to keep our membership with the General Conference.... We will of course greatly regret leaving the happy relationship we have enjoyed at Souderton and our many friends here, but we feel that for the sake of the family we should make the move."



Airplane View of Bluffton Campus

Newton
Kansas

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVIII NORTH NEWTON, KANSAS, JUNE ~~8~~ 15, 1943 NUMBER ~~23~~ 24

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized January 22, 1919.

WEED CONTROL

It is May. The garden is clean. The rains come. The wise gardener seeks to work his garden as soon as possible. He does so for a number of reasons. One of them is to destroy the shoots of thousands of little weed seeds that have sprouted but perhaps have not yet appeared above the ground. Someone ignorant of gardening might argue that surely these thousands of little shoots below the surface could not possibly endanger a garden.

The garden of a child's heart presents much the same conditions. Some gardeners permit such a garden to go entirely to weeds. They make no effort to plant any useful crop in it. The harvest is put into our penitentiaries, reform schools, etc. Some other gardeners see that this won't do. They plant straight, nice rows of productive crops by taking the child to Sunday school and church, by giving him a Bible, and by teaching him to pray. Yet they are somewhat unmindful of the weeds that may be sprouting. As yet they cannot see them. The garden of childhood appears clean and innocent. In that garden are areas called school, play, and reading material. Those are all good sections to have in a child's garden. However, Satan and his helpers here on earth are ever very busy strewing weed seed into these sections. There are parent gardeners who are unmindful of the seeds of worldly standards that are germinating in the school area, of the seeds of commercialized, corruptive recreation in the play area, and the seeds of secularism in a great deal of the child's reading matter area.

Around the adolescent period they may notice that there are weeds in the garden that are growing vigorously. Some of the tallest have stood so close to the good, rightful plants that they have escaped notice. So many others are growing by this time, that although some are hoed off with vigor, the rest keep on in their rapid growth.

The result—the hoe may strike at all of them in time. But many, many have gotten a root system. They are hoed off, and the roots cause them to shoot out again. Thus throughout the life of the garden the weeds may always be kept in subjection of the rightful plants, but nevertheless the weeds in their attempts to grow take much plant-food and moisture away.

How much better it is to destroy all sprouting weeds as soon as the garden is workable.

It is still better to keep out of the garden all the weed seeds possible. No, we can't keep all of them out, especially in the school and play areas. In the reading area we have much more control. Every parent with a concern for the future should ask, "What is my child reading?" "What kind of thought seed is being implanted in his mind?" "Are his mind and heart being filled with weed thoughts, which though never in supreme control of him, will nevertheless take away much time and energy from the right thoughts?"

The garden may seem clean and innocent, but seeds are sprouting. What kind are they?

The *Junior Messenger,* which can be ordered from the Mennonite Publication Office, Newton, Kansas, is full of Christian thought seed. Does the Junior boy or girl in your home receive it?—rw.

Musicians and Sunday School Teachers

By Erland Waltner

Can musicians and S. S. teachers have anything in common? Well, let us see.

Some years ago we heard a concert by Jasha Heifetz, world-famous violinist. For well over an hour he held an audience of about five thousand people spell-bound. No one seemed bored. Everyone had been inspired.

What was the secret of this man's greatness? We read a commentary on his life and learned that: "He has spent about two-fifths of his waking life playing or practicing—a total of over 68,000 hours." Now we began to understand why he could hold our attention for one hour. Though he is now considered the world's greatest violinist, he continues to practice regularly for every performance. No wonder that instrument in his hands thrilled people's souls. Before Heifetz performed, he had *prepared.*

Has this anything to do with us who are S. S. teachers? Well, are we not having some trouble getting and keeping the attention of our pupils? We have excused ourselves with the thought that one can not expect too much at their age, but could it be possible that we have been guilty of inadequate preparation?

If a musician spares himself no efforts in preparation for a presentation of the inspiring music of some composer, should not a S. S. teacher be even more zealous in preparation to present the inspired Word of God? If a musician takes time to memorize his scores so that he can play them flawlessly, ought not a S. S. teacher be thoroughly acquainted with the lesson he is teaching? If a musician studies and tries to develop the best playing techniques, ought not a conscientious S. S. teacher ever seek for the best techniques of presenting the most important message in the world to his pupils? Why then is there so much slip-shod, uninteresting, and ineffective S. S. teaching in our churches?

You say that you a "drafted" teacher. You do not have the time to do the task well, but because no one else is willing, you have taken the class and are doing the best you can. Well, God bless you for your willingness to do the best you can, but are you honestly doing your best?

Are you a faithful student of the Bible as well as of your S. S. quarterly?

Are you faithful in prayer? Do you pray for every member of your class at least once each week?

Are you really trying to improve your teaching technique by studying and trying out different approaches?

Have you taken advantage of teacher training courses offered in your church or in your community?

Do you really prepare yourself mentally and spiritually for every S. S. class? If you have spent only ten minutes in preparation, why should your pupils spend thirty minutes listening to you?

"Do your utmost to let God see that you at least are a sound workman, with no need to be ashamed of the way you handle the word of Truth." II Tim. 2:15 (Moffatt)

MENNONITES and RURAL LIFE

By J. Winfield Fretz

SECULARIZATION

This is a word which is becoming more and more familiar to us. It is used to describe a social process or a gradual development away from that which is sacred. When we say an act or an organization is secular we mean that it is exactly opposite an act or organization which is sacred. A ball game is a secular act; a church worship service is a sacred one. Of course, not everything that is secular is bad, nor is all that is sacred necessarily good.

An Illustration

An illustration of the secularization process with which all of us are familiar is the changing attitude which Christians have taken toward the Sabbath. For instance, among the early New England Puritans every member of the community was absolutely to do no work on Sunday except that which was positively necessary. Failure to attend religious services was punishable by a fine or some other form of censure. This attitude prevailed because the Sabbath was considered a sacred day. To work on this day or not to attend worship services was felt to be blasphemy. But within the course of two hundred years this attitude has completely changed. There is perhaps no other area in the country today where church attendance is lower and working on the Sabbath greater than in industrial New England. Thus, by a gradual process, step by step, over many years the Sabbath has been secularized.

Among Mennonites

As Mennonites take jobs in industry, business, and various forms of public service that require employees to work on Sunday we too are witnessing the secularization of the Sabbath among Mennonites. At first we protest vigorously, then we tolerate but don't approve, and finally we accept the situation as inevitable and seek to rationalize and justify it.

Military Service

There are many other illustrations of the secularization process among Mennonites. Beliefs which were once considered sacred and God-given are no longer practiced or considered divine. Take the case of military service for Christians. For the first three centuries of the Christian era Christians considered it a sacred obligation not to be associated with the military process. Mennonites have traditionally held a similar view. But through the years the secularization process has been at work. The European Mennonites compromised by gradual stages until practically none of them consider this a sacred Christian belief. Rather than compromise our forefathers came to this country to escape military service. Today many of their descendants are defaulting on that which they held dear and paid a great price for. About 70 per cent of our drafted young men in the United States have accepted some form of military service, thus reflecting an attitude of secularization on this question.

Other Evidences

The question of swearing an oath, the principle of Christian simplicity, the practice of separation from the world, the belief that the true church is a suffering church, and other religious principles which were all held to be sacred doctrines of the Mennonite Church, are undergoing the process of secularization.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

PROBLEMS AND PROGRESS

Jagdeeshpur, via Raipur, C. P. India
Jan. 11, 1943

Rev. P. H. Richert
Newton, Kansas. U. S. A.
Dear Dr. Richert:

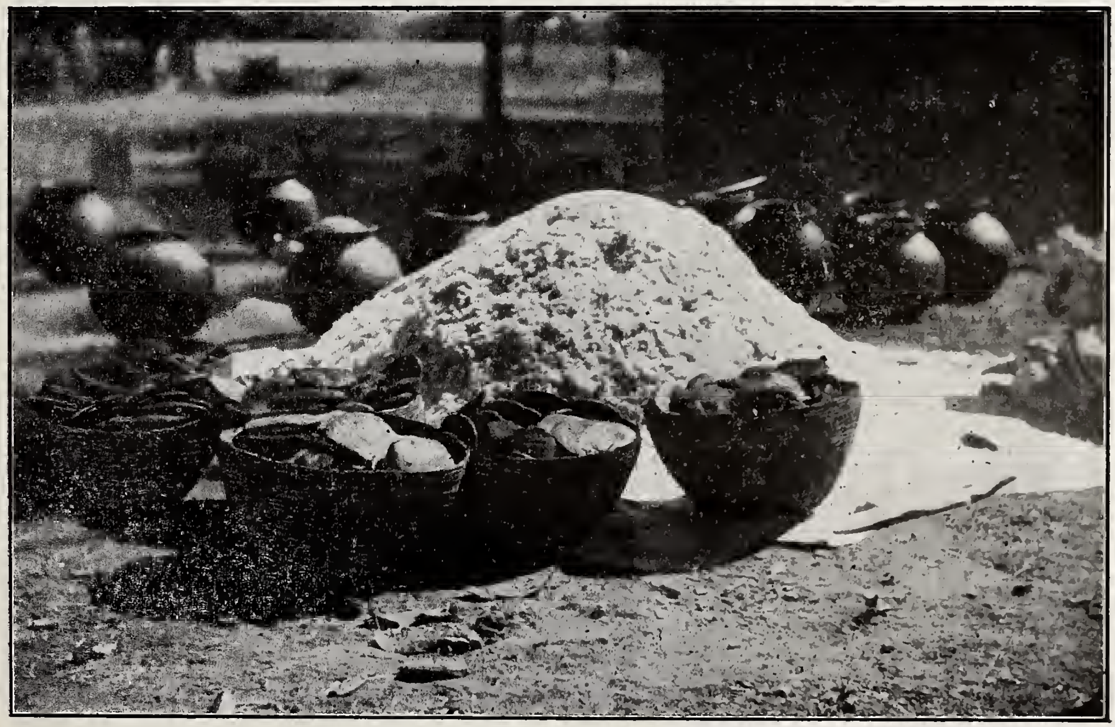
The past three months have been just another quarter of work, planning, and anticipating the future. We order drugs from Bombay and find that they are not available. Or we order an ordinary drug, formerly obtained for a dollar, and find that now they cost five to ten dollars. Fortunately, not all drugs are thus, and fortunately our store rooms are fairly well provided with the most essential supplies. Dr. Bauman had a very good supply of drugs on hand in Champa. The question is, what will we do when our present supply of quinine is all? The Lord knows this. We commit the problem to Him and also ask for your prayers. Prayer does make a difference.

I have spent about five months away from Basna the past year. Most of this time I was in Champa. The work there is going on quite well. Mrs. Ratzlaff has the work well in hand. Miss Pauls gives most of her time to the Leper Home. At Jagdeeshpur (Basna) Dr. Roy is winning the confidence of the people and taking full responsibility in my absence and a large share of it when I am present. There has been a great deal of malaria the past year. Janjgir had an unusually severe spell of it. Mrs. Moyer did noble work in treating the many sick and difficult cases at that time.

Following are the statistics of the medical work of our mission, 1942:

Inpatients	1556
Average daily inpatients	39
Out patients	14650
Visits or return calls	21547
Operations, Major	189
Operations, Minor	665
Operations Cataract (included under major)	90
Laboratory tests	5336
Obstetric cases, Normal	46
Obstetric cases, Abnormal	21
Income	Ps. 13956

(about four thousand dollars)



This gives some idea of what the preparations for the meal mentioned in Brother Dester's article must have looked like. This picture shows a Christmas meal prepared for the lepers at the Champa Leper Home. The large pile in the center is cooked rice. In the forefront are baskets filled with bread. Further back stand pots filled with curry, the meat dish. The meat is not corn-fed beef but goat meat. To serve beef would soon put an end to our mission work there. Some Indians get meat only once a month and some only several times a year

The Leper Home had an average of 557 lepers in the home every day of the past year. Aside from this the Leper Home statistics are included above.

The work of the church shows some progress. There are 262 members in the compound church at Jagdeeshpur, and about that many children. Thirty babies were born in 1942. This was the first Christmas we could celebrate in the new church where there was room for all. On Monday after Christmas we had a common meal of curry and rice at which about 550 people took part. How would you like the job of feeding that many people with twenty dollars, so as to give each a good meal? This was made possible by the Christmas money sent by the societies. The poor district Christians gave half of their Christmas money for clothing for the poor widows. The Christmas festivities included a thanksgiving sale, several Christmas programs, the yearly meeting, and the blessing of children. On December 27 two girls were baptized before returning to the Janjgir boarding. On January 3 fifteen boys, girls, and women were baptized. Many of our people are working at an airport some ninety miles from here. Quite a few young men are in the army.

Very sincerely yours,
H. E. Dester

IN MEMORIAM

HENRY ALBRECHT, son of Henry and Helena, nee Penner, Albrecht, was born December 10, 1873, at Lindenau, Russia, and died May 14, 1943, at Beatrice, Nebraska. With his parents he came to Beatrice, Nebraska, in 1884. He attended the parochial school taught by Rev. J. K. Penner. He was baptized by the Elder Gerhard Penner and became a member of the First Mennonite Church. In 1906 he married Marie Wiens. In 1918 the Lord called her home. From 1906 to 1930 he lived on the farm. Then he moved to Beatrice. Two daughters and their families, two brothers, and one sister mourn him.

ARNOLD E. NACHTIGAL, son of William J. and Susie Nachtigal, was born near Buhler, Kansas, June 7, 1906, and died May 8, 1943. After attending grade school he studied at Bethel College and at Kansas State College, Fort Hays. In 1923 he was baptized by Rev. P. R. Voth and received into the membership of the Buhler Mennonite Church. Before his death Mr. and Mrs. Nachtigal taught the Gordon Grade School near Goessel, Kansas. He is mourned by his wife (the former Blanche F. Cochroft); his parents; two brothers, Eldo of Buhler and Harlow in the armed forces in Africa; and four sisters, Mrs. Waldo Harms of Whitewater, Mrs. Arthur Kaiser of Newton, Mrs. John Penner, and Mrs. E. R. Terry, both of San Antonio, Texas.

THOUGHTS OF DEVOTION

By Ruth Eymann

For the devotional talk this afternoon I wish to share a few thoughts with you from *New Days for Old* by Margaret Brown, and *Streams in the Desert* by Mrs. Chas. E. Cowman.

Let us take a representative week from your life or mine.

SUNDAY—I wonder how many of us truly say with the Psalmist: "I was glad when they said unto me, let us go into the house of the Lord" Ps. 122:1? In olden times it was the custom of each Christian to carry a little lamp to church. In every pew small sockets were prepared for the holding of the light. So it was that there was always a dark place in the church when any member was absent. All too often we look to the pulpit alone for light. We forget that each individual also preaches a sermon by his life.

MONDAY—Is it a blue Monday? Are you fearful of the future? Let us not be Christians as to the few great things of our lives and then act like atheists as to the many small things which fill up the greater space of them. *Trust Him.*

Do not look forward to the changes and chances of life in fear, rather look to them in full hope that, as they arise, God, whose you are, will take care of you.

Always remember: either He will shield you from suffering or give you unfailing strength to bear it.

TUESDAY—In Eph. 3:19 we read "Filled with all the fullness of God." It is only the overflow from the fullness within our own lives that brings refreshing to anyone else. But someone says, "I don't have the capacity that others have." Standing on the deck of a ship in mid ocean you see the sun reflected from its depths. From a little boat on a mountain lake you see the same sun reflected from its clear waters. Looking into a mountain spring not six inches deep you see the same great sun. Look into the dew drop of the morning and there it is again. The sun has a way of adapting itself to its reflection. The ocean is not too large to hold it, nor the dew drop too small. So God can fill any man whether his capacity be like the ocean, the mountain lake, like the spring, or the tiny dew drop. Whatever therefore your capacity, the text opens to you the possibility of being filled with all the fullness of God.

WEDNESDAY—This is a particularly busy day and we feel rushed for time. We are always complaining that our days are few and then acting as though there would be no end of them.

So busy? If Jesus, the Son of God, felt it necessary to rise before the breaking of the day to pour out His heart to God in prayer, how much more ought you and I to pray unto Him. What

Jesus gathered into His life from His prayers we can never know, but this we do know, that the prayerless life is a powerless life. A prayerless life may be a noisy life and fuss around a great deal, but such a life is far removed from Him who, by day and night, prayed to God.

Strength is not in bluster and noise. Strength is in quietness. The lake must be calm if the heavens are to be reflected on its surface. Our Lord loved people, but how often we read of His going away from them for a brief season. He tried every little while to withdraw from the crowd. He was always stealing away at evening to the hills—to pray. The one thing needed above all others today is that we shall go apart with our Lord.

We should be better Chrisians if we were more alone, if we spent more time in retirement and quiet waiting upon God.

Nor will it suffice to have spiritual nourishment occasionally. You need it daily just as you need physical nourishment daily.

The reality of Jesus comes as a result of secret prayer and a personal study of the Bible that is devotional and sympathetic. Christ becomes more real to the one who persists in the cultivation of His presence.

May we remember that nothing lies beyond the reach of prayer except that which lies outside the will of God.

THURSDAY—This is a quiet day when you seem to have more time. When you are all alone, what do you think about, where do your thoughts dwell? It is impossible to think weakly and live strongly, to ponder low things and live on the heights, to think falsely and live a life of truth and purity. As you think so are you. No good deed but was first a good thought. I wonder if you have been thinking on Him, on His Word, and doing His will? In Korea when a person decides to become a Christian he tells his friends that he is now "going to do the doctrine." The Chinese Christian has another way of expressing the same thought. He says "I am reading my Bible and behaving it." May this same spirit be in our hearts as we read our Scripture portion each day.

FRIDAY—We have been asked to go some place; should we say "yes" or "no"? One of the shortest words in all languages, yet apparently one of the hardest to say is the little word "no." "Yes," always seems easier to say. But those who "try everything once" are sure to be damaged in the process. The wise person is willing to learn from the experience of others when to say "no." Have I forgotten that: "One cannot honor Christ in one's walk, and at the same time walk with those who dishonor Him; that attachment to Christ is the only secret of detachment from the world?"

Vice is made so very attractive by a mask of charm that can only be pierced by wisdom or bitter experience. I must never forget that sin is only charming in the present or in the immediate future. It has no charm in the past. How fascinating is sin a moment before it is committed! How absolutely necessary it seems to our happiness. But when it slips into the past, what unhappiness and sorrow it brings not only to us but to our loved ones.

Your sin may not look very large to you, but if it is anything that keeps you from communion with God it is tremendous, no matter how insignificant it may appear in your blinded eyes. This recalls the verse in Hebrews 3:13, "Lest any of you be hardened through the deceitfulness of sin." But someone asks, "What is sin for me? How am I to tell?" John Wesley's mother once wrote to him when he was in college, "Would you judge of the lawfulness or the unlawfulness of a pleasure, take rule: Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things; whatever increases the authority of your body over your mind, that thing to you is sin." I'd like to read her five rules again. One, whatever weakens your reason; two, whatever impairs the tenderness of your conscience: whatever obscures your sense of God, and this fourth one I wish you to notice particularly; whatever takes off the relish of spiritual things; fifth, whatever increases the authority of your body over your mind, that thing, to you is sin.

SATURDAY—the last day of the week. As I look back over the week, has my life been so winsome that others are finding it easier to say "yes" to the highest, and "no" to that which is low"?

G. Campbell Morgan says that in the home of a gentleman who was entertaining him, in one room he always detected the fragrance of roses. He said to his host one day, "I wish you would tell me how it is that I never come into this room without seeming to detect the fragrance of roses." The gentleman smiled and said: "Ten years ago I was in the Holy Land, and while there I bought a small phial of attar of roses. It was wrapped in cotton-wool, and as I was standing here unpacking it, suddenly I broke the bottle. I took the whole thing up, cotton-wool and all, and put it into this vase." That fragrance had permeated the clay of the vase, and it was impossible to enter the room without becoming conscious of it. Christ is called "The Rose of Sharon," and if Christ be in you and in me the fragrance of the "Rose of Sharon" will pervade and permeate our whole life and make us a comfort and a blessing to all whose lives touch our own.

(Continued on page 14)

FOUNDATIONS FOR TOMORROW

By Lloyd L. Ramseyer

Two houses were built, one on sand and the other on rock. The storm came and one was destroyed. The man who built upon the sand was a foolish man, but the limit of foolishness would have been reached had he rebuilt, still upon the sand.

Our house of civilization has been falling about our heads. It is now evident that it was built upon the sand. Even as the storm continues, we must begin to look about us to see what can be salvaged from the wreck to use in rebuilding. We must be able to recognize the rock and discard the building materials which have proved faulty, so that the house which we now build may be able to withstand the storms which may break upon it. Let us not be guilty of the stupidity of rebuilding on sand.

It would be trite to say that this class is being graduated in difficult times. Times are often difficult, though the difficulties are of varying types. I well remember five years ago hearing a class in a large university as it practiced for commencement exercises sing, "We're on our way to the WPA." Lack of work is not the problem today. Our concern is for a world which is apparently hopelessly jumbled and in terrible disorder, a world in which we scarcely know whether to plan for a tomorrow.

It is necessary that we first take stock to see what some of the potential storms may be that our house must withstand, and also to see the efforts which are being made again to use sand in the construction of the foundation. Then, with this picture before us, let us choose the materials which must be used. First, let us see the nature of the difficulties which we must face.

We will face a world in which many of our precious natural resources will have been depleted for destructive purposes, irreplacable materials such as coal, iron ore, and oil. In addition, large areas of the world's great cities lie in ruins and must be rebuilt. In large areas in Europe the population is at the point of starvation. Children cannot be starved without serious effects on their health and out-look on life even if they survive physically. National boundaries have been violated, the peoples dispersed, and their governments have fallen. New political alignments will be necessary, a very difficult task in view of racial differences and hereditary prejudices.

Our own international attitude is none too promising. Instead of seeing that a treaty of revenge after the last war led to a desire for retaliation, there is a growing feeling that this severe treaty was in reality too lenient, and that the solution to our dilemma must come through making it physically impossible for these countries ever to become strong again.

Kingsbury Smith tells us that the American plan is to occupy Germany for an extended period after the war, with American Gauleiters to govern the country. Relief would be given, not in a spirit of brotherhood, but "in our own interests. . . we must prevent famine, disease, and complete economic chaos." It would be the plan to "limit relief measures to the minimum required to prevent revolution and chaos."

Major Elliot wrote recently that our aim in Japan must be "the complete and ruthless destruction of Japanese industry, so that not one brick of any Japanese factory shall be left upon another, so that there shall not be in Japan one electric motor or one steam or gasoline engine, nor a chemical laboratory, not so much as a book which tells how these things are made." George Weller wrote that we must fight Japan "until not alone the body but the soul. . . is annihilated, until the land. . .is plowed with salt, its men dead and its women and children divided and lost among other people." And we live in a nation of supposed followers of the One who said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you." It is physically impossible to hold down permanently a great nation. If we sow in hate, what shall we reap? When we persist in acting contrary to the laws of God, what good result can we expect?

It is no secret that even our friends among nations are not too well agreed. Even during the war one nation has broken off relations with an ally. It is apparently true that friendly nations are jockeying for position, so that each might be in the most favorable position in relation to the other when peace comes. There is no mutual faith and respect, even among allies.

There is evidence that when this war ends there are many who instead of going ahead to a day of shared responsibilities will want to go back to giving major attention to our own selfish interests. We should come out of this war with a greater realization of our mutual dependence upon each other and the determination that no nation shall be in want while we have plenty. But there are powerful voices raised in favor of a renewal of our former selfishness. In his presidential address, the president of the National Association of Manufacturers said, "I am not making guns or tanks to win a 'people's revolution.' I am not fighting for a quart of milk for every Hottentot, or for a TVA on the Danube, or for governmental handouts of free utopias." We may not want more TVA's even in our own country, nor governmental handouts of free utopias, nor do we know definitely the dietary needs of the Hottentots; however, before the spirit of this declaration we revolt, for it indicates that we must again return to a period of self-interest. If we are to live in plenty while other nations go hungry, the period between this war and the next will not be an extended one.

In our own country we will have grave problems. Those who emphasize unlimited concentration on total war imply that our problems are all international. Such is not the case. When the war ends, we will then have our own problems brought to the fore in a magnified form. American Japanese must be permanently settled in self-sustaining circumstances. Labor organizations unable or unwilling to agree with government and striking during a war will not hesitate to show their strength after the war. We must find some way to bring justice peaceably to both labor and capital. Millions of men will return from the army and they must have jobs. Many of these men will be returning from actual battle, hardened by inhuman experiences, schooled in destruction, perhaps bitter and disillusioned. Even our civilian population will have become hardened by reports of mass killing, and perhaps with deep prejudices against those nations which have been the direct cause of their losses and suffering.

We may very likely have a great military system, the curse of Europe for generations, fastened upon us. Even now bills are before Congress which would set up a permanent system of military conscription. There are many who feel that we must keep a mighty military machine, that we must remain so powerful that no other nation would dare to insult us. How much better it would be if we would live so that no other nation would care to attack us. Morison says, "Any realistic envisagement of the post-war order is bound to see it as a highly militarized order. Those of us who are working for another kind of order must know that the odds are heavily against us."

There is a probability, too, that following this war there may be an orgy of intemperance and immorality. When the pressure of war is over, who can tell to what depths men may be driven in the reaction which follows. The twenties were known for their cynicism, what may the fifties be?

There is a brighter side, too, and we should not disregard it. While we have those who cry for vengeance, we have noble souls like Madam Chiang Kai-Shek who in spite of the deep suffering of her people is willing and anxious to forgive. She realizes that only through forgiveness is there hope for the future. She said recently, "There must be no bitterness in the reconstructed world. No matter what we have undergone and suffered, we must try to forgive those who injured us and remember only the lessons gained thereby."

There are millions who have developed an even greater loathing of war than they had in the past. The period following the first world war saw a great growth in opposition to war. The writer of *Preacher's Present Arms* found less than one-hundred ministers in the U. S. outside the historic peace churches during the last war who were definitely committed to opposition to all war. Now there are 3,500 who are either committed to or very sympathetic to this religious viewpoint. In England, too, this doctrine has grown. The influence of this vast group of men and women will be felt in the years to follow. There are millions of others, who feel that wars will lead us nowhere. They are the people who do not believe in war, but once in, see no way out but through it. These, too, will be working for a world of peace and brotherhood.

We will have a smaller world than we have ever had in the past. We have begun to realize more than ever before that the nations of the world are interdependent, that we cannot live in isolation while the rest of the world suffers. If we can get the right interpretation and application of that belief, we are headed toward real progress.

With all of the trouble in the world, shall we be downhearted? There were always those who felt that the golden ages were all behind them. Three centuries before the birth of Christ, Diogenes the Cynic said, "Bury me on my face; the World will soon be upside down." In 1801 Wilberforce said, "I dare not marry—the future is so unsettled." In 1806 William Pitt said, "There is scarcely anything round us but ruin and despair." In 1848 Lord Shaftesbury said, "Nothing can save the British Empire from shipwreck." In 1849 Disraeli said "In industry, commerce, and agriculture there is no hope." And when Wellington was dying in 1852, he said, "I thank God I shall be spared from seeing the consumation of ruin that is gathering about us."

All through history we have had the good and the evil struggling for mastery. Sometimes one gains, sometimes the other. Even during times of destruction such as this, there are evidences of continued ethical standards of high order. Even while man engages in slaughter he sets up conventions as to how that slaughter should be carried on. He sets up rules as to how prisoners of war should be treated even as he invents new instruments for human destruction. Even while we kill thousands, we are appalled, as we should be, at the killing of a few prisoners in cold blood. It is encouraging that these evidences of culture still live. Were they likewise to perish we would indeed be in a serious condition.

What should the Christian college graduate do in a day like this? Should he like Hamlet say, "The times are out of joint, Oh cursed spite, that ever I was born to set them right?" Or should he take the

(Continued on page 14)

The Mid-Week Prayer Service

By Rev. Ward W. Shelly

The development of a successful prayer service is the hardest work the pastor has to do. It is not a preaching service; it is not a social gathering or friendly get-to-gether. The real purpose of the meeting is to pray. The prayer service is the power house of the Church, and too much importance cannot be attached to it. You will recall that the Church was born in a prayer service on the Day of Pentecost. If you read the history of many churches you will find that their existence is the result of a group of people who gathered to pray either in a home, on the threshing floor of a barn or in the open air. If the Church was born in prayer, certainly, it requires nothing less to sustain it.

I have here a few suggestions for the conducting of a prayer service. First the place of prayer must be made ready. The room should be clean, tidy, and warm. Our spiritual attitude is greatly affected by physical condition. If the prayer service is held in the church it should not be in a room where the people will be disturbed by another meeting in an adjoining room. Make it as easy as possible to concentrate on prayer. It is difficult enough if there are no disturbances.

Then, the people must be prepared. It is really a people's meeting. All should come in the spirit of prayer, of worship, and of fellowship. They should all be of one accord. They should come with one aim—to pray. The service should be such that the people will come with expectation.

As for the pastor, he too must be prepared. He will prepare with secret prayer and devotional reading. The pastor as anyone else must first learn to pray in secret before he can pray in public.

In the prayer service the religious life of the church finds public expression by the people themselves. The people need the prayer service as an aid to growth and for the cultivation of the devotional spirit. If the devotional spirit can be developed in a congregation there will be little danger of worldliness and less danger of quarrels. At the prayer service all the interests of the Church should be laid before God in prayer. In the prayer service the mutual needs of the people are discovered. The prayer service develops power in the congregation. We need spiritual power in the pews as well as behind the pulpit. The prayer service develops gifts that are in the church. It brings to light the hidden talents of the people. The prayer meeting also affords us the opportunity to fulfill such injunctions in the Scripture as "bear one another's burdens" and "forsaking not the assembling of ourselves together."

In this service the spirit of praise should be developed. This will drive out the spirit of grumbling and criticism. I remember hearing people in prayer service tell how the devil almost kept them at home—how the devil was after them all week—and a lot of other things about him. Instead of praising God they were in reality praising Satan.

The prayers should not be too long. Long prayers often "kill" a prayer service. One ounce of real believing prayer is worth more than a ten of talk to God. The prayers should be congregational prayers. The people should be definitely acquainted with the things that are being prayed for. There should be variety in the prayers and also in the conduct of the prayer season.

Things to avoid in a prayer service: 1. Self-confidence and self-display; 2. A complaining despondent spirit; 3. Monotony. 4. It is not necessary for the pastor to name the doctrines of the church or "theologize" in his prayers.

What can be studied in the service? A particular book or group of books of the Bible can be studied. Special topics such as "The Holy Spirit," "Prayer," etc., can be used. One should also be particular in choosing the hymns for the prayer service. They should be such as will add to the spirit of the topic and the service.

At certain times after the prayer service it might be well to gather around the piano and have a short hymn sing. Should there be a social period after the service? It might be helpful on very rare occasions, but do not announce the evening on which the social hour will fall. Don't attempt to build up the prayer service with socials. However, such an hour on very rare occasions might be beneficial, especially, to the middle-aged and older folks.

Now—how to get the people to come. I suppose none of us would refuse help in that line. May I tell you of the experience of the minister of the Moravian Church in Lancaster. When this pastor arrived at his charge the prayer service had died a natural death. So he announced to the church board that he was going to start the prayer service again. They all advised him to the contrary. They told him that at some of their prayer services in the past nobody would come but the pastor and the pianist. However, the new pastor insisted. The next Sunday morning he announced to the congregation the beginning of the mid-week service. Instead of begging them to come he said, "Don't come if you can possibly stay away. We don't want anyone there who will be an obstacle to our praying." That week forty came to the service and all through his ministry the attendance averaged thirty-five to forty. Sometimes new things like that will assist, but in addition to that it takes much hard work and prayer to build up the prayer service.

Sponsored by
the Young People's Union of the General Conference
EDITOR
R. Weinbrenner
North Newton, Kansas

Mennonite Youth

"A United Mennonite Youth in Christ"

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FROM ONE IN C.P.S.

Akron, Pa.
May 14, 1943

Dear Fellow Workers:

It is a pleasure to write you a letter. I still have evidence of your generosity in the form of the camp kit which you gave each of us as we entered the C.P.S. career. The unbleached muslin bed sheets have long since bleached out after going through camp laundries and our laundry here time and again. But they remain sturdy and unpatched even though they are in continual use. The sewing kit is also quite intact! Fortunately (or unfortunately, I don't know which) a girls' Sunday school class here has sort of taken us under their wing. Every so often the group has a sewing bee, and we furnish the sewing in the form of buttonless shirts, torn clothes, etc.

Once when Bob Kreider threw in a pair of pajamas to be used for patching there was a misunderstanding, and the old rags got patched instead. He looked like he was wearing Joseph's coat! Well, this inspired the Sunday school group to action, I guess. At any rate, several of the girls who work in a rayon mill arranged to provide each of us with rayon wear. Are we ritzy?!!

When Mother asked for this letter, she suggested I was to write about my personal view of the program and how I feel about it, the discouraging and encouraging sides of C.P.S. and our work, etc. One can not cover much ground in one letter, so I have chosen to try to reflect our visions and hopes and our frustrations and achievments in expressing them in C.P.S.

Just the other day someone said he wouldn't trade the C.P.S. experience for anything. I have been interested in hearing the number of fellows in C.P.S. who have uttered similar thoughts. One would think such an experience would be distasteful or something to be endured, rather than a fond memory and a rich experience.

When we look back and think of those first days in camp and all that has happened since, the fact that it has been a rich experience stands out all the more clearly.

Many of us entered camp with high motives and genuine determination to make this thing a real witness to our deepest faith. We were completely convinced and committed to trying to live out a life that would bear witness to our personal faith in God. The only way we knew to do that was to live that faith in God in our relationships with fellowmen regardless of who they may be or of what the consequences may be. The best vision we had of what the nature of God is was in the life of Christ, His Son. Christ said the first commandment was to love the Lord our God with all our might, strength, and heart, and the second commandment, *like the unto first,* is to love our neighbors as ourselves. We are to love those who hate us; we are to do good regardless of what happens to us. It is a divine imperative that our lives are to radiate God-given love, so we must do that regardless of the consequences.

1943 ALL-MENNONITE RETREAT

The first warm days of spring are here. We are beginning to get the urge to take to the lakes and woods. Summer camp and retreat plans are in the process of completion. Camp Mack, the Brethren summer camp near Milford, Indiana, will again be the location for our retreat. This site has met with much praise and favor with our people. Those who have been there know of its splendid facilities. The dates for the retreat are August 2-8. The total cost for this period will be $9.30. Of this amount $7.30 is for room and board and $2.00 for registration.

We are able to announce part of the personnel who will serve as leaders. Rev. Forrest Musser of Pandora, Ohio, Rev. Harry Yoder of Carlock, Illinois, and Rev. Donovan Smucker of Wadsworth, Ohio, will lead the study and discussion courses. Rev. Yoder's course is "The Teachings of Jesus." "Swords and Plowshares" is the title of Rev. Smucker's course, and Rev. Musser will lead a course in young people's problems, entitled "Understanding Ourselves." Rev. Jesse Smucker of Bluffton, Ohio, will be the camp pastor and conduct the Morning Watch and Sunset Services.

The government encourages the continuance of summer camps. It is permissable to use A, B, or C, gas ration books by a layman or minister to provide transportation to "churches, camps, and conferences," except in restricted areas. Bulletin ODT 10A of the Office of Defense Transportation has a statement in regard to chartering buses for the purpose of permitting those under eighteen years of age to attend camps or meetings held in camp situations.

I have never seen anyone who has given total expression to Christian love. Often we humans let our human side get the better of us and we lash out in blind moments of fury, or we unconsciously do something that indirectly does someone serious moral harm—we do not maintain our sensitivity for the love and welfare of others in all areas of our human activity. That does not remove the divine imperative that our personal lives are to radiate, at all times, as best we can, God's love. I have clearly learned that I alone am incapable of this. Only with the inspiration of the Divine is it possible to love and give expression to its power in all situations. How else is it possible actually to love and smile at a person who is sneering at you except through God-given strength and assurance?

With such high vision we entered camp. For a number of us the first camp was Denison, Iowa. We stepped into the camp determined to make of it a beloved community and to express through our work and relations with the folk in the community the spirit God's love had given us.

With that high vision we began our work. Day after day digging post holes, more days building concrete flumes trying to stop Iowa's soil from washing away, other days building dams and staring at the sharp, deep gullies that are a sad witness to poor farming practices in that part of Iowa. The daily toil was wearing. It blunted our vision and our hopes, almost overcoming us with its dull, monotonous routine. We were saddened when we saw some of our fellow campers who had no vision, consecration, or purpose. That sometimes made camp life hard and difficult.

Some of us would retreat from camp to some lonely Iowa Hill on Sunday afternoons to search for direction and strength. We would remember the old proverb about the two men who were in prison. One looked out of his cell window and saw the mud. The other looked out and saw the stars. We knew full well we, too, could either see the mud or the stars. If we let our personal selfish desires and frustrations overcome us, we could be just drafted men and we would see nothing but mud. If we released ourselves in a spirit of service and translated our daily toil into a service of love, with God's strength we could see the stars. In the silence of the autumn days out on those hillsides, a surge of new determination and purpose would make us face the coming week with assurance. Those retreats are a fond personal memory of C.P.S.

Weeks went by and the war came to our country. War! We knew what it was. We'd heard and read of the last one. We read of the present one, too. But, when the country was actually involved, the whole experience was different. Again many of us searched the very depths of our souls. While fellow beings were slaughtering and being slaughtered, we were sitting in comparative comfort, living in a peaceful beloved fellowship. In a world of hate and fear, hunger and suffering, the message of love that could heal those wounds was set aside. And we identified ourselves with that message of love! We felt keenly we had something to offer to our world, and we spent our time building fences, planting trees, digging ditches, moving sod. Many of us for a time saw the mud, but with time and deeper insight we raised our eyes to see the stars.

During those weeks some of us found real solace in Brother Lawrence's booklet, *The Practice of the Presence of God.* Brother Lawrence was a simple, medieval monk, a lay member of the barefooted Carmelites, who spent most of his life in the monastery kitchen. He discovered in his daily tasks with the pots and pans that he could find a deep joy and fullness if he realized that each little task he did was an expression of his love for God. So, Brother Lawrence went about his simple kitchen tasks of stirring fires, scrubbing pots and pans, and all the other little jobs, and with each one he would remember God and what God would that he should do. He became so keenly aware of God's presence that he felt could almost talk with him as a person at any time. Brother Lawrence walked daily with God and transformed each little task by his keen awareness that each one was God's task. Brother Lawrence became a benediction to all those he met because of his serenity and radiance.

C.P.S. has been a struggle. We haven't been living in a vacuum. The tensions of the day, the sorrow of witnessing the world we love and many of our loved ones throw their resources behind the false-god Mars only to be dashed down, scarred, or disillusioned has been a deeply sobering experience. At our best, we have tried to bear testimony to a better way of solving our human problems. Even though we are being ignored, snubbed, or just tolerated, we can do no other. Jeremiah used to sit on a hill above his beloved Jerusalem and weep because of the downward path his people were taking. He tried but couldn't stop them, nor could he go with them. Some have looked to Jeremiah for solace and a sense of kinship.

Today C.P.S. continues to be a struggle, a good struggle to be sure, but nevertheless a struggle. It has not furnished a plush-lined, soft utopian existence. We don't want that. As we look to the days ahead, a number of us look hopefully to the time when the way will open that we may express our spirit of good will in relief work. We look to that service not only to feed, clothe, and shelter hungry, emaciated bodies. Rather we look upon it as a mission where we can heal moral and spiritual wounds as well as restore deformed bodies. Just think of the deep hate our enemies will feel toward what now seems the inevitably victorious Allies. Those people whose brothers, sons, husbands, and fathers we are now killing, how can they feel kindly toward us when we have so meddled with sacred lives? But, if they discovered that there were people who refused to be a part of such deeds and who instead actually tried to live the faith they professed —what a witness to Christ that would be! I recall the story Brother Jesse Hoover tells of his work in Spain. He said a group of Spanish folk came to him one day and asked what these people he represented believed. Jesse explained as best he could what the Mennonite faith is. Then these people said, "We believe that, too. We want to be Mennonites." Such witnessing to a God whose love lives in the hearts of men, must go out to this world and heal and revitalize where it can! Our message must not be hid under a bushel.

As the program continues, we will continue to feel a keen kinship with you folk at home, who, like Brother Lawrence do your tasks as an humble service to God. It is the support each one of you have given that has made possible the present program. We feel a sense of fellowship with you through all the different expressions of concern and support that come in letters, financial support of the program, and the surety of the knowledge that you are there at home and that your spirit has not changed. May our service give expression to the best and highest of Godly truth, love, and beauty that you would have it give.

In fellowship,
Esko Loewen

SENIOR DEPARTMENT

No. 2 of Series on Mennonite Principles Based on Booklet "Our Mennonite Heritage" by E. Yoder

OUR NON-RESISTANT HERITAGE, ITS BASIS, MEANING AND IMPLICATION

I. Worship Service:

1. Songs: "O Holy Spirit, enter in," No. 546; "I can hear my Savior calling," No. 500. 2. Reading of Matt. 5:38-48, prayer, and leader's remarks. 3. Special music. 4. Offering for relief.

II. Leader's Introduction:

The world today sorely needs the lesson of Christian brotherhood. The very needs of the world cry out for the love and uplifting that only a brotherly heart can and will give. There is the need for food, clothing, and shelter, for care and sympathy in the lives of many. These needs will not be met by those who wield weapons of destruction but only by those who have the heart and mind of a brother toward these unfortunate ones.

There is the need for love and understanding and sympathy which is just as urgent between individuals often as it is between the warring nations. How will the seemingly insurmountable problems of enmity and hatred and jealousy ever be solved? Jesus knew the way out: "Love your enemies, pray for them that persecute you, that ye may be sons of your Father which is in heaven."

It will take sincere consecration to follow this path in the world as it is today. But it is the only way which offers hope; it is the way of the cross, but also the way of victory and glory.

III. Suggested Topics for Short Talks:

1. Bible Teaching on Love, Peace, and Non-resistance
2. Teaching in Relation to War and Military Service
3. History of Non-resistance in Europe
4. History of Non-resistance in America
5. Non-resistance as a Way of Life in Other Areas

IV. For Discussion:

1. What relation is there between non-resistance and being peace-makers? 2. What difference is there between biblical non-resistance and intellectual pacifism? 3. How does our church express its policy of non-resistance through the C.P.S. program? (See foreward in booklet on cover pages.)

V. Facts for Study:

Our fathers held that the church was a voluntary organization, composed of those of a regenerated heart. Political force could not dictate in matters of religious faith. The Church was not to be governed by the state. The Bible was the sole source of faith and practice.

The New Testament taught them to love even their enemies and so it was wrong to take life, not only as an individual, but also by military force and by judicial process. For the sake of maintaining freedom from military service many of our fathers were willing to suffer loss of porperty and to migrate from their homeland into another country. Renewed emphasis is placed on this priniciple in these days when destructive warfare puts the challenge to our church. Through the work in the Civilian Public Serivce camps our church tries to testify of the Christian way of living. The opportunity to give constructive, Christlike service is offered to some of our men in the mental hospitals, and there will be open doors for relief and recontruction work.

VI. Illustration:

Love Conquered

The story is told of a young Chrsitian woman who, during the Armenian atrocities, was pursued with her brother by a Turkish soldier. The brother was killed before his sister's eyes. She escaped. Later on, being a nurse, she was forced to work in a military hospital. Into the ward one day was brought this Turkish soldier who had killed her brother. She recognized him. He was very ill, and slight neglect on her part would have been all that was necessary to insure his death. The young woman describes the struggle that ensued. The old Adam called, "Revenge!" The New Christ cried, "Love!" Love conquered. She nursed the Turkish soldier as carefully as she did any patient. One day he recognized her. Unable to restrain his curiosity, he asked her why she had not let him die. She replied, "I am a follower of Him who said, 'Love your enemies and do them good.' " The soldier was silent for a time. At last he spoke, "If that is your religion, I want it, too."

VII. Food for Thought:

What does it mean to be "peace-makers" in our day?

INTERMEDIATE DEPARTMENT

MAKING OUR VACATION DAYS COUNT FOR CHRIST

Prelude: "Jesus Saviour Pilot Me."

Songs: "Work for the Night is Coming," "In Our Work and in Our Play."

Scripture: Rom. 12:1-18, Matt. 6:24; Luke 16:13; Rom. 7:6.

Prayer.

Aim of Meeting: To help boys and girls value all of their time for Christ and to realize without Christ we cannot do anything useful and noble.

Topics for Short Talks: "In What Ways Can We Spend our Vacation Days Profitably At Home?" "What Does It Mean To Follow Christ In Our Work And In Our Play?" "Creating A Spirit Of Helpfulness In Our Spare Time."

Leader's Introduction:

In studying the life of Jesus we find that Jesus daily lived to please His heavenly Father and that He was so busy that He didn't even have a place to sleep. Services which Jesus rendered and which we too can render are: Comforting the weary and brokenhearted, feeding the hungry, helping the sick, and spreading the gospel. The manner in which a person spends his leisure time has a great effect upon his personality and character. We should use the opportunities we have for enriching our personalities and carrying out God's plans for our lives just as Jesus did in prayer and in service to humanity.

We can live for Christ and make our vacation days count whether we are at home or in a summer camp. God always needs people who are living according to his laws in their various occupations, such as producing and distributing food, clothing, and shelter, and serving others to advance His Kingdom in their every-day tasks.

Some of the ways that we may be of service are: Making surprise gifts for the boys from our church who are in the army, Civilian Public Service camps; helping with the work for migrants; China relief; work for Christian refugees, and cooperating with the program of Mennonite war relief.

Offertory—Instrumental Solo

Chorus: "Let The Beauty of Jesus Be Seen In Me"

Prayer points: 1. Ask God to help you use your play and work time in such a way this summer that you will become stronger and more effective Christians. 2. Pray God to help you use your time to become better citizens.

—The above program outline was prepared by Ruth E. Harms of Wichita, Kansas.

JUNIOR DEPARTMENT

GROWING IN SERVICE

Ephesians 6:5-8

We know from experience that Juniors do not require much persuasion to enter into service activities, such activities are the natural outcome of their own joyous Christian lives. Sometimes, however, they need to be shown that their service should not be seasonable or spasmodic, but should continue throughout the year, **whenever** and **wherever** the need exists.

WHAT ONE JUNIOR SOCIETY DID

A Junior society in Illinois decided to go at the matter of service very definitely, not satisfied with doing one or two things as they might arise at certain times in the year, such as Thanksgiving and Christmas.

They decided to do **Monthly Service**, that is, for every month they put down a list of things, two or three that could be done that month. They started with January and went right down through the year. They had almost thirty different items listed, and they accomplished them all.

Among the things they did **for the church** were these: (a) planted and cared for flower beds at the church, (b) bought a new velvet communion cloth, (c) bought several religious pictures for S.S. classrooms. **For Mission:** (a) a fund for every missionary project the church was carrying on, (b) sent toys to boys and girls to a church in Mexico, (c) took a special offering on C.E. Day for foreign work, and next they **promoted a Bible reading contest.**

Now which of these things could your society not do?

WHAT I CAN DO

In wartime not so many people are out of work, but there are still people who are sick and lonely. There are sick and shut-in boys and girls who would enjoy letters, scrapbooks, toys (some Juniors make scrapbooks out of old Christmas cards). There are people who would like to be visited or to have a Junior hymn serenade. As war goes on more children overseas lose their homes and parents have to live in refugee centers. Sometimes these centers are cold camps, old and unheated buildings. There children are often hungry and miserable. Juniors could easily raise money to be sent to buy food; Juniors could collect clothing.

Whatever Juniors find to do to help others they will find joy in service, growing happier as their service grows.

THE QUESTION BEE

1. How can we be building a home for eternity, while we are yet here on earth? 2. Why are we happy when we serve? 3. Why are the smallest deeds of kindness often the most appreciated? 4. For whom should we pray?

The Prayer List

Dear God and Father of Mankind, help me to grow daily in faithful service to Thee and my fellow men. May I be great enough that I may become humble, so that I may serve my fellow men. Remove all hate from my heart, because I know that would slow up my growth. I pray that I may remain unselfish and give freely when I have in abundance that which thou hast given me. Amen.

MEDITATIONS OF A YOUNG BRIDE

By Arletta Christman Harvey

Come now, my dear, and we shall dream anew,
For you and Love, and I we three
Have plans to make;
Those other dreams belong to yesterday!
Today all things are new!
Our married love, our little house,
These lovely things to start our home,
Are but the answers to the dreams goneby!

Ah, Love—the joy of this would be bewildering
If it were not for God and thee.
So, in our home's tomorrow
We shall not plan alone;
Thou, Love, must be its very heart,
And God shall be for e'er enthroned!
Within its doors, a refuge at the close of day,
Where we are understood and feel no fear,

Where we shall know companionship,
And all the joy of common, little homey things:
A table simply spread,
Our well-earned daily bread,
A bowl of flowers and a book to read,
The restfulness of order, and always there
The freedom to be just ourselves.

Then, what we are, my dear,
To that let us be true;
We shall not always think the same,
Need not agree—except in fairness and in truth;
But ne'er shall darkness fall upon
Our hearts' misunderstanding,
For in our love let each one find his best!

Deep happiness we find in saying this—
"Our home . . . our love,"
And, if we worthy be, O God,
Please let us say, "Our children," too some, day.
'Twould make our home complete
In love and never ending gratitude to thee!

—*The Christian Advocate*

OUR CONTRIBUTORS

Brother W. F. Unruh, former missionary to India is now pastor of the West Zion Mennonite Church, Moundridge, Kansas. This church has adopted the 100 per cent subscription plan. The article "A Good Reason" has been printed a second time because of mistakes that crept into the first printing. It truly gives a very good reason for reading our church papers.

Ruth Eymann gave some devotional messages for the worship period of a meeting of the Worth While Circle of the First Mennonite Church, Reedley, California. Later she was asked to give them at a mother-daughter banquet. Then she was asked to submit a copy for possible publication in **The Mennonite.** Read them at the beginning of each day and be inspired.

Esko Loewen is the writer of the letter head "From One In C.P.S." This letter was written for the Women's Mission Society of the Bethel College Mennonite Church, North Newton, Kansas, and read at one of its meetings. Brother Loewen has been on the staff of the M.C.C. office at Akron, Pa., for nearly a year. He serves as editor of the **M.C.C. News Letter.** He also helps with the gardening and washing for the staff. Sometimes he helps pack clothes for relief in the clothing depot. He is a graduate of Bethel College.

Erland Waltner is pastor of the Bethel Mennonite Church, Mountain Lake, Minnesota. This past year he served as President of the Northern District Conference. He belongs to the Sunday School committee of the Board of Education of which he is a member. Brother Waltner is a graduate of Biblical Seminary, New York, and has traveled in Europe and Palestine.

Lloyd L. Ramseyer gave the address "Foundations For Tomorrow" as the commencement address at Bethel College this spring. He is the President of Bluffton College and an ordained minister.

Jacob Goering is Educational Director of the Lapine, Oregon, C.P.S. Camp. He is a brother to Erwin Goering, Director of the Camino, California, camp. Brother Goering is a graduate of Bethel College

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"LOVE SUFFERETH LONG, AND IS KIND"

LOVE must give; yea, LOVE must give itself. LOVE is not a go-getter; LOVE is a go-giver. There is no cajoling, no coercing, no coaxing here—it is the forthright nature of LOVE that it is boundlessly active in self-giving. . . Whatever else Calvary may or may not signify, it is the one dreadful and terrible symbol that bleeds forth that suffering love in the universe which must give itself to the uttermost—even unto death. W. Robertson Nicoll used to quote the words of the German thinker, "If I were God, the sorrows of the world would break my heart." The Christian editor and preacher replied, "He knew not what he said. The sorrows of the world did break the Heart of hearts."

—*Frederick F. Shannon*

Thoughts of Devotions

(Continued from page 5)

Lord, help me live my life that all may see
The fruitfulness of living close to Thee.

To make my faith so real, so glad a thing
That others to Thy knowledge it may bring;
A faith so vital, loyal and benign
That in my face its loveliness may shine.

Help me to show the wonder and delight,
That come from walking in Thy holy sight
That earth's most precious joys can never be
Compared with just one hour of knowing Thee.

Grant me affection that shall so enfold
My fellow creatures in its gentle hold,
That prejudice of color, race or creed,
Shall never blind my eyes to human need.

Lord, help me live my faith that all may see
The pricelessness of being one with Thee.

By Nettie Ramsey.

A GOOD REASON

A good reason why *The Mennonite* should be read in every home is because it aids in bringing our thoughts into line with the thinking of Christ. The Apostle Paul speaks of "bringing every thought into captivity to the obedience of Christ" (II Cor. 10:5). The Bible is, of course, the body of literature pre-eminently qualified to help us think God's thoughts after Him, and for that reason should be read every day. A careful examination of our church paper will reveal how thoroughly it is colored by the "obedience to Christ." It will also be found to be of great aid in "bringing every thought. . . to the obedience of Christ." I feel that the church which brings *The Mennonite* into every home of the congregation is thereby doing a great deal to Christianize life among us and about us.

—W. F. Unruh

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA. Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

Published every Tuesday, **except the weeks of July Fourth and Christmas,** by the Board of Publication of the General Conference.

Business Office: Mennonite Publication Office, Newton, Kan.
Editor ...... Reynold Weinbrenner, North Newton, Kansas
Subscription in advance, $1.50 .... Foreign, $2.00

Address all contributions and communications for this paper, and exchanges, to THE MENNONITE, North Newton, Kansas.

Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS.

CIVILIAN PUBLIC SERVICE

C.P.S. Candidates for Service in China

Government authorization for a foreign service unit in China has been secured. A unit of seventy men under the over all administration of the American Friends Service Committee will train and leave for China in four separate groups within a six or eight months period.

The Mennonite representative of the first group of the China unit will be Robert S. Kreider, former C.P.S. Educational Secretary. Other candidates from M.C.C. camps for a later group of the China unit are Irvin B. Horst of Grottoes, Va., Melvin Rensberger of Beltsville, Md., and James Rineer, Methodist, at North Fork, California.

Camp Briefs

Brother Henry A. Fast, General Director, is on a prolonged tour of far-western camps....

Eight men have been detached to the State College, East Lansing, Michigan, for training in dairy herd testing....

General Lewis B. Hershey addressed the third C.P.S. Administrator's School....

A government-operated C.P.S. camp at Mancos, Colorado, will open on July 1. The camp will serve chiefly the men who are not members of historic peace churches, though volunteers from any camp can be transferred to Mancos....

Brother Elmer Ediger, former Educational Director at Weeping Water, Nebraska, is now Educational Secretary of the Mennonite C.P.S. program and is stationed at the Akron, Pa., office....

Foundations for Tomorrow

(Continued from page 7)

evil of the day as an opportunity to do good? After all, the darker the night the more brightly a light shines. One person has said, "When the world is at its worst, Christians ought to be at their best," while another says, "The days are evil, but this gives you your chance."

Rather than despairing let us face the future and see what our assets are, what we have at hand that we might use to build a foundation for a better world, and in what areas we must find better materials than those that went into the foundations of past decades. Science is ready to make its contribution. There have been rapid advances in science which can at will be turned to the benefit of man. Chemists have given us a wide variety of coal tar derivatives, one of the most important being the sulphanilamides which have gone far to take the danger out of various diseases. Vitamin concentrates have made it possible to provide enough vitamins for everyone without depending upon natural resources. Synthetics have freed us from limited supplies of natural resources, and will free us from additional ones. Plastics may bring in a new era of construction after the war. So numerous have been the discoveries of chemists from seemingly unimportant things that the age before us may be the age of coal tar, soy beans, and peanuts for the large number of useful products which can be derived from them.

In the field of medicine, treatment of tuberculosis, new advances in surgery, increased use of vaccines, have further reduced the physical dangers and increased the potential happiness of life.

Engineering has made great strides in producing new machines to do our work. These have provided us with greatly increased power, new slaves to work for us and to make it possible for all to have plenty. "It would take eight million galley slaves to propel the Queen Mary. A modern locomotive pulls as much as could 25,000 straining men. The aircraft carrier *Lexington* produced power equivalent to the hand labor of all the ablebodied citizens of the United States in Thomas Jefferson's day. A century ago it took three hours of a farmer's time to raise a bushel of wheat; now it takes less than ten minutes." (A. H. Compton) For the first time in the history of the race, freedom from want is possible. But in the midst of potential plenty, we have millions starving while the genius of science is turned to destruction. Science has produced the possibility of freedom from many kinds of fear. There are many diseases which man need no longer fear; he no longer fears many of the elements because he has learned to understand them. Yet in the midst of ways to reduce fear, millions live in the greatest fear yet known to mankind; they cower in caves and dig holes in the ground to get away from man's greatest enemy, man himself, who, instead of using the discoveries of science to the benefit of man, has turned them against his brother, and he himself must hide from the light for fear of what brother will do to him.

Science can provide means to achieve ends; it cannot provide the ends. Science itself has no conscience. The great lack of our time has been a lack of social organization. It has been a lack of ability to get along with our fellowmen. A fitting epitaph for this generation might be, "They conquered the forces of nature, but were destroyed by the forces of human nature."

(To Be Concluded)

It is the heart and not the brain that to the highest doth attain.

We are saved by His atonement, not by our attainment.

PACIFIC DISTRICT TREASURER'S REPORT

January 1 to June 1, 1943

Emmanuel, Pratum Ore., $101.64; First, Shafter, Calif., $76.90; Menno, Lind, Wash., $154.87; First, Reedley, Calif., $199.85; Mrs. Walter Ewert, $1.00; Mr. and Mrs. Earl I. Eyman, $50.00; Home Mission Board, Philadelphia, Pa., $293.00; Adult C.E., Los Angeles, Calif., $14.63; Second, Paso Robles, Calif., $71.87; Deer Park, Wash., $12.15; First, Upland, Calif., $77.09; J. A. Hiebert, $1.00; Newport, Wash., $75.01; Grace, Dallas, Ore., $86.57; Women's Mission Society, $25.00; First, Aberdeen, Idaho, $49.43; First, Monroe, Wash., $14.19; S. S., $9.21; First, Paso Robles, Calif., $27.35.

—Jn. C. Jantz, Treasurer, Pacific District Conference

« « JOTTINGS » »

—**The Western District C.E. Convention** will be held on the Bethel College campus, July 31 to August 1.

—**The Western District Retreat** will again be held at Camp Wood. The date is July 25-30.

—**Rev Walter Dyck** from Beatrice, Nebraska, will serve at the Rostern, Saskatchewan, retreat which is to be held from July 1-3.

Our sympathies go out to **Dr. and Mrs. A. J. Regier** of North Newton, Kansas, and their daughter, **Frances Regier Odell,** whose husband was killed in an airplane crash in North Carolina. Mrs. Odell had recently travelled to North Carolina to be near her husband.

—On the evening of June 20 Dr. L. Gilbert Little, a Christian psychiatrist, will bring a message to the **West Zion Mennonite Church, Moundridge, Kansas.**

—A number of the women of the **Zion Mennonite Church, Donnellson, Iowa,** darned, patched, and repaired in general a bundle of clothing for the C.P.S. boys working at the state hospital at Mt. Pleasant.

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MENNONITE PUBLICATION OFFICE,
Newton, Kansas

The Zion church contemplates working up a building fund for a new meetinghouse after the war.

—**Swiss Mennonite Church, Alsen, North Dakota:** Funeral services were held for two of our members recently. Jacob Pankratz died May 11 after an illness of a few months. In his youth he was a member of the Bethesda Mennonite Church, Henderson, Nebraska. Mrs. W. P. Wiebe passed away after being sick one month. She was sixty-eight years old.

—**Woodland Mennonite Church, Warroad, Minnesota:** Revival meetings were held from May 16-21, with Rev. John Bartel of the Immanuel Mennonite Church, Delft, Minnesota, as the speaker. Rev. and Mrs. Arthur Ortoman attended the district conference at Mountain Lake.

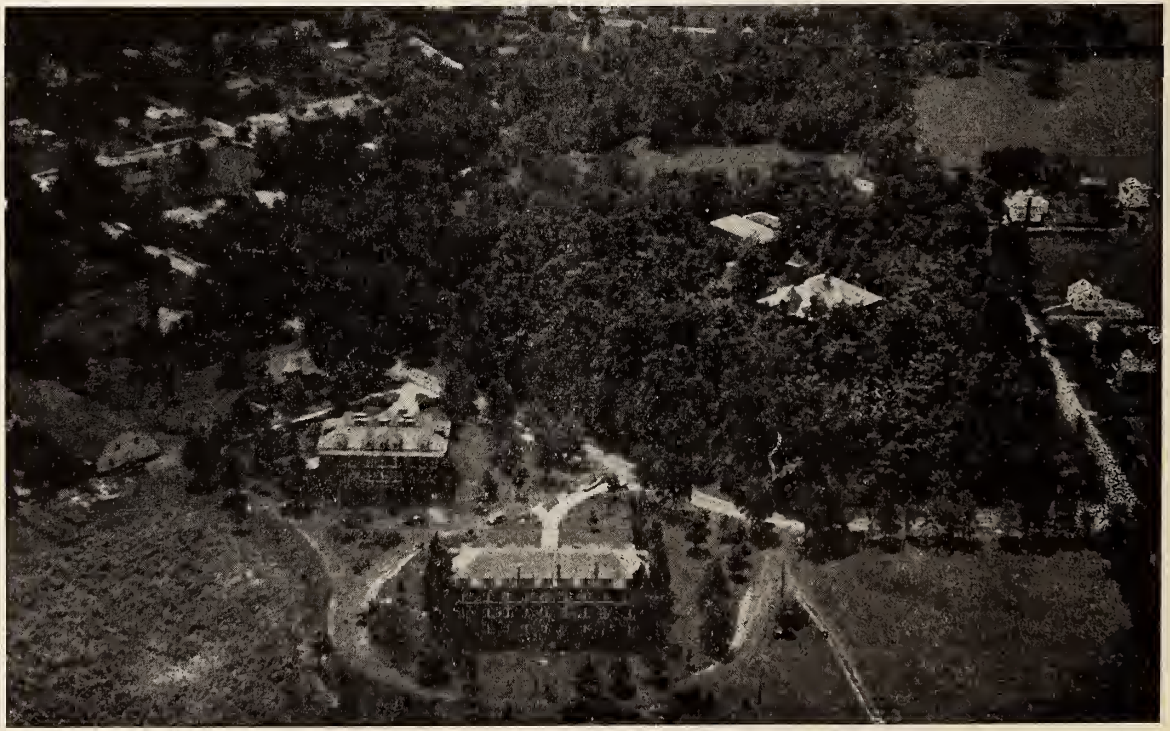
—**Worry:** "Prayer is an acknowledgment of faith. Worry is the denial of faith. Prayer is putting my hand in God's, trusting to His loving guidance. Worry is withdrawing my hand, and denying His power to lead me. Prayer leads through the door of faith into the presence of God. Worry leads through the door of anxiety into the darkness and loneliness and discouragement. If prayer rules life, victory results." The above quotation is one taken from a Bible belonging to Mrs. U. S. Stauffer, a daughter of the late Rev. A. B. Shelly.

—**Rev. A. J. Neuenschwander** in speaking of C.P.S. camp support says in his bulletin: "Every congregation in the General Conference is asked to contribute to this cause whether they have many, few, or no members in these camps. The spirit of brotherhood would vanish if only those churches should contribute that have men in these camps. In the spirit of a true Christian fellowship let us contribute to this worthy cause."

—**Jake Goering,** who has contributed the devotional messages for June, is the Educational Director of the Lapine, Oregon, C.P.S. camp. He recently went to Camino, California, to get a truck that his brother Erwin had driven up from the Weeping Water, Nebraska, camp, which was closed recently.

—**The ministers of the Eastern District** and the **members of the district Peace Committee** recently met at Lansdale.

—**Ernest J. Bohn** writes, "We have been at Souderton for twelve years. We have now resigned to take charge of the Mennonite Church at Middlebury, Indiana, which is in both my wife's and my own home community. We will live on my father's farm, operating it while I serve the Middlebury congregation. We have done this for the sake of our children whom we have long desired to have live in a rural environment and have the advantages of farm life. The opportunity has come to us this spring so we are taking it. We will leave Souderton about August 15. I might add that we have four daughters and three sons. This church will be in the Central Conference of Illinois Mennonites, but at present we plan to keep our membership with the General Conference.... We will of course greatly regret leaving the happy relationship we have enjoyed at Souderton and our many friends here, but we feel that for the sake of the family we should make the move."



Airplane View of Bluffton Campus

Mrs. G. A. Linscheid
127 North Pine
Newton
Kansas
C

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVIII NORTH NEWTON, KANSAS, JUNE 22, 1943 NUMBER 25

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized January 22, 1919.

TRANSFORMATION

Our Mennonite history books tell us how the Mennonites transformed useless swamp land in Prussia into fruitful acres. We have heard how Japanese have been want to settle in desert areas, into which others cared not to move, and have made them blossom. The other day a girl who works in the Salt Lake valley in Utah exclaimed about the wonders that the Mormons have worked in that once desolate valley.

Such transformations are inspiring. We like to see the bad converted into the good. Knowing that such things are possible fills us with hope.

Such transformation is also possible with criticism. Too often criticism hurts. It should always help. When it is presented to us it frequently appears hard and unproductive of good. Left unused by the recipient it remains just as received. Plowed up with the thought that "all things work together for good to those who love God" it can yield hundredfold. Paul voiced a thoroughly Christian truth in the words quoted. The Christian, who is a transformed being himself, has within Him the God-given power to transform bad into good through the grace of God. Hence criticism can be to him another bumper crop of insights.

John the Baptist said, "Repent." Jesus told men to repent. How often are we mindful of the necessity of repentance. Too often we err on blindly in unrighteousness. We make little or no effort to see what is wrong with us. Yet we know that in the light of God we are great sinners.

Here is where criticism can help us. "Where there is smoke there is fire." This may not always be true, but it is generally. Criticism can make us conscious of our failures and lead us into the road of repentance. We are helped to repentance when we remember that the critic does not even know the worst in us. As we dig into ourselves we see that there is plenty to be changed. We learn a much-needed lesson, get closer to God, and into better harmony with our fellow-men.

Don't ignore criticism. Use it. Let God help you to make all things work together for good.—rw.

Mennonite Junior Quarterly

The Mennonite Junior Quarterly is a new General Conference publication. The first complete copies will be issued for the *October Quarter* of this year.

However, *sample copies,* containing two complete lessons, have been prepared and are being mailed to all General Conference Sunday Schools, with the request that they be carefully examined by the S. S. officers and teachers, and used by the teachers of the Junior classes in the preparation of these particular lessons. In this way both officers and teachers will have opportunity to become acquainted with the *Mennonite Junior Quarterly* and know what it is like.

FEATURES AND OBJECTIVES OF THIS QUARTERLY

1. *It will be Christ-Centered.* Its supreme objective will be: (a) To increase the student's knowledge and appreciation of Jesus' personality and mission, (b) To lead them to Him and to induce them to accept Him as their personal Savior.

2. *It will be Mennonite in tone.* The aim will be to weave into the lessons the main teachings of the Mennonite church and to present in picture and story form our mission fields and missionaries, our work of relief, etc.

3. *Bible pictures and other pictures* will be used to impress important points and lesson truths.

4. *Attractive memory work and practical projects* will be featured.

5. *Excellent readability* will be assured through the use of large type and by running the lines across the page as is done in school and story books.

6. *The uniform lesson text* will be used. This will help to foster unity in the Sunday School and enable parents and children to study the lesson together in the home.

The Board of Education and the Board of Publication are planning to produce a complete series of our own lesson helps covering all age groups from the Primary to the Adult section. In order to carry these plans through successfully, the Sunday Schools of our conference must give their united support to these effects. If all of our Sunday Schools

(Continued on page 7)

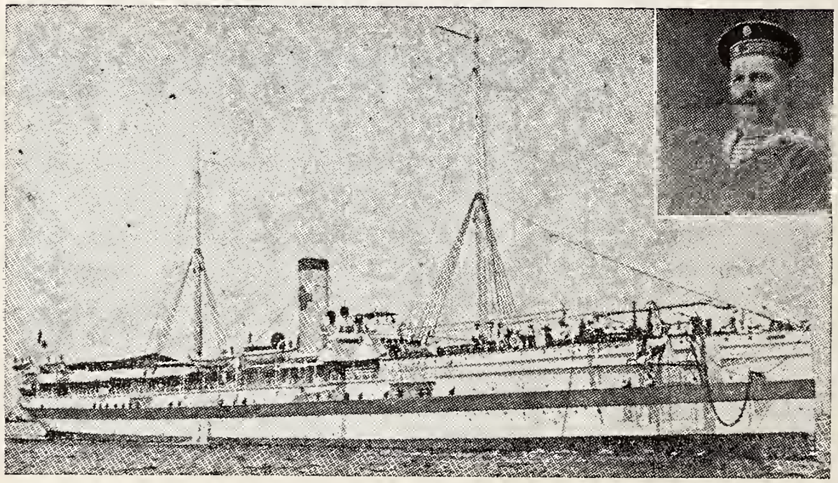
PUBLIC SERVICE IN RUSSIA

Service During World War I (Part II)

A. *Forestry Service*

During the World War forestry service was continued as previously described. However, the work was greatly enlarged and extended. The Mennonite draftees served not only in the original camps of southern Russia but were scattered throughout all of Russia, especially, in the northern national forests. In these remote forests and in other sparsely populated areas the work was especially difficult. These draftees were lone rangers in the truest sense of the word. It was especially hard for those men had to leave a wife and several children. Whenever they lived together in groups life was more pleasant for them because they could have more contact with their homes, and ministers could come to visit them.

Roadbuilding in the Crimea in 1915



Instead of going into the forestry service, many of the Russian Mennonites went into the Sanitation Service. The ship above, the "Aequator," was used on the Black Sea by the Russian Red Cross. A sister ship, the "Portugal," was torpoedoed by an enemy submarine in March, 1916. Mennonites served on both ships. After the latter ship was sunk, the "Aequator" was painted gray, and the Mennonites were compelled to change from Red Cross to sailor uniforms. The man shown in sailor uniform served on the ship shown above.

In addition to the activities described in the preceding article forestry service at this time consisted in substituting for rangers who had been drafted, guarding against thievery, felling trees, and operating saw mills. Some units of draftees were engaged in road construction.

Whenever we meet any of these men who have served in these capacities we find that they can relate of great sacrifices and hardships they have experienced. There are reports that a few of the men serving in remote places actually starved to death because food could not be gotten to them. But not only dark reminiscences lurk in the memories of those who thus served in the forestry service. It is always interesting to listen to a group of ex-service men exchange experiences. It seems the gloomy phases of this work are forgotten, and only the bright angles remain. Favorite topics seem to be peculiar incidents of camp life as well as characteristics of campees. On the whole the men seem to have enjoyed good meals with "Mennonite flavors" appearing frequently on the menu, such as "Zwieback," "Ploomemose," and "Borshtsh."

B. *Hospital or Sanitary Service*

The large number of men in forestry service during the World War which far exceeded any previous number was less than half of the Mennonite men in civilian public service. A new branch of service had developed and expanded rapidly.

We have seen that, during the

Crimean and Russo-Turkish Wars, the Mennonites spontaneously hospitalized thousands of wounded soldiers. During the Russo-Japanese War (1904) the Mennonites brought greater sacrifices than ever before. Hundreds of thousands of rubles and trainloads of products, clothing, linens, and bandages were contributed to relieve suffering. It was along this line that a new field of service developed. Mennonites volunteered to go to the front line of fighting as hospital workers to care for the wounded. Of this comparatively small number a doctor and several others lost their lives.

These Russian Mennonites served in the Sanitation Service (similar to the Red Cross service) provided for them by Russia in the first World War. They were in charge of a military train which carried wounded Russian soldiers from the front to the interior. The train was captured by the Germans.

When the World War broke out this line of work was taken up again and so extended that at the end of the war it surpassed the forestry service. Besides the Red Cross, Russia had a number of large civilian organizations to take care of the war sufferers and wounded soldiers. It was in collaboration with these organizations that the Mennonites organized and developed extensive projects in which they continued the above described work on a much larger scale. The centers of Mennonite hospital work were in Moscow and Charkov. Here they had their headquarters and hospitals with thousands of young men taking care of the wounded. The latter were brought here by Mennonite-manned hospital trains which brought the wounded direct from the battle fields. In the Caucasus at the Turkish front they were running a mechanized hospital unit. In the Black Sea they manned a hospital ship which was sunk. Many of these young men frequently risked their lives to save others, and a number lost their lives in this way. The Christian heroism of some of these men is wonderfully described in a poem by P. J. Klassen, "Sanitan, Mennonite Bes Imenji." (The Unknown Mennonite Hospital Worker). In this poem the hospital worker courageously gives his life to save the lives of many wounded soldiers. (An English translation of this poem was recently published in the *Mennonite Weekly Review.)*

Sacrifices were made by all men in service, by those who were in the front lines rescuing their wounded fellow citizens, by those who were taking care of them in hospital trains and hospitals, as well as by those who were doing hard labor at their lonesome posts on road construction projects and in remote forests. We have seen how the latter were exposed to suffering and hardships. It should also be mentioned that many a hospital worker was in almost constant contact with one or more of the contagious diseases which swept the country as plagues during war time. According to records 125 men lost their lives as direct results of their service in connection with the war. Nevertheless, the C. P. S. men were willing and courageous workers serving as true and faithful Samaritans.

In the beginning of 1917 when the Russian Revolution broke out the number of draftees and the contributions of the home churches to support this work had grown to enormous figures. By this time one-tenth of the entire Mennonite population was drafted for Public Service, while the rest had to support this work financially. Here is a table which presents this growth.

Year	Forestry	Hospital Service	Total No.	Contributions for Support[1]
1880	500		500	70,000 Rubles
1910	1,000		1,000	334,800 Rubles
1915	2,396	3,093	5,489	872,452 Rubles
1915	5,400	5,421	10,821	
End of March 1916	4,988	6,548	11,536	1,352,190 Rubles
1917			12,000[2]	2,593,696 Rubles

—*Cornelius Krahn*

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[1] Before World War I a ruble was worth between 50 and 75 cents of our money.

[2] Some sources give this number as high as 14,000.

Be glad of life because it gives you the chance to love and to work and to play and look up at the stars.

—*Van Dyke*

FOREIGN MISSIONS

P. H. RICHERT, Secretary

The Depressed Mind

The readers will all have heard and read about the depressed castes or classes in India. It is also well known that the majority of Christians come from these depressed classes. However, the question arises as to just what it means to be a member of the depressed classes. To be one of the depressed in India is much more far-reaching than merely to suffer economic injustice or social degradation. It means this, to be sure. But the worst mischief that "depression" in Indian society has done is that it has habituated the mind to act only under severe pressure. Anything reasonable, or necessary, or advisable, does not register on a depressed person's mind. But when hunger drives or a great loss is confronted, then action results. Or when somebody in authority wields the big stick, then too there is action.

Now, these depressed people become Christians. Can the mind then get away from the "depressed mentality" at once? No, it cannot. Here are some experiences that we have. A poor brother comes for a loan. He is really in want. His family does not have enough to eat. He makes high promises to pay it back then and then. But I cannot pay any attention to his promises, because experience has taught me that it is useless. So I try to think up a plan as how I will be able to put pressure on in order to get the loan back. Maybe I can give the brother some work and then subtract it from his salary, or withhold some privilege until he pays. Or if there is no hope for pressure of some kind and the brother is in desperate need, then I simply give him a part of what he asks for—and just give it to him, never expecting it back. In our boarding school we have this rule that the poorest parents pay eight cents a month fees for their child. Frequently the poor child has to walk home, ten, twenty, or even more miles to get the eight cents. That seems ridiculous that a missionary should be so cruel for eight cents. But without pressure the parents won't pay. Each child is to bring one blanket from home when the cold season comes. But children frequently have to freeze a long time before the parents act. Yet this mind, depressed and depraved, turns to Christ. Please, read my next short article on "The Marvel of Conversion."

—*John Thiessen*

He who freely magnifies what hath been nobly done, and fears not to declare as freely what might be done better, gives ye the best covenant of his fidelity.

—*Milton*

MENNONITES and RURAL LIFE

By J. Winfield Fretz

THE BIBLE AS A RURAL BOOK

The Standard Publishing Company of Cincinnati, Ohio, has published a fascinating and instructive little book written by Ross J. Griffeth entitled *The Bible and Rural Life.* The 117-page booklet sells for seventy-five cents but is worth many times that price.

Bible lovers will find this a fine source of information on rural aspects of the Holy Land. Farmers especially will enjoy this study of rural life of Biblical times. They will discover that some of the serious modern problems such as farm tenancy and soil erosion are not new to their generation but were wrestled with by the farmers in Palestine centuries ago.

Geography

Ex-Governor Clifford M. Townsend of Indiana sagely comments in the introduction that "This book serves to remind us that Christian ideals and principles are a mighty bulwark against tyranny and degradation." The first chapter entitled "The Greatest Country in the World" is largely a geographic description of Palestine. With a good map at hand the ancient cities, mountains, and plains take on a new and richer meaning as one reads this delightful little book. A clearer picture of the geography and the economic conditions of the Holy Land would help many of us think more clearly and contribute more significantly to Sunday School class discussions and Bible study groups.

Other Subjects

Mention of several other of the twelve short chapter headings will indicate the timeliness of this book. "Farmers' Problems in Bible Days," "Farmers in the East and West," "The Villagers of Palestine," "Thanksgiving in Bible Days," and "Seeing Eyes and Singing Hearts." When the modern farmer discovers the problems which ancient and modern Palestinian farmers faced he will gladly confess that his own hardships are insignificant in comparison. There are some interesting little side-lights discussed such as the rural significance of Jewish religious holidays.

One may rightfully be enthusiastic about this well-written and easily-read little work. It is highly recommended for rural church libraries, and many ministers will find good sermonic material in it.

"If you're farming to make money—don't be a farmer . . . if you want to raise a family . . . if yau want to be independent, then be a farmer. If you want good solid development of virtue, be a farmer, but if you want the frills and fancies, go to the city."

—*L. G. Ligutti*

Foundations For Tomorrow

By Lloyd L. Ramseyer

(Continued from last issue)

Our great failing has been in the field of applying what we know toward socially desirable ends. It has been in failure to develop a conscience which will prevent our doing injury to our brother. Man can have freedom from want, freedom from fear, freedom of worship, and freedom of speech, if he will so organize his social relations as to get along with his brother. That we have fear and want is not the fault of science, neither is it the fault of God. God has given us plenty with the intelligence to find the laws of the universe and by acting in accordance with them to invent machines which could bring us happiness. But instead we cower in caves because we have disregarded His laws. We must turn to the social and spiritual laws of God to find the remedy for this evil. Education alone, or science alone, cannot develop the conscience, which we need to set goals which bring human well being. That is the function of religion, and here we find the stone which must be more securely placed in the foundation of tomorrow than it was in the foundation of yesterday. This stone which the builders of yesterday rejected must become the head of the corner in our world of tomorrow if it is to be a better world.

A nation does not accept Christianity by passing resolutions or by executive degree. A nation can accept Christ only as its citizens become Christians who have faith and act upon it. If the nation of tomorrow is to be built upon the solid rock of Christianity, it must be through acceptance of that way of life by the individual members of our society. Our national life is but an outgrowth of our individual lives, an international conduct of a national conduct.

The first requisite for making a change in the living either of a nation or an individual is to recognize that wrong has been done. The first step in building an enduring foundation is the step of repentance. There is no chance that we will live better tomorrow than we did yesterday until we recognize that the way we have come has been the wrong way. So long as we lay the blame for our present state on the Germans, on the Japanese, or someone else, there is little likelihood of change. The first step for us as individuals and as a nation is to get down on our knees and confess that we have done wrong and ask God to forgive both our conscious and unconscious sins.

There is a great need today for faith. If there is any one thing lacking in our life today, it is faith. We have seen so many things crumble which we thought to be enduring that we have begun to wonder whether anything will endure. We have lost confidence in everyone and everything. We no longer trust even our friends.

If we are to build solidly we must have a certain amount of faith in ourselves. I do not mean that we should feel that we can do things of and by ourselves. I rather mean that we should have faith that we are instruments through which God can do great things. We may go too far in claiming subjugation of self. God expected us to have respect for ourselves. When he wanted to set a standard for loving others, he said we should love others as ourselves, showing that He expected that we have faith in ourselves. If we are to have faith in ourselves we must live in such a way that we, who know ourselves better than others can know us, can respect ourselves. We must also have faith in the importance of the task which we are trying to perform.

We must have faith in others. The world cannot operate successfully without one having faith in his fellowmen. One must have faith in the possibilities in man, in his ultimate worth, and the potentialities which he possesses. He must have faith in the possibilities of a future generation, otherwise he lacks incentive to work that they might have an opportunity to live and to develop.

Above all, man must have his faith in God renewed. Through faith in God, man secures faith in His creation, no matter how often he is disappointed. Through faith in God, one relies upon Him for that protection and comfort which man cannot provide. Through God one achieves freedom from fear, there is no other way in which that freedom can be fully achieved.

If man really has faith in God and in His son Jesus Christ, he will also have faith in what God teaches. One hears church leaders these days say that certain sayings of Jesus are not practical, that they are fine ideals, but they just can't be lived in a world such as ours. Sometimes men rationalize their lack of faith by saying that these sayings were not meant for our day, but for some perfect day in the future. When Jesus came down from the Mount the people marveled at what he had taught them. People still marvel, but they do not have the faith to follow. They want to see all the way through; they want complete assurance that the way of love which Jesus taught will work. If we have real faith we will try that way without complete assurance of its success, for we will have faith that Jesus would not have taught that way had it not been best.

To too many faith means only that they should rely on God to protect them from harm and danger, to answer their prayers, and to keep them from evil. Faith should also mean the faith to dare, to launch out, to conquer. It should be faith such as Abraham had who, "when he was called. . .went out, not knowing whither he went." We will never get very far in putting Jesus' way of life into actual practice in the world until we have complete faith in the way that he taught, and then are willing to go out, not always knowing just where it is going to take us.

Following the way of life which Jesus taught means that we accept some absolute standards of conduct. I feel that much of the trouble which has come upon us has been due to the discard of absolute standards and the acceptance instead of a pragmatic or experimental set of standards. I am confident that the laws of God will stand experiment, that they will work, that they are the laws of the universe. Judged by proper criteria and subjected to long time experiment they *will* work. However, for any individual to discard the laws as they are and to launch out on his own set of experiments is dangerous. By the time he discovers that the laws themselves should have been followed, his experimentation has already brought grief to himself and those about him. Furthermore, as soon as one discards absolute standards of conduct and accepts the experimentalist's procedure, he can rationalize any type of conduct which his desires or his passions may dictate. We need a return to the discipline which comes from the acceptance of the absolute standards which God gave us. We need to hear again the voice of God from Mt. Sinai say "thou shalt" and "thou shalt not," and that voice speaking to the multitude on the Mount, gentle but firm, "Ye have heard that it hath been said. . .but I say unto you." The return to these standards would alone do much to remedy the ills of the past and to place a firm foundation under the world of tomorrow.

We have not the time nor the ability to enumerate all of the laws of God as they apply to our everyday lives. There are three, however, each of which has many implications, which should be built into that foundation for tomorrow and which would change remarkably the individual, national, and world situation of our new day. One of these is the "law of the vine." It is the law which states that man is not sufficient unto himself but must keep his contact with God in order to have strength and ability. It is the necessity for followers of Christ to have His spirit, if they would have power. Although we have called ourselves a Christian nation, we have largely discarded that law; we have made our plans with little consultation as to whether these plans correspond with the plan of God. We have given little attention to regeneration, either of ourselves or of our nation.

Another far reaching law is the law of love. Someone says that this materialistic world paid little attention when told that hate is bad for one's soul, but began to give heed when told that hate causes stomach ulcers. Love is at the foundation of Christianity. It is far-reaching in its possible applications. When one begins to discover how far-reaching it is, he begins to understand what Jesus meant when he said that all the law and the prophets hinged upon love for God and love for our fellowmen. It has implications for wages, rents, working conditions, charity, immigration, race relations, tariffs, and even control of soil erosion. It is hard to think of any relationship of life to which this law would not apply. If men followed this law, we would we would have freedom from fear of other people's acts for no one would harm his brother, freedom of speech and of worship for we would respect the ideas and loyalties of others, and we would have freedom from want in so far as want is due to the selfishness of our fellowmen.

Another law of God which would change our national and personal living is the law of the supremacy of the spiritual over the physical. One sees oft repeated evidences of the fact that physical desire has been given first place in the lives of many people. The law of God would put spiritual values first. I have little doubt that much of our trouble comes from the priority which so many have given to satisfaction of the appetite. Were this law placed in our foundation, drunkeness, with all its attendant evils, would vanish. Broken homes would in large measure be reunited. Many diseases would no longer claim their annual harvest of victims. Men would have clear heads and pure hearts to attack the problems of tomorrow.

We need all of the excellence of political organization which human intelligence can devise. We need the best things which science can invent and manufacture. We have need for the genius of the engineers. Sociologists and economists still must study the current trends and the problems of a complicated society. Education must still teach the accumulated experiences of past generations to the children of the future. Yet without the rock of Christ in the foundation of society, all these lack direction and motive, and there is no assurance that they will be used to the good of man. With faith in God and His teaching, by disciplining ourselves by His absolute standards of conduct, with the spirit of Christ in us, and his love motivating all that we do, science and education will be used for the benefit of man. Then strife between men will end. Then we will be ready for a greater war, a war in which intelligent and consecrated men of all races and nations, German and English, American and Italian, Japanese and Chinese, Russian and Spanish can unite against the forces of evil, against disease and death, unite in conquering space and time, and in making the best possible use of the resources which God has given us.

A Christian college, such as this, is one of the best equipped organizations to assist in building the foundation for tomorrow's world. It will take learning, intelligence, appreciation of the arts, science, mathematics, sociology, engineering, all of the arts and sciences, built into this foundation. Any college has these. But the Christian college alone combines these with faith in God, with discipline by the absolute laws of God. A college like this combines these arts, sciences, and skills with the love of God which includes love for our fellowmen, which gives aim and direction and conscience to anything which the educated individual will do. Without that sense of aim and direction, without that Christian conscience, we will again be building upon the sand. God grant that institutions like Bethel College may be strengthened so that they may play an important part in building the foundation for tomorrow.

You, graduates of this college, have an important part to play in this task. The college can only function as it functions through individuals, especially through the lives of its graduates. It is your privilege to have this equipment for life, an education in the arts and sciences, a mind which has been developed and taught in the technique of solving problems, a conscience guided by the laws of God, and a will motivated by the objectives gained through faith in his teaching. It is for you to make use of your unique opportunity in what you do as an individual and through your influence on others. Some of you may acquire places of leadership, which will give you an opportunity to influence large groups of people. Others may find their chief outlet of usefulness in influencing a few, or perhaps in rearing children who have this balanced concept of life. It is not so much how big a task you perform as the quality of the work which you do. For an alumnus of an institution to be a senator might be a disgrace rather than an honor to that institution, depending on the quality of leadership exhibited in the task which he had accepted. If the quality of the contribution is right, the importance of the positions to which we may fall heir need not be our major concern.

Eight hundred fifty years ago Peter the Hermit organized a crusade of physical force to capture the tomb of Christ from the heathen Turk. We need a new crusade today, a spiritual crusade, to capture the lives and souls of men and women so that they may be given confidence and purpose by a deep faith in a living Christ. Then the arts and sciences will be used for the welfare of man, for they will be given direction by a Christian conscience. Then we may indeed have peace and the four freedoms. Then our foundation will not be of sand, but of enduring rock. You graduates are soldiers trained for just such a crusade. May God strengthen you in your task.

MENNONITE JUNIOR QUARTERLY

(Continued from page 1)

will loyally use our conference lessons helps as much as possible, success in this undertaking can be achieved. This is clearly demonstrated in the case of the S.S. Lektionen and the Christian S.S. Quarterly. May the *Mennonite Junior Quarterly* receive the same welcome in our Sunday Schools as has been given to the two just mentioned. *In unity there is strength.*

IF YOU WOULD BE A MASTER

If you would be a master, then master self;
Rule well your spirit; overcome your passion;
Conquer pride by humility, and by love
Overcome hate; and yield not to vain fashion.
If to adorn the body leaves the soul poor,
And needy, and shriveled, and dwarfed, and stinted,
Then be natural; be yourself, not another;
Be not a make-believe, or a dumb mummy;
Be as pure gold—pure as the Lord has minted,
Blessing with your value your fellow-brother.

If you would be a master, master habit,
Lest by habit you are slavishly mastered;
Be a victor over what would conquer you;
Be sound within and not outwardly plastered.
Think not to win by defeating someone else,
And deceiving your fellowmen, you fool God.
You but lay the foundation for your failure,
And lay bare your soul for the chastening rod.

If you would be a master, then foster love;
Let sunshine into your heart; grow sweet flowers;
Sow good seed; cultivate good thoughts, and let your
Days be filled with well-employed hours.
Think not to win by defeating someone else,
Or build your life on the ruin of another;
But you will grow, and glow, and prosper, and be
Your best just as you bless and help your brother.

If you would be a master, then be Christlike;
Be gentle, full of compassion, and be kind;
Be considerate. Go about doing good;
Be feet to the helpless and eyes to the blind;
Be studious, be watchful, and be prayerful;
Let the goodness of God fill your heart and soul;
Wreathe your own laurels by crowning other lives.
Leave a record you'll not be ashamed to meet
Nor shrink to answer at the call of the roll
When your little bark in God's haven arrives.

—*Walter E. Isenhour*

A TERRIBLE MISTAKE

By L. L. Wightman

It was on a summer evening that Mary was first aware of the arrival of Kathleen Martin. She had heard much about this girl from the city who was reputed to be of great social standing, and her hopes of meeting Kathleen seemed about to be realized. It was the holiday season late in the summer just previous to the opening of schools and colleges. The long deferred visit which Kathleen had promised her Aunt Jane Blake had become an actual fact, and Kathleen was really in the little country village.

Now it happened that Mary lived next door to Mrs. Blake, so as a matter of sequence she could expect to meet Kathleen sooner or later during the week of her visit. And as fortune would have it, she met her the very first night, and was enraptured with the girl from the city. Of course, you know Mary tried to be her very best, so much so that she didn't act at all natural.

That night as Mary lay awake, her mind was busy thinking of the girl she had met. Visions of her floated before her eyes, and Mary determined to make the most of her acquaintance, even to aping Kathleen.

The next morning Mary found it necessary to go down town on several errands, none of which was burdensome. There was some thread to get at one place, and netting at another, and two more small items elsewhere. As she was about to start for home, a cheery voice hailed her from behind.

"Shopping bright and early, aren't you?" asked Kathleen, who had just stepped from her roadster. "I'm getting the fresh morning air, also."

"Yes," replied Mary. "I had a few articles I found it necessary to come after. Beautiful morning, isn't it?"

Just then she saw Mrs. Morgan approaching with her arms loaded down with bundles. Mrs. Morgan lived several houses beyond Mary, and oftentimes Mary had assisted her with her bundles. But this morning it would not do to act too familiar. She was chumming with a society girl who would not condescend to notice anyone as common as Mrs. Morgan. So Mary made up her mind that she would skillfully turn her back on Mrs. Morgan, and thus avoid her. What would Kathleen think of her if she failed to rise above common people? She knew that if Kathleen had not been standing there, she would have offered to assist Mrs. Morgan as always. The next moment she was left dumbfounded and ashamed as well as terribly surprised.

"Why, Mrs. Morgan," exclaimed Kathleen, "you're just the person I want. Aunt Jane wishes to see you, and if you'll just pile your bundles in my car, I will take you home and then bring you back to Aunt Jane's home. Good-by, Mary. I'll see you some other time."

And with that Kathleen helped the old lady in the car. Mary traced her steps homeward, her heart heavy with conflicting emotions. She was glad neither Kathleen nor Mrs. Morgan knew the thoughts which had taken possession of her, because now she realized what a terrible mistake she had made. Several of them, in fact. First, she had misjudged Kathleen Martin and placed her in a wrong position which Kathleen's' action had refuted. Next, she had permitted this wrong judgment to influence her own actions in a wrong attitude toward another, an action which would have hurt Mrs. Morgan's kindly nature but for Kathleen's fortunate interference. Finally, the course of action she had chosen had been condemned by the one she sought favor of.

"I have made a horrible mistake," she condemned herself, "and I'll never do it again. Hereafter, I'll be my own true self, no matter what others do or say. Knowing you have done right is more satisfactory than any favor purchased at the expense of right. It certainly was a just rebuke to me when Kathleen left me to aid Mrs. Morgan. I wonder what they would think of me if they knew exactly what I know?"

And we can leave Mary to answer her own question while we ask the same question regarding the opinions of our acquaintances.

—Cleveland *"Gospel Herald"*

HATING SIN

There is only one thing to do with sin —hate it. Hate it in your life. Hate it in the lives of others. The following selected illustration should encourage us:

"When the Emperor of Constantinople arrested Chrysostom, and thought of trying to make him recant, the great preacher slowly shook his head. The Emperor said to his attendants, "Put him in prison." "No," said one of them "he will be glad to go, for he delights in the presence of his God in quiet." "Well, then let us execute him," said the Emporer. "He will be glad to die," said the attendant, "for he wants to go to heaven—I heard him say so the other day. There is only one thing that can give Chrysostom pain, and that is, to make him sin; he said he was afraid of nothing but sin. If you can make him sin, you will make him unhappy." Oh, that God would make us like Chrysostom.

—Selected

A negro pastor exhorted his church as follows: "Wake up, sing up, preach up, pray up, pay up, stay up, and never slow up, give up or let up, until the cause of Christ in this here church am built up."

Sponsored by
the Young People's Union of the General Conference
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Mennonite Youth

"A United Mennonite Youth in Christ"

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CARBON COPY

By Prisca Delph

The auditorium at Dean College was packed. Dale Weston, treasurer of the senior class, sat at the end of the front row of seniors on the rostrum. To the audience he was the picture of composure, a virile replica of Sir Galahad—athletic build, clean-cut, handsome features, crowned with a generous crop of auburn hair. Tonight the cowlick above the right temple, stubborn at othertimes, obeyed the stern hairdressing necessary to train out the unwelcome waves, giving Dale a dignified mature look.

While he looked at each speaker Dale's thoughts were elsewhere. True he was to receive his degree that night, but he had also received his notice from the draft board that day. The letter was still in his pocket; no one else knew about it, not even Glenna. He must come to a decision before speaking to her about it. They had planned to meet at their usual nook on the campus after the service.

Without moving his head his eyes found her in the crowd. There she sat, her golden curls almost forming a halo about her happy face. She looked delicate, but capable, a queen among women. And she had promised to be his wife, his to love, to cherish, and to protect! When they made the plans for the wedding he had something to offer. The promised position as head of the Department of Agriculture at Lakeview High had given hopes of deferment.

The speaker took his seat and another was introduced, but Dale continued his musing. Why, oh why, this war? Oh, yes, he was nonresistant, but! Well, he could take noncombatant service. Granddad would be disappointed. Still he would draw at least a small salary. With his education he should advance. Why he could soon have the college debt paid off, and the wedding need be postponed only a short while. If he went as a C. O. he would never be able to marry Glenna. With no salary for an indefinte period he would never get the debt paid. Oh, the future looked hopeless.

Of course in his home community the draft board was deferring men who were willing to do farm work. Farm work! Poor Mom, keeping house for Granddad, could not even come to see him graduate! "Help is so scarce," she had written. "We just started another brooder with a thousand chicks." So that was life on the farm? Too bad that Dad had not lived. But Dale was resolved to pay them back the money for his education some day. How Granddad ever stood the hard work all week and then was able to preach two sermons on Sunday he never could understand. Unconsciously Dale shook his head at the idea. With a start he realized what he had done.

With much effort he pulled his mind together and concentrated on the speaker. Dr. Hanson was giving the commencement address. At that very moment he was addressing the seniors. Dale was conscious enough to hear him saying something about offering the Lord a carbon copy instead of the original. He was encouraging them to make a full surrender and to allow the Lord to direct the plan for their lives to His glory. "The world is passing through a crisis, and we as Christians must do our part." He went on, "We must rise to meet the emergency with every ounce of our resources."

"Carbon copy"—Dale was off to musing again. Could it be possible that he was doing just that? Could it be that the Lord had other plans for him? If he was prepared to teach agriculture why could he not practice it? But there was Glenna, beautiful and protected, brought up in President Hammer's home. She would resent his turning to work the soil. She had promised to be his wife as a professor and not as the tiller of the soil. After listening to Dr. Hanson he could never be anything but a C. O. That much was settled for tonight! If help was so scarce, Granddad would be delighted, and Mom would be glad for the company. Yes, if Glenna did not object too strongly he would soon be helping to produce food!

The rest of the evening Dale went through the service mechanically. He rose when he was expected to and shook hands when he was congratulated. But as soon after the service as was convenient he slipped away from the crowd.

At the entrance Glenna was waiting, and together they made their way down Rainbow Trail. They spoke lightly of this and that until they reached their favorite rock and Dale had spread the blanket which he carried. Then they began to discuss more serious matters, at the same time enjoying the last evening together at their Alma Mater. The moon was shining clearly enough to be able to read large print. Dale removed the letter from his pocket. He just could not tell her.

"I'm so glad you were able to finish your education first," she said, after noting the address and date on the letterhead.

"But it looks as though it were wasted effort and money. But after hearing Dr. Hanson tonight I know that I will never be happy outside of God's will."

"We must be brave," Glenna sighed. "The world needs us so badly we must not give in to our feelings. I was thinking of the missionaries and evangelists. Their home life is often interrupted, and look at how the relief workers' homes are continually being broken up."

"I never thought of it in that way. I always took their lives for granted, since they were of their own choice."

"Yes, I too took their sacrifices for granted, but now that it is our turn and our lives are affected we must face issues as bravely as they. After all, Dale, as Christians are we not all working toward the same goal? And should we not be willing to do our part?"

As he listened a gleam of hope crossed Dale's heart. His pulse quickened. "Glenna," he asked as soon as she had finished, "Did you know that the draft board at Lakeview defers every C. O. draftee who is willing to do farm work? They consider that an adequate alternate service to our country just now."

"I think that is very considerate of them."

"My mother always enjoyed farm life, but she was reared in the country." Dale played with the letter in his hand. "Glenna, I feel it is my duty to return home to my Grandfather's farm. Mother would be glad to let us have part of the house. That is, if you would even consider being a farmer's wife," he hesitated.

"Why, Dale," she looked up at him in honest surprise, "I've already promised to be yours. That included you in all the vocations the Lord saw fit to place you. Of course," she added as an afterthought, "I am not experienced in farm home life, but I could learn."

"Glenna," Dale whispered after a short silence, "I shall spend the rest of my days in thankfulness to God for leading me to you."

—*The Christian Monitor*

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA. Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

Published every Tuesday, **except the weeks of July Fourth and Christmas**, by the Board of Publication of the General Conference.

Business Office: Mennonite Publication Office, Newton, Kan.
Editor ...... Reynold Weinbrenner, North Newton, Kansas
Subscription in advance, $1.50 .... Foreign, $2.00

Address all contributions and communications for this paper, and exchanges, to THE MENNONITE, North Newton, Kansas.

Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS.

THE FIFTH GOSPEL

By R. Judson Wilkins

"Fellows, can you name the five Gospels?" Mr. Sumner asked his class of Sunday-school boys.

"Five?" several voices asked inquiringly.

"Why, there are only four Gospels!" Tom Maxon exclaimed, surprised that his teacher should ask such a question.

"Yes!" a half dozen boys remarked in chorus. "Matthew, Mark, Luke, and John!"

Mr. Sumner laughed, as he explained, "Well, boys, you're right about there being only four Gospels mentioned in the Bible; but, really, there are five. The fifth is the one each of us is writing by our deeds and words. Did you ever stop to realize that? You know, someone has said that 'We are the only Bible a careless world will read,' and how true it is! There are very few unconverted men and women, boys and girls, who ever sit down and seriously read the Bible, as you know. But listen—they do read and study the lives of those who claim to believe and love God and His Word. Yes, sir, fellows! In the second book of Corinthians, third chapter, and second and third verses, the apostle Paul explains to the Corinthian Christians that 'Ye are our epistle written in our hearts, known and read of all men: forasmuch as ye are manifestly declared to be the epistle of Christ—'You understand what I'm driving at, don't you, fellows? You see, there are people that don't know Christ, although they do know about Him. They know He was patient, kind, forgiving, and loving—even to those who hated Him. They also know that we, as His followers, should act that way at all times, for we claim to be Christians, Christlike people. They aren't personally acquainted with Christ, but they hope to see Him in our lives. Therefore, it is up to you and me so to live each day that the beauty of Jesus may be seen in us, for 'Men read what we're writing, whether faithless or true; Say, what is the Gospel according to you?' "

The group of boys were unusually sobed and quiet when Mr. Sumner finished. "I didn't intend to preach to you, fellows, but perhaps you may profit by these words of admonition. Now, shall we bow our heads in prayer?" he smiled pleasantly.

Every boy in the class, as they shook their teacher's hand, and filed out of the classroom, determined to remember what they had heard concerning the fifth Gospel, for they wanted to write a Gospel of which they need never to be ashamed.

—*Youth's Christian Companion*

He who helps a child helps humanity with an immediateness which no other help given to human creature in any other stage of human life can possibly give again. —*Phillip Brooks*

THE JUNIOR'S WORLD

By Russell L. Mast

This is written to emphasize the importance of knowing and understanding the world of the juniors whom we would teach. That we should know the Bible thoroughly and have a vital personal faith in God goes without saying. But that we should also know our juniors equally well is a fact too little recognized. It is sad to relate that many a saintly teacher has failed not because of a lack of knowledge of the things of God, but because there was not coupled with such knowledge an appreciative understanding of the juniors who were to be taught. This, of course, applies to those who work with any group of young people, but to juniors its application is imperative.

Adults need to be reminded again and again that the experiences with which they are familiar are not always the experiences which fall within the range of the comprehension of their children. It needs to be said emphatically that unless the teaching which is done actually touches the life and experience of those who are taught, such teaching will prove neither interesting nor successful. For example, we have too long confused mere *words* about reality with an actual *awareness* of reality. That is, we may teach children stories about Jesus which they can repeat back to us, which is good so far as it goes. But it is quite another thing to make those children actually *aware* of Jesus as the loving friend of little children. Now this is not to imply that memory work is unimportant. It does mean, however, that memory work by itself can mean absolutely nothing if what is memorized is not interpreted within the framework of the child's own experience. A boy in the intermediate age told me that for a long time he thought the second statement in the Lord's Prayer was "Howard be Thy name" instead of "hallowed be Thy name." How much reality could there have been in that boy's conception of the Lord's Prayer? Someone failed to interpret it to the boy's own world of experience.

What then is this world which we say is so utterly different from our own? Perhaps, it should be said that the "world" is the same as ours only their reaction to it is so different. God has provided them with such boundless energy which is surging through their bodies. This energy craves release. But as yet, they have not learned to control it so that it can be directed to creative and useful ends. Teachers should realize that much of this apparent restlessness is normal for developing children, and that in time they will outgrow it. It is, however, still the teacher's problem to capture this energy and redirect it. This, we repeat, is to be done by appealing to their own world of experience.

Teachers should know how to discover these experiences. The adage that children should be seen and not heard is a dangerous stumbling block for those who would understand the child's world. If you let them, children will tell you all about their world. They will show you their bicycles, roller skates, and baseball gloves. They will tell you about their pets, what they did in school, how they spent their vacation. As they tell you, their eyes fairly sparkle with enthusiasm. Woe unto that teacher who says these things are not important! Behold, this is an open door to the kingdom of the little child. Unless we enter therein we cannot lead them to that Kingdom for which we both labor and serve.

Let a teacher not only observe the children, but also seek out those books which describe their activities. That, is, books in which children are the chief characters. Furthermore there are those books which can supply biographical material. The world of the juniors is a world in which "heroes" play a major part. They are men of courage, bravery, and valor, men who have sacrificed personal fortune for the sake of a cause. What source material is to be found in the annals of missionary history! There comes to mind such names as Livingstone, Grenfell, and Schweitzer. Then there are those heroes of our own faith such as Felix Manz, or Christopher Dock "who died on his knees in prayer." But let us not despise those heroes who have exhibited bravery and courage in the fields of aviation, sport, and exploration. Of course, such material must be handled skillfully, nor should the application be too far-fetched or symbolic. A child's mind is a literal mind.

There is yet another aspect of the junior world which dare not go unmentioned. It is the group consciousness. "Gangs" and "clubs" assume an important role in the lives of that age group. I knew of a class of boys who met together with their teacher every Saturday in what they called a club meeting. They wrote their own rules which governed their relationships. Such relationships always create problems which need to be handled in a Christian way. I had the privilege of observing that class over a period of three years, and I would not hesitate to say that this was the most successful class in the Sunday School. Through that experience they learned to apply Christian principles to their group relations.

In all this it is my passionate concern that we shall be more successful in appealing religiously to our juniors. Here are laid the foundations of a vital faith in God as He is revealed in Christ. There is nothing in the world which can take the place of "growing up as a Christian," as Horace Bushnell said almost a hundred years ago. Here in the junior department they prepare themselves for that public confession of Christian faith which they make after they have been nurtured in Christian teaching and their minds are more mature. To teachers of juniors I would paraphrase some words of Jesus which I am sure does not destroy the spirit of what he said: "Except ye become as little children ye can in no wise lead them into the kingdom."

CHRIST LIVETH IN ME

By Marvin M. Eck

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me." Gal. 2:20

It is very appalling that many modern day Christians, so called, no longer do experience and realize this marvelous revelation in their Christian Life. They cannot say, "Christ liveth in me," for if they would the world would brand them as liars and their own conscience would condemn them. They cannot convince themselves that Christ is living His life in and through them, let alone convincing the world. There are too many worldly things in their lives which drown out the faintest hope or desire to give this glowing testimony which God positively desires and longs to have everyone of His own to give.

"Christ liveth in me!" What does that mean? Why that means that Christ is living His very own life through my body, my intellect, my personality, my character; yes, He lives His life through my very being. When people look at a spirit-filled Christian they do not see the life of that individual, but they see Christ who dwells and lives in that tabernacle of clay. As they behold the walk and deeds of the man they see not the manifestations of that man but the manifestations of the very Christ who lives His life in the earthly tabernacle of the man who has been crucified.

"I am crucified with Christ: nevertheless I live, yet not I, but Christ liveth in me. . . ." We see here in the experience of the Apostle Paul the secret which enables Christ to live His life in and through us. Without this experience in our lives Christ cannot and will not live His life in us. Namely, we must be crucified with Christ; self must be surrendered, put to death. Then, and then only can Christ come in and take possession and live His life. There is not sufficient room in one tabernacle for both Christ and self. Self must be done away with if our life is to be a fragrance of the Christ-life poured out.

Paul had that wonderful experience when his self was crucified, and he knew that he had made this full surrender, the sanctification of his life. When there came to him the realization that he was alive—yes, he was alive, alive more than before—he was in a new world. Old things had passed away. Old habits and old desires were gone. *"Therefore if any man be in Christ Jesus, he is a new creation: old things are passed away: behold, all things are become new."* II Cor. 5:17. This was life indeed! What peace of heart, what quietness, what rest, what joy, he found in this new world into which he had entered when self was put to death. How beautiful, how abundantly fruitful his life became!

The experience, crucified with Christ, ushers in the realization that we are alive, after which comes the revelation that this new life is not our own, but the very life of Christ our Saviour, our Master, our Lord. O Christian, you who name the name of Christ, is Christ living His life in you? Are the actions and deeds of Christ manifest in your life? Does the world hear the words of Christ through you? Is your life a manifestation of the Christ-life out poured? Is the beauty of Jesus seen in you? Is Christ living in you? If so, then Paul's testimony is your testimony also, "For me to live is Christ, to die is gain." Phil. 1:21.

THE BIBLE

Uprooter of sin.
Begetter of life.
Revealer of God.
Light of intellect.
Fashioner of law.
Guide of history.
Foe to superstition.
Comfort in sorrow.
Enemy of oppression.
Strength in weakness.
Star of death's night.
Promise of the future.
Pathway in perplexity.
Escape from temptation.
Illuminator of darkness.
Secret of national progress.
Charter of all true liberty.
Forerunner of civilization.
Steadier in the day of power.
Ornament and mainspring of literature.
Molder of institutions and governments.
Regulator of all high and worthy standards.
Answer to the deepest hungerings of the heart."

—*Wesleyan Methodist*

If you don't read, you don't know;
If you don't know, you don't care;
If you don't care, you don't give;
If you don't give, you don't help;
If you don't help—others will never know
The love of Christ—and you will suffer loss.

Effective Evangelism In The Sunday School

By H. J. Dyck

All true evangelism is based on the command of the Lord Jesus: Matt. 28: 19, 20. "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost, Teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world."

To evangelize means to make known the "gospel" the good news. These good news are to go out to every creature as a means of salvation.

A Poor Record

The Sunday school is a rather recently organized branch of the Christian church, whose specific object it is to reach the children and young people. We are told that over one-half of the youth of our country receives no religious instructions at all. Less than 10 per cent of the American homes have a family altar. Of the number who enroll in Protestant Sunday Schools 65 per cent cease to attend before or when they reach adolescent years. More tragic still is the realization that during the years of their attendance at Sunday school, a majority of these boys and girls never are given an opportunity to face the Lord's requirement, "Ye must be born again."

Children Neglected

As we read Matt. 10: 13-16 we are impressed with Christ's attitude toward children. As the deciples at that time refused to let the children come to the Lord Jesus, so the Church for a long time neglected to make any provision to aquaint the children with the Saviour who came to save them.

During my boyhood days in Germany, I knew of no Mennonite or other church Sunday school. However, the Lord had laid it upon the heart of individual Christians to gather children into private homes to instruct them in the word of God. One of these classes was conducted by a Luthern layman in my parental home. Coming to this country fifty years ago, we found a well organized Mennonite Sunday school.

Jesus and Children

In Matthew 18 the apostle relates a similar story of the value the Lord Jesus places upon a child. Giving his disciples an object lesson in humility, he calls a child and sets it in the midst of them saying, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." Mark relates this incident and adds that after having set this child in the midst of them, took him in his arms. Jesus speaks of, "these little ones which believe in me." So little ones can believe in the Lord Jesus Christ.

What age child does a man take in his arms? The answer to this question determines the age of this child. Many audiences have been asked this question. The answer has usually been, "Eight years or younger."

How soon may a child be expected to make a decision for Christ? We know infants are covered by the atoning blood of our Saviour, and should they die before they reach the age of accountability, they will be received by the good Shepherd into the eternal fold. The age of accountability varies with the child. Some children can discriminate right from wrong when they are very young. The child's nature, his environment, his training, his moral capacity, all have an influence upon the age at which he becomes accountable.

Why Child Conversion

Why should the Sunday school and other Christian agencies put forth every effort to win the children to Christ? Let us remember that 85 per cent of the Christians have been converted before the age of eighteen. Childhood is the normal time for conversion and a child can have a genuine experience of regeneration at an earlier age than is generally assumed. Those who are converted in childhood escape the scars that many carry, who are converted in later life. The converted child can have a long life of usefulness and blessing.

It may be a crude illustration, yet there is a lesson in it. We buy a bushel of apples, set it aside and at certain intervals pick out the ones showing decay, cut out the effected part and use or can the other not considering the waste. The worm of sin eating at the lives of our boys and girls with every year shows marks of its working and a growing per cent of life's time is lost for a useful life and service. There are habits and modes of thought and conduct that must be changed after being converted. If we wish symetrical, fullgrown, well-rounded Christian lives, we must begin with the child.

"Ere a child has reached to seven,
Teach him all the way to heaven.
Better still the work will thrive,
If he learns before he's five."

How much more a soul is worth, that has a lifetime of opportunity before it, than the soul which has nothing! Lambs are worth more than sheep in the realm of souls as well as in the market place.

Need for Direct Presentation

Many young people would gladly accept the Lord Jesus Christ if the issue were squarely presented to them. This should be the aim of every Sunday school teacher. The pupil must be acquainted with the Bible, but above all with the Christ of the Bible. Salvation is not in a doctrine but in a person, whom to know is eternal life.

It may lack only an encouraging word or a sincere handclasp to invite our young people to a definite decision for Christ.

New Teaching Methods

Besides presenting the Lord Jesus to our children by word, there is a very effective method being used now and that is visual teaching. Some one has said that a picture will make more impression on a child's mind than a thousand words. Much use is made of the Scripturegraph, Scripture chart, cut outs and object lessons. This new fascinating way of presenting Bible truths attracts the children and usually also solves the discipline problem.

Over twenty years ago, our youngest daughter, then about five years old—she is now in glory—lay with her cousin on the carpet in our parlor. Before them stood a picture, portraying the two ways, the broad way leading to heaven. The girls examined the picture, counting the people on each side, then agreed, "We want to go the way to heaven."

Memory Work

Teachers should insist on memory work. We have in our Bible the fundamental facts of salvation clothed in such simple yet forceful language, so that a child can grasp and understand them, some verses not fully understood, yet stored in their hearts, will some day be illuminated by the Holy Spirit and become a guiding light in later life.

Example of Christlike Life

But sometimes more than word or method of teaching weighs the life and personality of the teacher. Pupils watch their teachers, not only during the thirty or forty minutes class period but all through the week. What it means to be a teacher is often not seriously considered. It is, or should be a divinely appointed office. Where Sunday Schools install their officers and teachers at a public service, perhaps, the responsibility is more keenly felt and recognized. A teacher should see a sacred trust in his class and consider it in the light of eternity.

Teacher's Concern

The teacher must have a real desire for the salvation of each individual in the class. Each student must be diagnosed and there must be personal conversation between the teacher and the pupil in order to find out what is going on in his mind. Does he realize his need of a saviour? Does he believe in eternal punishment for sin? Does he realize that he is lost without the Lord Jesus? Does he understand what happened at Calvary? The student must face these questions in order that the teacher may help him.

In our Sunday school every one must feel the solemnity of the hour, recognize the presence of the Holy Spirit, the authority of the scriptures, and should see a deep earnestness in the heart of the teacher for his or her spiritual welfare.

The teacher must be prayerful and expect the Holy Spirit to work in the hearts of the pupils. Sandpiles or playing games may add very little, if any to acquaint the child with the Lord Jesus, unless it be by way of illustration. Time allotted to classes is too precious and should be used to teach eternal values. True, the primary teacher cannot always instruct, but children if in a separate room can sing little songs and choruses impressing the great truths of salvation into their hearts.

Personal visits to the home of the pupil will make the teacher more intimately acquainted with his home problems and it affords opportunity for direct conversation.

Effective evangelism must aim to indoctrinate our young people in all the fundamental truths of the word of God. This includes our specific Mennonite principles.

A Kindergarten Group on Our Mission Field in China in 1924.

Thoroughness in Sunday School

If our young people are to be rooted and grounded in the Word of God, beside the home, the Sunday school has a very important part to perform. Judging from the life and conduct of some young people, we wonder if the Sunday school has, first of all laid a sound foundation, and then built a substantial structure, able to withstand the floods and storms of life.

In order to conduct effective evangelism in our Sunday school our teachers should be as efficient and thorough in God's business as we are in our own. Who would have a salesman that could not and did not sell? Who would keep a clerk, who did not know and understand his stock? What farmer would keep a hand who did not know what to do around the barn? We should be even more efficient and thorough in God's business.

CIVILIAN PUBLIC SERVICE

More about Food for the Camps

The Committee reports a gratifying response to the plan for canning and drying fruit and vegetables for men in camps. The general plan being practised to carry out this undertaking runs something as follows:

(1) Conferences and districts of the various Mennonite groups appoint representatives who give information and assistance to the congregation.

(2) Sewing circles and young people's groups are cooperating and will be doing much of the actual canning work.

(3) Collection centers will be decided upon by the representatives who handle the arrangements in the various communities.

(4) Distribution of the food from the collection centers to the camps will be arranged for by the Akron, Pa. office. The location of the camps and their needs will determine the disposition of the food.

Representatives and any interested persons who need fuller information on the details of the camp food project should write to the Mennonite Central Committee at Akron, Pa., for a statement which outlines the complete procedure to be followed in obtaining jars, following rationing regulations, labelling jars, and securing helpful government bulletins. A more general folder describing the project can be secured by anyone upon request.

For the Future of the Men in C.P.S.

In behalf of those men now in C.P.S. who will face post-war problems of livlihood and rehabilitation the Mennonite Central Committee has recently shown its concern. Brother J. Winfield Fretz, Professor at Bethel College, has been asked to give fifteen months of study and investigation to the possible needs of C.P.S. men at the close of the war.

Brother Fretz is widely appreciated for his careful studies on strengthening and preserving Mennonite rural communities.

Center for C.P.S. Men

Provisions have lately been completed at Akron, Pa., for accommodating C.P.S. men on short visits to the Akron office. Gatherings of farm and hospital men are planned to take place here periodically when programs of worship and fellowship will be arranged.

Men from farms and hospitals in New Jersey, Delaware, and Pennsylvania are in the area most conveniently located to Akron, Pa.

Latest Appointments in C.P.S.

With the ending of the third C.P.S. Administrators Training School a number of appointments have been made to administrative positions. They are as follows: Leland Brenneman to Medaryville, Indiana, as Educational Director; Roy Miller to Akron, Pa, as leader of Dairy Farm Unit, and Dairy Herd Testers in Pa; John Stalter to Allentown, Pa., State Hospital as Unit leader; Alfred Zook to Staunton, Va., Hospital as Unit Leader; Gerhard Peters to Harrisburg State Hospital, Pa., as Unit leader; Henry Guhr, to Bowie, Md., as Assistant Director.

The Puerto Rico Unit

With the departure of Brother Wilbur Nachtigall to Puerto Rico on June 12 by air from Miami, Florida, the beginning of a Mennonite C.P.S. Unit in that territory will be under way. Other C.P.S. men to follow soon are Justus Holsinger and Ervin Schrag while further additions will be made in the future as needs and opportunities permit.

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MENNONITE PUBLICATION OFFICE,
Newton, Kansas

Work in Puerto Rico is carried on under the Puerto Rico Reconstruction Administration. A survey will be made of the area around La Platte, and a program of service will be established, according to the needs and government arrangements. One of the possible kinds of service is that of medical and health service in this territory which has only one doctor per 15,000 capita population. The Mennonite unit will be an autonomous sub-unit of C.P.S. Number 43 which is administered by the Brethren Service Committee at Adjuntas, Puerto Rico.

RELIEF

Enroute to Palestine

Letters written after six days on the sea come from Brother Delvin Kirchhofer and Dr. C. Richard Yoder who are enroute to the Near East. They report a pleasant voyage to date and tell of fellowship with a group of missionaries who are fellow passengers. Under a Mr. William Stoltzfus who is also going to the Near East, Brother Kirchhofer and Dr. Yoder are studying Arabic which should stand them in good stead for their service on the field.

Illness of Workers in Paraguay

An interruption in the work of Brother A. E. Janzen and Robert Geigley occurred when both were recently sick for a time as a result of malaria fever. A letter of May 24 from Brother Janzen tells of the improvement both have experienced. With their health recovered, they now look forward to resuming their assigned work in the interests of the Mennonite colonies.

Mention is made in Brother Janzen's letter that Menno, Fernheim, and Friesland Colonies have had good crops this season, their cotton yield being especially large. The cotton is priced at 18 pesos per kilo as compared to 6 pesos per kilo in 1930-32.

DATE OF MIDDLE DISTRICT CONFERENCE

The Conference will convene August 19-22 at the St. John Mennonite Church, Pandora, Ohio, of which P. J. Boehr is pastor. All churches should send in their statistical reports to the Secretary of the Conference, George Dick, 803 E. Kibby Street, Lima, Ohio.

« « JOTTINGS » »

—Bergfelder Mennonite Church, Mountain Lake, Minnesota: The Lord has greatly blessed us this spring in spite of the war torn conditions of this day. In March Elvin Peters, a student in the St. Paul Bible Institute, was ordained as an evangelist. Nine boys have accepted the Lord Jesus as their Saviour and were baptized and accepted into the church. Sixteen small children were consecrated on Mother's Day. This was the first child consecration in our church. Immediately after the Northern District Conference, Rev. August Ewert will leave on a trip to conduct services in various churches. —**Mrs. P. H. Heppner**

—The latest statistics supplied by the minister of labor show that about 65,000 men and 2,500 women in England have applied for registration as conscientious objectors to military service. This represents about 86 out of every 10,000 men registered, and 27 out of every 10,000 women. The numbers for men have fallen in successive registrations from 222 per 10,000 in October 1939, at the start of the war, to 36 per 10,000 in 1942.

—A bill to curtail week-end drinking in Illinois was killed by the house of representatives. The measure would have banned retail liquor sales between midnight Saturday and seven o'clock Monday morning.

—Protests registered by church and other groups throughout the state of Oregon have apparently quashed two memorials adopted by the state senate urging congress to deport all Japanese after the war. Following a flood of protests, nothing more was heard of the memorials.

—**Losses of teachers** in vocational agriculture continue. A total of 841 departments have been dropped with the greatest percentage of losses occurring in the North Central and Pacific regions. During the past sixteen months, vocational agriculture has lost 2,700 teachers (white) and 228 Negro teachers.

TRUE FAITH

"For true evangelical faith is of such a nature that it cannot lay dormant; but manifests itself in all righteousness and works of love; it dies unto flesh and blood; destroys all forbidden lusts and desires; cordially seeks, serves and fears God; clothes the naked; feeds the hungry; consoles the afflicted; shelters the miserable; aids and consoles all the oppressed; returns good for evil; serves those that injure it; prays for those that persecute it; teaches, admonishes and reproves with the Word of the Lord; seeks that which is lost; binds up that which is wounded; heals that which is diseased and saves that which is sound. The persecution, suffering and anxiety which befalls it for the sake of the truth of the Lord, is to it a glorious joy and consolation." —Menno Simon

INVITATION

The First Mennonite Church of Newton, Kansas, will have the unique experience of celebrating the ninty-fifth birthday of one of its members. Sister Hillegonda van der Smissen reaching that mile stone, God willing, on June 30th of this year.

The church extends an invitation to all of its members and friends and relatives of Sister Hillegonda for eight o'clock on Wednesday, June 30th, to this celebration. J. E. Entz

North Newton
Kansas

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVIII NORTH NEWTON, KANSAS, JUNE 29, 1943 NUMBER 26

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized January 22, 1919.

FOR GOD'S SAKE

Students of human nature believe that there are four fundamental drives or motives which determine how the great mass of mankind will behave. One of these is the desire for recognition. The individual wants to be noticed. He wants to be accepted as one of the group. He wants to be well thought of. For this reason the baby cries, the two-year-old does something for mother or is deliberately naughty, the adolescent boy is boisterous, and the middle-aged man likes to tell how successful he is.

It is natural to desire recognition, and in a great many cases people make little attempt to conceal this aim. They frankly want to be liked. Recognition is sweet, and they will do many things to get it. This may lead to action that is either good or bad.

Let us dwell upon good behavior and recognition. Furthermore, let us consider its place in Christian living. It seems that good behavior for winning the approval of others has no place in Christian living. Everything a Christian does is to be done for God's sake and no other. For God alone is holy. Only He can at all times present to us the right course of action. His favor should move the Christian even though it means incurring the disfavor of all human associates. For the Christian the recognition of fellowman should drop away, and the recognition that God gives should alone matter. (Col. 3:17, 23)

I believe that the foregoing is at the basis of Old and New Testament religion. Therefore, the words of Jesus in Matthew 6:2, 5, 16, seem so very significant. In them He describes the praying, almsgiving, and fasting of the Pharisees. Jesus was not against prayer, almsgiving, and fasting. He was in favor of them. They were all very good acts. However, he was opposed to the motives which drove the Pharisees to pray, give, and fast as they did. He pointed out that there was something fundamentally wrong with hearts. This terrible thing, this great sin that the Pharisees were guilty of was their desire for the approval of men and their disregard for the approval of God. Instead of doing these good acts for God's sake, they were doing them for their own sakes. They were unwilling to admit this fact, but Jesus saw into them.

There is always something terribly wrong when men pretend to do something for God's sake, but really are doing it for their own sake. Such religion becomes repugnant to others for the egotistical "I" sticks out so much that Christ is little seen or felt through His would-be ambassador. Such religion creates friction between individuals, in churches, and in conferences. What sometimes appears to be two persons or two sides opposing each other on holy grounds is nothing more than an egotistical struggle expressing itself through holy words. That's why faces become flushed in theological arguments. One's words may be entirely correct, but one's motive for uttering them may be entirely wrong. Therefore, correct creeds are not always an indication of the holiness of those who uphold them.

Good things may be used for selfish, sinful purposes—no, not entirely so, but largely so. The minister who takes advantage of an introductory prayer to make it a sermon may seem to be very zealous for the Lord when really he wants the people to get a good earful of his oratory. Thus, preaching the gospel may be the means of expressing a very proud assertive self. The gospel is preached, but with it is presented a "self" for the recognition of others. Paul referred to those who preached the gospel for contention sake. Many a successful "conversion" has fed the ego of the one who brought it about. Striking articles and editorials, good in themselves, may also be the covering for such an expression of self.

The point is that good words and deeds are not what they should be until they are said and done for God's sake and no other. Jesus saw through the Pharisees. We need the same kind of insight. Jesus yearned to do God's will, even when it meant crucifixion by man. He is our example. We should be like him. God's approval must mean everything to us. Our words and actions must be for God's sake and no other.—rw.

No Issue During the Week of July 4

MENNONITES and RURAL LIFE

By J. Winfield Fretz

SUNDAY EVENING

Ministers of every denomination from the Atlantic to the Pacific and from the Gulf of Mexico to Canada are troubled with attendance at services on Sunday evenings. All sorts of schemes have been tried to get people out. The meetings have been specially announced, well advertised, extra features arranged such as book reviews, outdoor meetings, outside speakers, greater revivalistic emphasis and more informal types of service. Few of these devices have been successful over a long run period. In view of this fact many churches have given up trying to hold Sunday evening services. Others have meetings only once a month and still others only on special occasions, while many churches continue to have weekly services but with sparse attendance.

Rural Churches

Sunday evening meetings as a part of the regular church program are relatively new for rural churches, really only since the coming of electricity. Many Mennonite churches today do not have regular Sunday evening meetings. In all of my childhood and adolescent years I recall only once or twice that evening meetings were scheduled in my home church. To hold regular evening meetings every Sunday evening was unthought of. To attend public worship services twice a day was not considered necessary for even the most ardent Christian. It is not the multiplicity of times that one attends public worship that matters but what one does with the nurture and spiritual light that one gets at those times when he does attend.

How it Started

It is not clear exactly where evening church meetings started, but it is likely that the beginnings are found in the cities. At first perhaps to provide people a wholesome place to go on Sabbath evenings. Later churches probably felt compelled to provide activity so as to compete effectively with commercial recreational agencies. Whatever its origin, it is today no longer heartily supported by a majority of the church members.

Using Our Homes

We are so much on the run all week that Sunday evenings might very profitably be spent within the sanctuary of the home. It is one evening of the week when the family might be together and visit leisurely with one another. Perhaps even members of the same church would find this a profitable time to get better acquainted. Small groups might gather in homes to have devotional meetings. Topics of religious and social importance might profitably be discussed. In our quest for world organization and world brotherhood it is wise also to keep the bonds of the local brotherhood cemented with ties of love, fellowship, and understanding. If public meetings are not attended let us rediscover the beauty and the effectiveness of our Christian homes as alternatives. Worship services were held in homes before churches were ever built.

Lame Deer "Lovely" not "Lonely"

(In response to a card on which I suggested that Lame Deer was a "lonely" outpost for carrying on God's work, Mrs. Rodolphe Petter wrote the following interesting letter. I think you will enjoy it.—rw.)

"Casually I mentioned to Mr. Petter last evening that on your card you had spoken of our mission station as "lonely." He suggested that it should be called "lovely," not "lonely."

"Lame Deer is very much *on* the *map*. A member of the Associated Press, now located in Denver, got his inspiration while public school teacher here in Lame Deer. His sister also took up journalism while here. A wife of a government employee, who also took up writing while here, said Lame Deer was rich with material. George Bird Grenneel, the writer in New York City, made annual trips to Lame Deer to get material for his books, *The Fighting Cheyennes, The Cheyennes,* and for many articles. Scientists, students in the universities, scholars, painters come for material. One painter came from England One linguistic scholar from Vienna made a special trip from New York City to consult Dr. Petter. Prominent writers come. Our large government hospital gets its trained nurses from all parts of the country. Our present doctor and surgeon is a New Yorker and spent seven years in Vienna as a medical student. He met his wife at a university there and brought her to America. But my paper is full. I simply add that Lame Deer has a charming setting among the pine clad hills."

Sincerely,
Mrs. Rodolphe Petter

(In the margins is this additional information: "Another public school teacher in Lame Deer finished his very excellent book *Covered Wagon Days* while here. I did not mention all the high government officials from Washington D.C., Chicago, and elsewhere who come and go as a steady stream.)

Mrs. Petter also enclosed a clipping of "My Day" by Eleanor Roosevelt. In it Mrs. Roosevelt urges that young men in civilian clothes should not be looked down upon by others. She suggests that if any criticizing is done, the draft boards be criticized and not the men. Mrs. Petter comments "It is possible that some of our Mennonite boys in civilian clothes are made to suffer. There is some comfort to know that the first lady of our land understands and defends them."

FOREIGN MISSIONS

P. H. RICHERT, Secretary

Yearly Report by John Thiessen

Though I have written several short articles through the year which have told something about the work here in the Basna area, yet do I wish to send a summary report.

We thank the president and the secretary very heartily for the annual message to us. It is always refreshing to receive those messages.

The year 1942 was better than 1941. The first six months after our return from America (May-December 1941) were difficult for us because we had to readjust ourselves to a new place. The conditions arising through the moving of the school were difficult to master. In Mauhadih we had momentum. Here we had to get such momentum under way first. Now after another whole year of hard work and God's special grace we can say that we are under way.

In the schools we have had a good year, though not without its shady sides. Our older students have responded to Christian instruction, and many have been more confirmed in their fellowship with Christ. In this our annual special meetings for students have been very rewarding. From our neighboring evangelical mission the blind evangelist Simon came to help us again for a week. In a real Indian way he sang the gospel into the hearts of our people. His sermons too were challenging and encouraging.

During 1942 our entire church conference met here at our station, and the students had the benefit of sharing in these meetings. Every forenoon and evening were devoted to religious meetings and classes. Perhaps, of the most enduring spiritual helps our school children have received have been the daily classes in scripture. We especially study the New Testament with them every day. Students are encouraged to bring their problems to class. Sometimes most rewarding discussions result.

This year we opened a teacher's training department. This promises to be a very fruitful addition to our work here in the Basna area. The young people in this department are of high school age. They are being prepared to serve the Christian groups in our eighty villages. They are to teach the children of Christians and also lead in daily worship and Sunday services. Thus this department is a combination of normal school and Bible school. Besides learning the method of teaching these students study with me the book of Acts from the point of view of "Building the Church of Christ." We are building the Church of Christ here in spiritually depraved India as Paul built the church in spiritually depraved Corinth and other places. These students also study the actual church by going out to visit the Christians in their villages. Recently the class was out over a week visiting twelve churches. On Sundays they help conduct services in our Junior church in which we have from 150-175 children of Christians.

During the Christmas holidays our school and boarding was closed for two weeks. So the boarding caretaker, Brother Joseph Gardia (who is also the deacon in our local church) and I took our bicycles and went to attend Christmas programs in our churches and schools. I shall tell you here the names of the villages where we had Christmas with our Christian brothers and sisters and their children. Our first meeting was in Gohirapali, then Kairmal where several Christians died of cholera last hot season and where there still is much sadness. Then Jeelmila, then Girola, which is the mother church of this whole area. The first ones here came to Christ about 1900, long before our time. Then Kutela where our Christians are quite well-to-do, being good farmers and also tradesmen. Then Ichapor and Kena where the relatives of our boarding caretaker live. These too are not so poor. Then Belmuri, Kodogura, Kesratal, Jelgarh, Singapor. In all these villages our brethren are rather poor, and also not far advanced spiritually. Then Nankpali where our Brother Khern as a patriarch of a large household is ever ready to entertain visitors, and he provided a very good meal for us. He too is not so poor. Then to Pervapali where it looks as though a number more will be baptized this year, as also in Jalgarh. Then to Bagdwar where the chief brother is out of church because he stole another man's wife. Then to Perkipali where our brethren have risen from a spirit of defeatism to a marvelous victory in Christ Jesus. The light fairly shines in their faces. Then to Kodopal; where the brethren literally sang all night, making Christmas. When the sun rose they were as hoarse as could be, yet they still sang. Then to Kasturabahal, Samdara, and Patrapali. This last place is one of our youngest churches with forty-six baptized members. It too is a really live and vigorous church and school. Then to Chabhatra, Daripali, Tiharipali, Remjee, and Rora. Here the groups are small, but the smallest at Remjee is the most vigorous. Here is a widow with a number of children (some married) and they are so contagious in their faith that it looks as though several dozen people in that village can soon be added to the church. Then to Bootildi where we found several prodigal sons and daughters who earnestly seek to come back to the Father. We are sure they will come. Then to Navapali and Arjoonda and Balsi. Then a large union New Years service and love feast in the mother church at Girola, and we went home tired, but really very happy in the Lord. —*John Thiessen and Family*

P.S. Our family is well. I had some attack (something like heart attack) in November. Eleanor finished her junior high school year in December. Muriel will also start school in March. Baby Dorothy is the sunshine in the home and neighborhood.

HOME MISSIONS

A. J. Neuenschwander, Secretary

Rev. John J. Esau in Saskatchewan Churches

Rev. John J. Esau, blind evangelist, Bluffton, Ohio has been engaged by the Home Mission Board this summer to visit the Mennonite Churches and scattered groups in Saskatchewan. Last summer he traveled and spoke in the churches in Ontario and Manitoba. The work was so well received and so fruitful of good things and requests came that he be engaged for this summer to continue his gospel work in these outlaying Mennonite communities.

Rev. Esau brings sound gospel messages, but he does not overlook any group in the church. For instance he always has a story or incident for the children, and makes a special effort to tell the hearers about the various departments of the General Conference activities. During the day he visits many old people, such who are shut in. All these personal touches are greatly appreciated.

Rev. Esau's work is divided in parts as follows: General church visitation during the month of June. Early in July he will attend the Canadian Conference at Langham, and he will also serve as one of the speakers at various Young People's Retreats.

Will all those who know Rev. Esau and such who are deeply interested (in advancing the claim of the Gospel,) remember this visitation work in daily prayer.

Home Mission Board Chairman To Study Problems

Rev. J. M. Regier, Hillsboro, Kansas, has been asked by the Board to go to Canada to assist in studying some of the problems in that field, and to confer with Dr. David Toews and others in the particular fields. We all rejoice that our Heavenly Father has permitted Brother Toews to recover from his recent serious illness. Naturally there were several weeks when he could not be burdened with the many problems that come up constantly in the Board. Now that he is restored the work will be facilitated by the Chairman of the Board going to assist in the working out of the problems.

Rev. Regier plans to leave home about the middle of June and return in July sometime. In order that the Lord's will and plan might be worked out in these fields, we again ask an interest in your prayers.

Yours "In His Grace"
A. J. Neuenschwander, Sec.

CIVILIAN PUBLIC SERVICE

Regarding the Canned Food Drive

The following is intended to supplement the information released on June 9, 1943 relative to the food for the camps:

(1) District or community representatives should arrange to purchase jars locally at wholesale prices. Where this cannot be done M.C.C. should be notified giving names and addresses of wholesale grocers serving these communities and arrangements will be made direct by M.C.C. Invoices for jars purchased through local channels will be paid by M.C.C. upon presentation, provided they are signed by the person ordering the jars to indicate that jars represented have been received.

(2) Rationing regulations to be observed are (a) 50 quarts or 100 pounds of home processed foods (except meats and fats) can be donated by any one consumer when they are processed in a home kitchen. Rationing boards should be consulted to authorize foods as being "Home processed" if it is prepared in other places such as church basements; (b) meats, fats, etc., ordinarily requiring points are not eligible for point free donation. Poultry and other non-rationed meats may, however, be donated point free. (c) If local ration board will not issue special allotment of sugar for canning for camps, contact M.C.C. giving amount of sugar required. Stamps or certificates will be furnished for the required amount.

(3) Each jar is to be labelled with special labels supplied by M.C.C. Write for number of labels required.

The following is a list of helpful government bulletins from which selections may be made and ordered by interested persons:

U. S. Department of Agriculture, Washington, D.C.
No. 1438 Making Fermented Pickles
*No. 1762 Home Canning of Fruits, Vegetables, and Meats
No. 1800 Homemade Jellies, Jams, and Preserves
No. 1918 Drying Foods for Victory Meals

College of Agriculture, Berkely, California
* . . Drying of Vegetables and Fruits in the Home
No. 276 Home Canning

Colorado State College, Ft. Collins, Colorado
No. 364A Home Canning-Vegetables
No. 1838 Home Canning of Fruits
No. D-15 Drying Fruits and Vegetables

Iowa State College of Agriculture, Ames, Iowa
*No. N-136 Preservation of Fruits and Vegetables by Drying, Sulphuring, Salting, etc.
* - - 4-H Canning for Good Nutrition
- - Home Canning Calendar

University of Maryland, College Park, Maryland
No. 59 Pickles and Relishes

Montana State College, Bozeman, Montana
*No. 212 Dehydration of Garden Products
*No. 214 Home Canning by Safe Methods

(Continued on page 8)

The Mennonite Mission in the Chaco of Paraguay

By John R. Schmidt, M. D.

The Russian Mennonites were a highly cultured and educated group of people while in Russia. They had extensive mission activities but were so rich that giving was not much of a sacrifice. The tribulations and suffering that came forced them to accept relief. When they heard of the sacrifices that were made here in North America as well as in Germany to help them, many made promises to sacrifice their lives for others once they got a chance to do so. One of these people was Reverend Giesbrecht. Through his guidance and interest a mission was started for the Indians in the Chaco about two years after arriving there. The colony of course couldn't finance the mission. This, however, didn't stop Rev. Giesbrecht and has not caused him to lose interest on the numerous occasions when finances were completely gone and there were no signs of help for the future.

Primitive Indians

The problems in starting this mission were overwhelming, as related by Rev. Giesbrecht. The Indian's language was new and unrelated to any other language. Also it had no script. Most of the Indians had never seen a white man. None of them had any schooling. Everything in their life is associated with spirits. To teach an idea that is entirely new and different to a people that has no written language is enough to stop most anyone even when finances are well taken care of. However a promise had been made, and he had the will to carry it out.

A Nest in the Leaves

Furthermore, the mission work is made difficult by the very low standard of living of the Indian. His home is a nest in the leaves under the bush. To accept any strange doctrine from people that live so differently is not easy for the Indian, and you can be sure he is slow even to permit himself to listen to what the white man says, much less believe what he says.

Infanticide

Another discouraging thing is the disregard for new-born children. Especially, during the Chaco war when the Indian had to hide from the soldier, they made it a custom to put a handful of sand in a newly born baby's mouth to kill it. After children start to grow up they become very attached to them however. Mission work without children is not easy with any people. To continue the way some of the tribes are going would extinguish them after several more generations.

The cotton crop being hauled to market with oxen. Frequently the roads become impassable when muddy. Better roads are very urgently needed. The M.C.C. has purchased a grader which is now being used for road construction.

End Station of the Railroad, Fernheim, Paraguay, 1939.

The Beginning

A farm was started for the nucleus of the mission and efforts made to learn the language. The latter was done indirectly for the most part by learning the Low-German for the Lengua and then making a German Lengua dictionary through the Low-German. To accomplish all this the great problem was trained help. Mr. Epp, a missionary from Canada, came to the rescue, finishing much of this work in the three years he was there. The work and environment seemed too strenuous for him, so he had to return to Canada. Since then Rev. Giesbrecht has had one farmer after another who came with a willing heart but became discouraged, to find that just a willing heart didn't make it possible for him to be a missionary right off.

Some Say "Beasts"

There are many of the colonists who who have great interest in the mission work, but there are also many of various types who make that work very hard. Many of the younger people have bitter reactions to it referring to the work as "robbing the colony to spend it worthlessly on the lowly beasts." The repeated discouraging experience comes to the work when so many come and ask how many conversions there are or other extravagant questions about the service. To me it was a marvel how well Rev. Giesbrecht had learned the language and how well he could preach to them in their language. One of his Indians had learned enough so he could give the closing prayer for their services.

Going Forth with the Gospel

Several times each year Rev. Giesbrecht packs up some dried food and blankets to go out and rove through the bush, to sleep and eat with the Indians for weeks at a time. It was always my pleasure to fix up a little first aid kit for him on these occasions. He has learned to admire the Indian and no one aquainted with his work could help but admire Rev. Giesbrecht for his supreme sacrifice.

Indian Labor for Farming

Another problem of the mission concerns itself directly with the farmers of the colony. From the start the Indian has been a valuable worker for the farmers. Some people claim that they use them as slaves. I definitely feel that the Indian has improved his standard of living through working for the farmers. On the other hand, working for the farmer causes him to forget the primitive ways to make a living; so during years when there are crop failures he is at a loss. When this happens he goes about to beg, many times becoming desperate. The Indian's philosophy has for generations been always to share everything he has with the next fellow even if he is a lazy person. To hear the Mission preach the love of brotherhood, etc., doesn't want to fit together with his poverty and the colony's apparently plenty.

When Farmers Quarrel

The farmers present another problem in another way. Many of these farmers will board an Indian all winter just to have him work for couple days now and then during planting, cultivation, and picking of the cotton, when his help is all important. The Indian always loves to bargain; so when harvest comes along he tries to bargain with this farmer or that one. Where the real trouble starts is when a farmer, who has not been able to help an Indian family through the winter, sees a good harvest come along; so he decides to make special offers to one of the Indians who comes along by his lot, to get him to help with the harvest. The neighbor misses his worker the next day after having taken care of him more or less all winter. This is not too unusual for they are often not at the job when they are supposed to be. This latter neighbor sooner or later finds out how one of his Mennonite brothers has bribed this Indian to work for him. This often brings on severe trouble. The Indian is very quick to understand what the argument is about, and again the mission receives criticism for teaching brotherly love when such is what the Mennonites actually practice.

A Problem to Solve

Various suggestions have been made to solve this problem. One that sounds very good is to have a pay master for each village to give out all Indian pay and similarly have a village take care of a certain group when there is no employment. The placement of work for the Indian also to be determined by the pay master. Some of the prominent preachers insist that there will never be success with the mission till the mission moves so far away from the colony that it doesn't contact the Indians that work for the farmers. That is rather silly, isn't it? Move away the mission so the farmers can live in sin. This is especially ridiculous in view of the fact that all the farmers are Mennonites.

Need for a Bible School

Rev. Giesbrecht's work was always very close to me during my stay. I tried to encourage him and help him in every way possible. His sincerity in his work deserves the highest respects. I made a special appointment to have a heart to heart talk with him one day a few days before I left when all the above problems were discussed. My first and most important answer to him was that they needed a good Bible school in the colony. This would do two things, give the farmers and its youth a chance to apply Christian principles to its problems and it will give Rev. Giesbrecht some better trained workers for the mission. I also suggested that the mission try to understand the farmers' point of view. Proper training in the mission would help the farmers much in solving the problem.

Keep the Mission Going

Above everything else, the colony should keep the mission going, partly because of the good work it is doing for the Indians but especially for the effect of producing a proper attitude of the colonists toward the Indian. United colony effort for the mission also brings forgiveness and causes forgetting of many colony quarrels. Even without all the above reasons I can't help but say that to see and know the expression of complete submission of Rev. Giesbrecht to the service of the Indians is enough to want to keep the mission going. The mission has received marvelous financial help in the past, but it has been quite irregular and not nearly enough. I'm hoping more people will be able to give financial support to this mission which means so much for our Mennonites in Paraguay as well as the surrounding Indians. Any trained person interested in working with Rev. Giesbrecht will find a service that is greatly appreciated.

—The Chinese population of the United States in 1940 was 77,504. Of the total, 39,556 live in California, 13,731 in New York. No other state has 3,000 Chinese.

DAILY DEVOTIONAL MESSAGES

By *Jacob J. Enz, New York City, New York*

JULY 1—*"And he called the name of that place Bethel: but the name of the city was Luz at first."* Gen. 28:19, R.V.

If Jacob saw fit to change the name of that place then surely that place must have marked a profound experience in his life. It seems that up to this time we have little record of any real spiritual experience in Jacob's life. Quite to the contrary, he has been known by his craftiness and his cunning; he has been taking his own willful way now as he is thrown out on his own, away from home; he meets the realities of life. He meets God! He finds he must reckon with God in his life. This was truly a landmark in Jacob's life. When a man meets God face to face he makes the choice which colors his whole life for better or for worse depending on how he chooses.

JULY 2—*"And he said, Thy name shall be called no more Jacob, but Israel: for thou hast striven with God and with men and hast prevailed."* Gen. 32:28, R.V.

The previous meditation referred to a critical point in Jacob's life. Many years have passed; Jacob is about to return to his home but not without a great inner struggle. In the previous experience we noticed a change in the name of a place: Bethel or the house of *God* became the name of the place formerly called Luz. At that point God came into Jacob's life in a very real way. Now there is a change in Jacob's own name revealing the final result of what began at Bethel. For the Hebrews' names were indications of character. *Jacob* the deceiver now becomes *Israel* the one who has striven with God and has prevailed. Profound changes come over the life that has experienced God.

JULY 3—*"Now Moses was keeping the flock of Jethro. . .and he led the flock to the back of the wilderness. . ."* Exod. 3:1, R.V.

Have you ever wondered what took place in the life of Moses during the many years in Midian? Have you ever tried to put yourself in his position? There he was, one equipped for great undertakings by an Egyptian education, at the menial task of a shepherd. Dark moments of discouragement and despair may well have come over him. But underneath all this something was taking place in his life. He was being prepared for greater things. We are frequently tempted to fret and worry and to question life's deepest realities when we seem to be cast aside. God is sharpening his instrument for a task. Wait patiently for the morning.

JULY 4—*". . .the place whereon thou standest is holy ground."* Exod. 3:5b, R.V.

It was at the back of the wilderness, perhaps the most unthinkable place, where Moses heard God say these words. It was here that things began to open for Moses. What a halo such an experience casts over our everyday life—those moments and places where we least suspect that God is near. Such an experience as Moses had should add much to our theology of everyday life. When every moment is lived as in His presence, God can use us in delivering souls from the clutches of Satan.

JULY 5—*"Moreover he said, I am the God of thy Father, the God of Abraham, the God of Isaac, and the God of Jacob."* Exod. 3:6, R.V. (Read also vss. 7-9).

The cruciality of the commonplace is further seen in what was experienced by Moses. At this unsuspected place Moses receives a revelation of God. God reveals Himself as the covenant—keeping God, the True and Faithful One. Note further the "I's" here. "I am the God of thy Father," "I have seen their affliction," "I know their sorrows," "and I am come down to deliver." God is revealed further as the merciful and compassionate Lord, the One who will take care of His own in their need. The commonplace was the place where Moses received a great vision of God.

JULY 6—*"Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people . . ."* Exod 3:10 R.V.

The commonplace was also the place of commission for Moses. Where there is a true vision of God it properly follows that there is a vision of need and a challenge to God fearing men to meet that need. God depends upon men with vision to accomplish His ends in the world. What a privilege is ours! Yet what responsibility! And it is in the ordinary moments of life, in the so-called "hum-drum" of life that such opportunities appear. Let us therefore tread our daily paths with watchfulness.

JULY 7—*"And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?"* Exod. 3:11, R.V.

We deviate somewhat from our theme which we have been following to note Moses' immediate reaction to this challenging commission. He shrinks back at such a calling. Our minds go back to the incident which had made Moses a fugitive from the court of Pharaoh. In his own willful way he had set himself to the task of delivering a fellow Israelite from his taskmaster. Forty years has made a tremendous change! Instead of an impulsive Moses we have now the truly meek man displaying one of the first characteristics of a man called of God, namely—a great feeling of inadequacy to the great task which lay ahead which in turn made it possible for God to empower him.

JULY 8—*"And he said, Certainly I will be with thee . . ."* Exod. 3:12a, R.V.

In the course of the same experience in the back of the wilderness Moses now received the assurance of God's presence in the carrying out of the assigned task. This is something we would naturally expect and theoretically take for granted—that God goes with those whom He commissions. But too often we are like Moses. No sooner had God promised His presence when Moses immediately began to question it if not directly at least by implication. What folly! God is with us when we follow out His command. Summarizing some of these instructive lessons then let us look for God, for His instructions for service, and for his assurance in our everyday life.

JULY 9—*"But he, desiring to justify himself, said unto Jesus. . ."* Luke 10:29a R.V.

How human! Man feels he must always have the last word. Jesus has just given a final answer to the crafty lawyer who is seeking to trap Jesus. But the lawyer will not be outdone. Final though Jesus words may be, the lawyer speaks again but now to cover-up to "save face." How often each one of us resorts to such tactics. Our pride does not allow us to say, "You are right; I am sorry." Verily, self is deeply rooted! For the uprooting of this sin there is need for constant prayer that we may be humble before God and men.

JULY 10—*"Blessed is the man that walketh not in the counsel of the ungodly, Nor standeth in the way of sinners, Nor sitteth in the seat of scoffers."* Ps. 1:1, R.V.

Psalm one is the *Psalm of the Two Ways.* The psalmist finds that people may be classified into two groups—the righteous and the wicked. First he describes the righteous. The righteous are characterized by their associations. In other words a righteous man has no fellowship with the wicked who become progressively more staid and set in their ways as the words—*walk, stand,* and *sit* indicate. The righteous man avoids this deadly drift into sin by choosing his friends wisely and above all by choosing that greatest friend, Jesus Christ.

CIVILIAN PUBLIC SERVICE

(Continued from page 4)

University of Nebraska Agricultural College, Lincoln, Nebraska

*No. 709 Homemade Food Driers-Their Construction and Use

State College of Washington, Pulman, Washington

No. 183 Canning Fruits and Vegetables

No. 188 Drying Fruits and Vegetables at Home

West Virginia University, Morgantown, West Virginia

No. WS7 Canning With a Pressure Cooker

*No.313 Food Preservation

* Especially recommended

For Spiritual Service to C.P.S. Men

Brother Titus M. Books, Cleona, Pa., has been appointed to full-time pastoral work for the following eastern camps: Sideling Hill, Hagerstown, Luray, and Grottoes. In addition to the camps Brother Books will include certain of the mental hospital units in his ministry which will begin on July 1.

Brother P. C. Hiebert, Chairman of the Mennonite Central Committee, will begin on the same date a series of visits to all M.C.C. camps and units. His tour will cover around four months.

Camp Briefs

On May 27, 20 men of the Smoke-Jumpers Unit had their first "drop" by parachute in their training for fire fighting in forests. Reports indicate that all went well.

Men form the Grottoes, Va., camp recently spent several days searching for a lost child in the Blue Ridge Mountains. Camper Paul Coffman discovered the child which was lost for five days.

Brother Lester Gerig and Brother David Suderman have been appointed Director and Assistant Director, respectively, of the Denison, Iowa camp.

June 26 and 27 is the scheduled time for a meeting of the dairy farm workers and the dairy herd testers at the Akron, Pa., center for C.P.S. men.

Recent appointments to assistant directorships are: Richard Hunter, (acting) Colorado Springs, Colorado; Frank Neufeld, C.P.S. No. 103, Seeley Lake, Montana; Henry Guhr, C.P.S. Unit No. 34, Bowie, Md.

PEACE SECTION

Who are the Mennonites in Prison?

The Mennonite Central Committee is desirous of securing all the names of the Mennonite men now in prison for violation of the Selective Training and Service Act. Among this list would be men who were not able to secure IV-E classification from their local draft boards.

A genuine service will be rendered by persons who will submit to the Akron, Pa., office the names and home addresses, church branch, and local draft board number and addresses of those Mennonite men whom they know to be in prisons for the abovementioned reason. The name and address of the prison should also be included. An immediate response will be appreciated.

Compiled by Grant M. Stoltzfus
Released June 16, 1943

RELIEF

Appointments to Paraguay

At the May 8, 1943 meeting of the M.C.C. Executive Committee appointments were made in behalf of the health service of the Paraguayan Mennonite Colonies. Dr. John R. Schmidt was reappointed to a term of service in Paraguay. Clara Regier, of Newton, Kansas, a registered nurse, has also been appointed to this service.

Provision was made for dental service to the colonies in the appointment of Dr. G. S. Klaasen and wife of Hillsboro, Kansas, to a year's service for the Chaco Mennonites.

Sponsored by
the Young People's
Union of the
General Conference
EDITOR
R. Weinbrenner
North Newton,
Kansas

Mennonite Youth

"A United Mennonite Youth in Christ"

Y. P. U. OFFICERS
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Quakertown, Pa.

Young Christian, Beware!

By Ruth, Herself

You have never seen a movie, Ruth? You certainly are living behind the times. These remarks were addressed to a young girl who had just come to town to attend the local high school. The speaker was a very pleasant young man, honest, reliable, and industrious. In every way one could name, he was a good moral man, but not a Christian. His wife was a member of the town church. She was blessed with a charming personality and a kind, loving mother heart that completely won the warm friendship of the young girl. As this couple had been lifelong friends of the folks with whom Ruth stayed, they spent many of their evenings together.

Now we must remember that kindness means so much to one who is away from home. Were they not honest, clean, truthful, upright in character? They possessed all of these virtues. Their interest in the young girl, who was longing for companions, meant much to her. Classmates were strange, teachers were strange, in fact everything in town is strange for a country girl. These friends meant no harm when they offered to pay Ruth's way to her first movie. They only meant to do something for her because they were quick to understand her homesick hours.

How sad it is, indeed, that so many professing Christians see no harm in the many forms of worldly amusements. But, ah, dear young friend, the pleasures of this world do not last. They are not pleasures. They are just the cunning ways in which Satan seeks to win us from a consecrated life for God. All too often such lives end in misery and unhappiness.

Ruth finally saw her first movie. A "thrilling western" as the world sees it. But, oh, a little voice within was so strong that Ruth could not rest until she had knelt alone in her room and asked forgiveness for this wrong step she had taken. Many times this occurred. She would attend the movies, but would not be able to quiet her accusing conscience until she had sought pardon for her sin.

But, alas, how cunning Satan is, and how these wrong things grow, and yet look less wrong in the eyes of those whom he is deceiving.

Ruth learned to look forward to a "good" movie, and what is still more sad, she lost the feeling that she should seek forgiveness for going to this amusement. After all it was harmless, so folks said. But, oh, the influence it had upon the life of this young girl who had sincerely started to serve Christ.

If more of us as Christians would only realize that our lives may be influencing some other babes in Christ we would certainly keep our lights burning more brightly.

By the time Ruth's first year of school was gone, she had ceased to think of the movies as harmful. Her father's warning about them seemed old-fashioned. She even attended a so-called religious picture which now to her seems mockery, yes even blasphemous! Now, for her to think of sinful people trying to imitate the holy Lamb of God, causes her to shudder that once she enjoyed such mockery. Praise to His holy Name she has found the only true way of happiness! These sinful places hold no attraction now!

When Ruth takes a look back over those years that are gone, she sees how shallow these so-called pleasures are. She is now realizing how deep and lasting are the joys of a life consecrated to the Master's service. Could she just go back to teach again that class in Sunday school, how different her work would be done! Is it any wonder that she considers that teaching a failure when her life was not in accord with the great divine Teacher? Ruth can only count about two from that whole class that are now in the service of Christ.

How much it pays, dear young people, to live fully consecrated lives in your youth! How much you can accomplish for the cause of Christ while life is young! And, dear teacher, keep yourself a living testimony of the Christ you teach. No other way is so effective to those whom you teach as a life that they know in all sincerity is lived for God and with God.

Ruth sees another very important thing which so many young people fail to consider important,—that is the choice of companions. Choose always those friends whose influence builds up spiritual lives rather than those whose influence tends to destroy interest in spiritual things. Christian youth should seek only those friends who are believers and who are trying to serve Christ.

Ruth's heart overflows with gratitude to her heavenly Father who has sought and found her and showed her the way to live for her Master. She is now humbly serving as mistress and mother in her home which she is trying to keep open all the time for her Saviour. It is her daily prayer that her family be true followers of the Christ she loves to serve. No words can express the gratitude she feels because Jesus has brought her to the place where she can serve Him better.

Dear young readers, will you say these beautiful words with her and resolve to belong fully to Jesus?

"I will be true to Thee, Lord;
I will be true to Thee.
Where Thou leadest me
I will follow Thee;
I will be true to Thee."

—*Youth's Christian Companion*

Lew Wallace, a Pacifist

General Lew Wallace, the author of *Ben Hur,* was a pacifist. After a military career, Wallace became a man of letters. He spent some years in the Orient studying in preparation for the writing of his book, *Ben Hur.* A recent writer in the *Shane Quarterly* as reproduced in *Religious Digest* for October, 1942, says of General Wallace the following:

"He said in a lecture that I was privileged to hear, 'When I began to write *Ben Hur* I was not a believer; I now believe that Jesus Christ was the Son of God.' He had put six years of intensive study into the writing of the book. In order to present a true picture of the Christ he had to know the whole background up against which the picture of the Christ is thrown in the New Testament. He had to know Judea with its Pharisees, Sadducees, priests and high priests; its religious and political hatred of Gentiles generally and especially of the Romans, and its ancient and inherited military spirit. Likewise he had to know Rome, its history, its military spirit and prowess, its sword-built empire, and its ancient 'Gestapo' of spies and tax-gatherers with whom Judea was infested. Against all this he saw the Christ in action. He saw the spirit of Christ, the teachings of Christ, and the climax of the Great Master in death and resurrection. When, then, General Lew Wallace came to know Christ against Christ's own background he became a pacifist. He discovered in that the source of Christian pacifism."

The writer of the above then proceeds to prove from the book, *Ben Hur,* itself that Wallace was himself a convinced believer in the principle of nonresistance.

—*Edward Yoder*

Brutality to an animal is cruelty to mankind—it is only the difference in the victim. —*Lamartine.*

Happiness grows at our own firesides, and is not to be picked in a stranger's garden. —*Jerrold*

SENIOR DEPARTMENT

No. 1. of Series on Stewardship

THE ROLE OF RURAL LIFE IN OUR DENOMINATION

I. Worship Service:

1. Songs: "Holy Lord, holy Lord," No. 520, "How gentle God's command" No. 56. 2. Reading of Ps. 19, prayer, and leader's remarks. 3. A few short talks on "What I like about Farm Life." 4. Offering for C.P.S. Camps.

II. Leader's Introduction and Facts for Study:

The Mennonites have been predominantly a rural people. Living in rural communities have proved to be an asset to the development of the genius of our denomination.

Those who till the soil feel in a very special way their dependence on God. That has been helpful to foster simple faith and trust in God. They are more easily given to plain, simple habits of living. How others dress, the call of amusements of the city, the various distractions of social life have had a smaller influence because our people lived in rural communities. It took honest work and toil to make a living off the land, and so thrift and industry have found a place, and the sturdiness of character that seems to go with it has been developed.

On the farm, father, mother, and chlidren worked as a unit to make their living. They shared the work and their interests. It is easier to grow a fine type of family life under such conditions. They also went to church together, and together attended Sunday School. In the more or less closed communities of our people all the neighbors attended the same church. That fostered the feeling of solidarity. If one of the group suffered or endured special hardships or reverses the church felt itself responsible, and so aid was extended. It made for neighborly acts of helpfulness and kindness.

It has proved easier, too, to maintain separation from the world, from its selfish and vain practices because the proximity was not so close and the group life was strong and influential. The use of the German language and the various dialects because of the rural group life has also been helpful in this respect. Temptations have been less pressing, and group ideals have been an incentive for Christian conduct.

Inter-marriage with those of another denomination was infrequent because the contacts were few, and it was discouraged. This and the group pressure for high moral standards of living, plus the insistence of the church on the sacredness of the marriage relation, have kept the divorce evil away from the Mennonites.

Industrial life with its incentives to acquire wealth and worldly prestige was more or less foreign to the Mennonites in former years, and did not make many inroads.

III. Suggested Topics for Short Talks:

1. The Rural Life as an Aid to the "Simple Life"
2. Rural Life and the Home Life of Mennonites
3. Rural Life and Neighborliness
4. Rural Life and Separation from the World
5. Rural Life and Purity of Life

IV. For Discussion:

1. How can we maintain the fine qualities of our Mennonite fathers who lived a rural life in an increasingly industrialized world? 2. What are the essentials of Mennonitism, and how can we maintain them? 3. How can we spread them, and win others for them?

V. A Bit of Suggestive Poetry:

SOWING AND REAPING

Sow with a generous hand;
Pause not for toil or pain,
Weary not through the heat of summer,
Weary not through the cold spring rain,
But wait till the autumn comes
For the sheaves of golden grain.

Scatter the seed and fear not
A table will be spread;
What matter if you are too weary
To eat your hard-earned bread?
Sow while the earth is broken,
For the hungry must be fed.

Sow while the seeds are lying
In the warm earth's bosom deep,
And your warm tears fall upon it—
They will stir in their quiet sleep;
And the green blades rise the quicker,
Perchance, for the tears you weep.

Then sow, for the hours are fleeting,
And the seed must fall today,
And care not what hands shall reap it—
Or if you'll have passed away
Before the waving cornfields
Shall gladden the sunny day.

Sow and look onward, upward,
Where the starry light appears—
Where, in spite of the coward's doubting
Or your own heart's trembling fears,
You shall reap in joy the harvest
You have sown today in tears.

—Author unknown

INTERMEDIATE DEPARTMENT

Topic: Friendship, A Gift of God

Prelude: "This is my Father's World"

Call to Worship: John 15:13, Job 42:10, Proverbs 17:17, 18:24, 27:6, James 2:23.

Hymn: "What a Friend We Have in Jesus," "For you I am praying," "Jesus, the Friend of all."

Prayer:

Introducing the Thought:

Friendship is giving up self and linking our lives on to others and has its place in the kingdom of love. For instance, we are something to others and others are everything to us.

Friendship is not only a beautiful and noble thing for a man, but is also the ideal for the state. For if citizens be friends then justice which concerns all organized societies is more secure.

It is true to-day as well as it was in the Old and New Testament times that no one cares to live without friends.

A real friend gives himself to others with nothing to gain, with no self-interest, to serve with no keeping back part of the price.

The divine meaning of a true friendship is that it is often the first indwelling of the secret of love. Love gives insight.

The joy that comes from a true communion of the heart with another is, perhaps, one of the purest and greatest in the world, but the purpose also is education in the highest art of living.

Faith in man is essential to faith in God. In spite of all deceptions, disillusionments, in spite of all the sham fellowships, in spite of the flagrant cases of self-interest and callous cruelty, we must keep clear and bright our faith in the possibilities of our nature.

Friendship in its essence is spiritual. It is the free spontaneous outflow of the heart and is a gift from the great Giver.

To the faith which sees in love in all creation, all life becomes harmony, and all sorts of loving relationships among men seem to be part of the natural order of the world. If we wonder what another man sees in his friend, it should be the wonder of humility. For another person may see beneath what looks only worthless, a glitter of pure gold of a fair character. We should be humble and gentle in our criticism of other's friendship. Friends see the best in us, therefore call forth the best from us.

The book of Proverbs is a book on friendship. It is full of advice about the sort of person a young person should consort with and the sort of person he should avoid. It speaks heartily of the possibilities of human friendships. Its object is to put youth on its guard against the dangers and pitfalls of social life. It gives sound commercial advice about avoiding becoming too sure about a friend. There is no book which exacts the idea of friendship, and is so anxious to have it truly valued and carefully kept.

True, this golden friendship is not a common thing to be picked up in the street. It would not be worth much if it were. Like wisdom it must be sought for as for hidden treasures. To keep it demands care and thought. We have a price to pay for friendship.

The secret of friendship is just the secret of all spiritual blessing. The way to get is to give. The cultivation of friendship is a duty and a necessity. The whole duty of friendship is to do to and for your friend what you would have him do to and for you, and it claims mutual confidence and faithfulness.

The glory of life is to love, not to be loved; to give, not to get, to serve, not to be served.

Questions for discussion:

1. What does the Bible say about friendship? 2. Name the qualities of a true friendship. 3. What does the story of the Good Samaritan teach us about friendship? 4. How can we show friendliness to those of other nations and races? 5. Discuss some of the characters of the Bible such as David, John, and Paul as our friends.

Closing Song: "Win them one by one." "Jesus the Friend of All."

C.E. Doxology

JUNIOR DEPARTMENT

HOPE AND PEACE Isa. 55:1:5

Do you know what or who a prophet is? They were God's messengers sent to proclaim all sorts of messages and to take a leading part in guiding the affairs of the nation to which they were sent. He counseled kings and generals; he spoke to groups and sometimes masses of people. Often he would foretell of great calamities to come as a punishment of God for national sin.

We know of several prophets. For instance **Amos**, a very humble farmer man. Because of his country-like appearance he drew a large crowd on the streets of Samaria. He knew his country was in danger because of their sin. He warned against selfishness, stealing, luxury, injustice, drunkenness, and oppression.

"God will punish you for this, he will destroy your kingdom, if you do not stop this evil."

Then there was also **Hosea,** called "a prophet of love." When he lived the kingdom of Israel was going downward in sin. Hosea was devoted to God's cause, and it is no wonder that God gave him special work to do and called him to be a prophet. Hosea was different from Amos in the way he presented the truth; Amos threatened, and Hosea pleaded in love with the people to forsake sin. But in spite of all his loving pleading they were unfaithful and cared more for sin than for God.

Isaiah, a Prophet of Hope and Peace

He also lived in a troubled and sinful time, when there was much disobedience to God. But time after time the chapters in his prophecy tell of the future coming of the Messiah—that is the one sent from God as the savior of the world. This was the message of hope. Isaiah told the people, **everyone** can come to this savior, "especially those that are hungry and thirsty after the things of God. Those who have sins, even though they be scarlet, they can be washed white as snow."

His message of peace was this. The Messiah who was to come, was to be the **Prince of Peace.** A day would come, Isaiah said, "when the nations would take their swords and make them over into plows; and from their spears they would fashion hooks for pruning the trees." That day is still coming, let us pray to hasten it.

The Question Bee

1. In which chapter of Isaiah is the birth of Christ foretold? 2. How may we have peace here on earth? 3. What is the blessed hope? 4. Who are our prophets today, and are people obeying them?

The Prayer List

I would be true for there are those who trust me,
I would be pure for there are those who care,
I would be strong for there is much to suffer,
I would be brave for there is much to dare,
I would be brave for there is much to dare.

FACE TO FACE

I had walked life's way with an easy tread;
Had followed where comforts and pleasures led
Until one day in a quiet place,
I met the Master face to face.

With station and rank and wealth for my goal
Much thought for my body but none for my soul,
I had entered to win in life's mad race
When I met the Master face to face.

I had built my castles and reared them high
With their towers had pierced the blue of the skies;
I had sworn to rule with an iron mace
When I met the Master face to face.

I met Him and knew Him and blushed to see
That His eyes full of sorrow were fixed on me;
And I faltered and fell at His feet that day,
While my castles melted and vanished away.

Melted and vanished, and in their place,
Naught else did I see but the Master's face
And I cried aloud, "Oh, make me meet
To follow the steps of Thy wounded feet."

My thought is now for the souls of men;
I have lost my life to find it again,
E'er since one day in a quiet place
I met the Master face to face.

I GO TO CHURCH

"I am afraid not to go to church for fear that the greatest blessing of my life may be waiting for me there and I may miss it. I have gone with weary steps and sad, the skies seem leaden and the future hopeless and then out of the message of the preacher the words struck a cord within my heart, and I was lifted up, and went forth refreshed."

HELL

There are subjects on which one does not like to meditate or preach. We are even inclined to disbelieve them. For what one does not like he does not want to believe. Yet it is our duty to think, yes, study these unpleasant subjects, and even preach on them. Of late I have made mental attempts to think myself away from a belief in hell. Here are some of my conclusions. If I want to deny hell I must say that the home, the school, the church the government, even God in heaven are out of place. Every one of them demands regulation of life. Regulation means law, written or unwritten. With law goes the enforcement of law. In the enforcement of law coercion and separation become a necessity.

Open all jails, all penitentiaries, all institutions of the mentally unbalanced. Repeal all law, all obligation to parents, to teachers, to nurses, to all in authority. Relieve all of their resposibility. Let everyone do as he pleases. Would existence be possible under such conditions? And if existence were possible under such conditions would it make hell? Jesus speaks of the place prepared for the devil and his angels. The Word "his" implies authority to the devil over his angels. Will he not also exercise authority over those who are delegated to his place? Will they be guests eternally to so amiable a host. What a reception.

One thing is sure. The subversive element wants to do all the regulating they possibly can in this world. And woe unto society if they get the upper hand.

In Phillipians 1:28 we have two classes of people mentioned. The followers of the Lord and their adversaries. There are some on either side who are not very ardent for their cause. But the more ardent those on either side are the greater the gulf between them. And the longer they continue in their course the farther they get apart. Shortly both have to pass from time into eternity. Can that gulf be erased when they pass beyond? Is it a necessity that each class must have its own place? Does the so-called underworld of our cities speak of separation? Do those who are saved in those places stay in them? Or do they go out into respectable society to find employment? Is it possible to visualize no separation between these two classes after this life? Would it be right if there were no separation there? Could the unsaved endure the glories of heaven? Are they at home in the Church of God here on earth?

The One who says most about this place is the very One who came into this world to save us from it. We are forced either to accept His teaching on this subject—as well as all His other teaching—or try to explain it away. And if He did not mean what He said why did He not say what He meant? More. If He did not say what He meant He is an imposter. The story of His virgin birth is a farce. He is an illegitimate child. His whole life is a deception. Due to tactlessness He died an untimely death. A group of liars invented the story of His resurrection. And in spite of all this, He is the greatest personality this world has ever seen. How can this be? How can it be that all who put their trust in Him as Christ, the Living God, experience a change far above anything man can do? They are taken out of the horrible pit and the mirey clay. Their feet are set on a rock. Their way is established. A new song is put into their mouth—even praises to our God. Their change becomes a blessing to society. By some outstandingly so.

Are we not forced either to accept our Lord as Christ, the Son of the living God and all of His teaching at face value, or be guilty of blasphemy? And how can we accept Him as Christ, the Son of the living God, and not accept His teaching?

Undoubtedly, more reasons can be found to strengthen our faith that such an unpleasant place is necessary in the economy of our Creator, Sustainer, and Redeemer. I want to ask one more question. Are we doing right if we do not preach on this and other unpleasant subjects? I can recall of only one of our preachers whom I heard preach on this theme.

—*P. P. Tschetter*

THE TRUE CHURCH OF CHRIST

"Verily, they are not the true church of Christ who merely boast of his name. But those are the true church of Christ, who were converted, who are born from above of God, who are of a regenerated mind and by the operation of the Holy spirit from the hearing of the divine word have become children of God; who obey him, and live, unblamably in his holy commandments and according to his holy will, all their days, or after their calling." —Menno Simon

---

A Chinese applied for the position of cook in an American family which belonged to a fashionable church.

The lady asked him: "Do you drink whisky?"

"No, I Clistian man."

"Do you play cards?"

"No, I Clistian man."

He was engaged and was found honest and capable. By and by the lady gave a party, during which the wine flowed in abundance and cards were played for high stakes. John did his part acceptably, but the next morning he appeared before his mistress.

"I want to go."

"Why, what is the matter?"

"I Clistian man—I told you so before. No heathen. No workee for heathen!"

—*The Christian Digest*

PLAIN DRESS

A young Christian woman a while ago started to go to Kansas. On the way the conductor sat down opposite her and politely asked, "Why do you dress so plainly?"

She inquired what his motive was in asking that question. He replied that his wife always talked about the necessity of women's dressing plainly, while he did not see any reason for so doing.

The young lady looked at him and said, "Why do you wear this special uniform?"

He replied, "Because I serve the Rock Island Company, and comply with its orders in wearing it."

"So do I," was her quick reply. "I have joined the church of Christ, and am in the service of my Master, whose orders I must obey in my dress, according to I Timothy 2:9, where He states that women shall adorn themselves in modest apparel."

—*Gospel Banner*

A HOME SONG

I read within a poet's book
A word that starred the page:
"Stone walls do not a prison make,
Nor iron bars a cage!"

Yes this is true and something more;
You'll find, where'er you roam,
That marble floors and gilded walls
Can never make a home.

But every house where Love abides,
And Friendship is a guest,
Is surely home, and home-sweet-home,
For there the heart can rest.

Henry Van Dyke

"Are you limiting your reading to the secular newspapers and magazines? If so, you are under real obligation to subscribe to **The Mennonite**, the increasingly effective weekly magazine of this conference. Simply enclose $1.00 with your envelope with proper name and address and your subscriptions will be promptly entered."

—Rev. Donovan E. Smucker in the Bulletin of the First Mennonite Church, Wadsworth, Ohio.

Erna J. Fast

the editor of our new

Junior S. S.

Quarterly

« « JOTTINGS » »

—**Howard G. Nyce** writes: "I am still under the doctor's care but seem to be somewhat stronger. I have been informed that I need to take it easy for a long while. For this reason I resigned as Conference Secretary and last evening resigned as President of the Allentown Fundamentalist Fellowship, which office I have held since its organization."

—**Wendell L. Willkie** said to a large church group on May 31, "The leadership of men who practice the forms of religion, who exhibit the requirements of church membership and attendance but in their official acts and statements cynically violate the simple moral principles and verities; who say one thing and do another; who publicly pray and privately scorn; vote-catching leadership, the leadership of compromise, the leadership of expediency—these lead us nowhere. These open the way to chaos, not to progress."

—**Zoar Mennonite Church, Goltry, Oklahoma:** Two weeks of revival meetings were conducted by Rev. Albert Schultz. Souls were saved, and a number consecrated their lives. Alvin Penner and Gertrude Johnson were married. On June 6, Dan Claassen from Whitewater, Kansas, and Verbena Wedel were married. Our daily vacation Bible school had an enrollment of seventy-one and five teachers.—Corr.

—**Margaret Shelly and Richard Weaver married:** At a simple ceremony at the home of Rev. and Mrs. E. S. Shelly, Pennsburg, Pa., on June 8, at 2:00 p.m., their daughter, Margaret, became the bride of Richard Weaver of Goshen, Indiana.

The bride's father, Rev. E. S. Shelly, had charge of the ceremony. He was assisted by the bride's brother, Rev. Paul R. Shelly, and Dr. E. E. S. Johnson, Hereford, Pa.

The bride was graduated from Bluffton College in 1943. The groom was graduated from the same college in 1942. He has been in the C.P.S. camp in Sideling Hill. This summer he will train for relief work at Goshen College, Goshen, Indiana. They will live in Goshen, Indiana, for the summer.

EASTERN DISTRICT CONFERENCE NOTES

Springfield—The young people of the Springfield Mennonite Church, Rev. Ward Shelly, pastor, presented a sacred musical, entitled, "The Life of Christ in Scripture and Song" in the home church at Pleasant Valley, Pa., on Sunday afternoon, May 30 and in Bethel Mennonite Church, Perkasie, Pa., which is supplied by Rev. Shelly, on June 3. The attendance was very good at both places.

Lansdale—The church recently observed **Our Ambassadors Home Coming Services** at which time all the missionaries and sons of the congregation in the ministry were present to take part in the services. The missionaries are: Miss Etta Davis, missionary on furlough from China; Misses Elsie Pfister and Margaret Slotter, missionaries in Kentucky; Rev. and Mrs. George Greger, under the Eastern District Home Mission Committee at Napier; Rev. John Unruh supply pastor at Saucon, and

Herbert Fretz, who as a student at Bluffton College, was supply minister of the New Stark church in Ohio. The Sunday School recently dedicated their cabin at Men-O-Lan during the Sunday School session. The name of the cabin is "EL-MAR-ET" in honor of their missionaries. Rev. Olin A. Krehbiel is pastor of the Lansdale church.

First Church, Philadelphia—While the pastor, the Rev. J. J. Plenert, was in Kansas because of the serious illness and later the death of his mother the following supplied the pulpit; Sunday morning, May 2, Rev. I. I. Friesen, a student at Westminster Theological Seminary; Sunday evening, May 2, Rev. Walter Ackerle, missionary from Bolivia; Sunday morning, May 9, Dr. Ella Bauman and Sunday, May 16, Rev. Horace C. Dubois. On May 16 the Sunday School celebrated its seventy-fifth birthday.

Upper Milford, Zionsville—Dr. Ella Bauman delivered the message Sunday morning, May 30, during the absence of the pastor, Rev. Howard G. Nyce, who was in Berne, Indiana, to ordain Gerald Stucky as a missionary. On Thursday evening, June 3, Ascension Day, the Rev. F. A. Posselt, pastor of St. Peter's German Lutheran Church of Allentown delivered a message in German which was greatly appreciated.

First Church, Allentown—Dr. Harvey Bauman delivered the message Sunday evening, May 30, during the absence of the pastor, Rev. Howard G. Nyce. On Thursday evening, June 10, the Rev. William Mierop delivered the message at the Allentown Fundamentalist Fellowship meeting in the church. Rev. Mierop is director of the Missionary Conference of Ocean City, New Jersey, and a teacher in the Pennsylvania Bible Institute of Philadelphia, Pa.

Schwenksville—The pastor, the Rev. Freeman H. Swartz graduated from Temple University with the Th.B. degree in May. The spring communion was well attended. Conference members are very anxious to see the church since it has been renovated.

Second Church, Philadelphia—Rev. Freeman H. Swartz conducted the communion service on Sunday, May 2.

Souderton—Rev. E. J. Bohn resigned as pastor to take up the pastorate of the Middlebury, Indiana, congregation, effective August 15.

The Eastern District Young People's Union held their annual convention at Lansdale, on Monday, May 31. The convention theme was "The Church in Action." During the business session it was reported that the societies went over the top with last year's mission project. The total project for the coming year will again be $450.00. It is divided as follows: $150.00 to support a worker at the Toronto mission, $100.00 to open the new mission field in South America, $100.00 to help publish **India Calling** and $100.00 to minister to the spiritual needs of C.P.S. boys. A quartet of C.P.S. boys from the Mennonite Central Committee office at Akron, Pa., added much to the spirit and inspiration of the convention. There were three conferences in the morning as follows: "Christian Action through a Peace Testimony" in charge of Dr. Winfield Fretz; "Christian Action for Evangelism" in charge of Miss Elsie Pfister and "Christian Action for Education" in charge of Rev. Paul Shelly. The convention address was delivered in the afternoon by the Rev. Robert L. Carlberg, pastor of the First Baptist Church of Allentown, Pa. The officers for the year are: President, Theodore Moyer; Vice President, Grace Moyer; Recording Secretary, Eileen Mann; Corresponding Secretary, Mrs. Mildred Frazee; Mission Secretary, Shirley Ingalls; Treasurer, Erwin Miller, Jr.; Junior Supt., Mrs. Harvey Kulp; Intermediate Supt., Huldah Myers, and Pastor Counsellor, Rev. Russell L. Mast.

The Junior C.E. Convention was held in the East Swamp Mennonite Church on Saturday, June 5, with morning and afternoon sessions. The theme was "Shining Lights for Jesus." There were two conferences in the morning as follows: "Shining Lights in the Home" in charge of Dr. Ella Bauman and "Shining Lights in the School" in charge of Miss Huldah Myers. The convention message was delivered by Miss Laura Bernecker of Perkasie, Pa.

—Howard G. Nyce, Conf., Corr.

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MENNONITE PUBLICATION OFFICE,
Newton, Kansas

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

Published every Tuesday, **except the weeks of July Fourth and Christmas,** by the Board of Publication of the General Conference.

Business Office: Mennonite Publication Office, Newton, Kan.
Editor ...... Reynold Weinbrenner, North Newton, Kansas
Subscription in advance, $1.50 .... Foreign, $2.00

Address all contributions and communications for this paper, and exchanges, to THE MENNONITE, North Newton, Kansas.

Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS.

MENNONITE JUNIOR QUARTERLY

JULY ❧ AUGUST ❧ SEPTEMBER ❧ 1943

Mennonite Publication Office *Newton, Kansas*

The Front Page of Our New Junior Quarterly

Two lessons bound in a cover have been sent to all our Sunday Schools for use as sample lessons. The picture on the front is to be changed every quarter. The above picture was designed for the last quarter of this year.

Prof. Melvin Gingerich
North Newton
Kansas
Ja 44

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVIII NORTH NEWTON, KANSAS, JULY 13, 1943 NUMBER 27

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized January 22, 1919.

A Farewell Message From Brother Sam Goering

By the time many of you will read these lines Brother Joe Graber (of the Old Mennonites) and I will be on our way to China as relief commissioners for the Mennonite Central Committee. We leave by plane from New Orleans and go to Buenos Aires where we take a steamer to Capetown. From Capetown we proceed to Bombay, very likely by vessel, and from there by train to Calcutta. While in India we hope to stop long enough to visit some of the areas in which the M.C.C. is doing relief work through the Mennonite missions there. From Calcutta we go by plane to Chungking, where in consultation with the Chinese government and relief organizations already in the field we hope to locate a needy area in which the Mennonite Central Committee can establish and develop a relief program.

In a time like this one leaves the homeland with mixed feelings. The trip is froth with dangers and the future is filled with uncertainty. And so one clings the more to the promise of the Eternal when he says: "Fear thou not, for I am with thee be not dismayed; for I am thy God: I will help thee, yea, I will uphold thee with the right hand of my righteousness." One treasures too such comforting and encouraging words of Paul as "who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword. Nay in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall separate us from the love of God which is in Christ Jesus our Lord."

Rev. Sam. J. Goering

I want to take this opportunity to thank all of you who through letter or otherwise have tried to encourage me in this important undertaking. And to all of you who read these lines I would like to say remember us constantly in your prayers. God be with you till we meet again.

Sam J. Goering

Unity Among Mennonites

Faith in Christ should unite. Undoubtedly, most Mennonites agree on that. Yet Elmer T. Clark says, "In proportion to their numerical strength, the Mennonites are the most divided group of Christians in America." It is evident that faith in Christ has not yet brought all Mennonites into a harmonious oneness. Various Mennonites are sensing the un-Christlikeness of this condition and are urging steps toward unification.

What methods shall be used? The answers vary. Perhaps, no one individual can fully state the answer to this problem. However, certain activities are already bringing various Mennonite branches closer together. The relief work of the M.C.C. gives to all Mennonites a common interest. Right now young men and women from various Mennonite branches are being trained in a unit at the Relief Workers' Training School, Goshen, Indiana. The mixture of Mennonite boys in C.P.S. camps makes for integration. Such a paper as the *Mennonite Weekly Review* appeals to all Mennonite branches, for it is not the official organ of any group. The *Mennonite Quarterly Review* also promotes unity. (However, many more Mennonite leaders should be reading it.) This month the second annual conference on Mennonite cultural problems will be held at Goshen, Indiana. At these conferences leaders from various branches present the results of scholarly research on subjects dealing with Mennonitism. The General and Central conferences promote an interchange of news reports and articles in their denominational papers. The Unity Committee of the General Conference is constantly on the lookout for means towards unification. Additional tendencies towards unification could be noted.

However, one approach which could be emphasized much more is the intermingling of the various branches. While on the way to the last General Conference session, I visited a young people's institute (retreat) conducted by the "Old Mennonites." At the camp fire meeting that evening the girls were clothed in very somber-colored and modest dress and most of the young men wore no ties. "Temptation" was the subject of discussion. The members of the group made remarks and gave testimonies which seemed to come from the very center of their hearts. Sitting among them one absorbed not only their words but their spirit as well. One could sense their feelings, their will power, and their purposes. As the group sang "Yield Not to Temptation" the very atmosphere seemed to be charged with consecration.

Then too one's heart was warmed by the cordial hospitality and friendliness of those whom one met. One couldn't help liking these friendly fellow Mennonites.

Had I read about this meeting, I might have learned some facts. But praying, singing, and meditating with the group was ever so much better. It gave one a truer and larger understanding and appreciation of the deeper things of the spirit manifested by this group.

In a good number of our communities there are Mennonite groups of various branches. By mingling with them in their activities we can learn to appreciate them more, and we can get a better idea of what are the fundamentals of Christianity. Such mingling is an essential step toward a true and sound unity in faith. Let us learn of one another so that we may achieve the unity inherent in the faith that we profess.—rw.

OUR NEW QUARTERLY

Our conference is preparing a new junior quarterly for the fourth quarter of this year. To give churches an idea of what it will be like, a sample copy with two lessons has been prepared for use in the present quarter. Copies have been sent to all churches. The sample lessons are now being tried in junior classes.

Orders for this new quarterly should be placed just as soon as possible.

MENNONITES and RURAL LIFE

By. J. Winfield Fretz

WHO IS EDUCATING OUR CHILDREN

This is an airplane age, yet much of our thinking is still in the horse and buggy stage. This applies to our thinking on the matter of education. All of our education was once in private hands, controlled either by individuals or by the church. School terms were for three or four months of the year and attendance was voluntary, which meant that children attended irregularly. In local schools the content of the curriculum was known and determined by local people and the teacher was hired by them. Not everything was good about this program, but this much can be truthfully said, people at least knew what their children were being taught and who was teaching them.

Thinking Up To Date

Many of us need our thinking brought up to date. The situation just described was true fifty and a hundred and fifty years ago, but it is not true today. Intelligent people ought to stop acting as if it were. Education today, along with many other things is streamlined. This means that it is so centralized that it heads up in the state office or more likely in the national office of the Commissioner of Education in Washington. Centralized or consolidated schools throughout America have removed much of the pure grass roots of democracy so characteristic of the local school districts. The text books, the subject matter, much of the extra-class activity, and in some cases even the teachers are chosen by central agencies. If modern parents take enough interest to discover what their children are being taught, they are still relatively helpless about having it changed if they don't like it. They are no longer educating their children, nor is the church any longer significant in the matter. Today the state is educating our children for us. Some of it is bad and much of it at the present time is very very bad if viewed from the point of the non-resistant Christian.

The Victory Corps

Throughout the land the Federal Security Agency of the United States Office of Education is promoting the organization of Victory Corps in high schools. The purpose of this program is to prepare high school children for their place in the war before they leave school. They are to be given pre-flight training, made physically fit, will wear uniforms, caps, insignia and so forth, and are to be taught "the HABIT OF IMMEDIATE AND UNQUESTIONED OBEDIENCE TO PROPER AUTHORITY." This is to be voluntary on the part of the children, but can anyone imagine adolescent boys and girls not eagerly grabbing gay uniforms and brass pins and decorations of one sort or another? Sincere Christian children already feel out of place in a great many things that are being done in our public schools. How much more they will feel it if this program makes headway.

Whither Bound?

What is the meaning of this trend? Wherein is this program different from the youth movements in the dictatorship countries of Italy, Germany, and Russia? What good can come from such a program for the Christian Church? Wherein is the traditional Mennonite principle of separation of Church and State here manifested? How are young people going to maintain their peace testimony when they are basked in this environment and subjected to such militaristic propaganda six hours a day, five days a week? Who is educating our children? The question needs no reply. The question now is, what should be done about it? Is the newly organized High School at Lancaster, Pennsylvania, not a move in the right direction? If the Christian Church wants to maintain Christian ideals in the coming generation she must instill them in today's children. The state is not doing it and will never do it.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

"THANKS BE TO GOD WHO GIVETH US THE VICTORY"

The day was January 6th, 1943. The Champa and Mauhaudih Evangelists and Bible Women, together with some missionaries from each of those two stations, had their tents pitched out in the district about three miles southeast of the Mauhaudih Mission Station. The place was a small meadow well dotted with large trees under which the various tents were comfortably placed. On that morning, at about 8:00 o'clock, we assembled, at a place central to the camp, to have the first session of our retreat. There, sitting on the ground, in the open sunshine (for it was cool that morning) were fourteen men and eleven women evangelistic workers. Our purpose in being there was to so cultivate the Presence of God within ourselves and so attune our souls to His Spirit and His Will, as to make it possible for Him to work in and through us during the two months' Evangelistic Campaign which was then before us. To this end we gave ourselves to meditation, prayer, consecration and study for three days—January 6th, being the first of those three days.

We carried out a routine program during the retreat which consisted of a "Quiet Hour" every morning from 8:00 to 9:30. That was followed by a period of private, individual study in which the workers once again went over all the Bible stories and helps which are brought into use in presenting the Gospel to the villagers. Then too, they refreshed their memories of the many Bible verses which they need and use while speaking to the people—they also memorized some more Bible verses that time, thus increasing their reserve from which they can quote at any time.

From 11:30 to 2:00 was noon meal and rest time. At 2:00 o'clock all the Evangelistic workers again assembled for a two hour period of discussion about the Bible stories and the truths in those Bible stories which should be made clear and understandable to the villagers. Part of this time was spent in watching actual demonstrations of the presentation of some of the lessons on the feltograph.

The evenings were set aside for consecration meetings. For three evenings in succession, Rev. P. W. Penner spoke to us and instilled in us a desire to present ourselves as living sacrifices, holy, acceptable unto God. Thus did we endeavor to enter into God's presence where our lips should be touched with living coals from off God's Alter so that we also could say, "Here am I, send me."

January 10th, the Sunday which followed the three days of retreat, was unique in the manifold blessings which we experienced and witnessed that day. But I shall not relate that story here because I have written about it in our mission paper—*India Calling*—and you may read about it there. Here I only want to say that on that Sunday evening, which was the last evening before we were to start on the two months Evangelistic Campaign, we assembled for one more evening of fellowship. The time was spent in singing and in between the songs opportunity was given for testimonies. All of the workers testified as to the great blessings which they had received from God during the retreat and that they were now anxious to get on with the work of bringing the Gospel of Christ to the people. All of those testimonies were outstanding but I must tell the most outstanding one.

One of our young evangelistic workers got up and said that for some time past he had been having a great struggle with himself over the question as to whether he should continue in this work or not. But now, he said, "I have new courage and new determination to stay at this work and to show that I have more courage than I ever had before, I will do something which I have never done before." Thereupon he proceeded to sing an Indian song of praise all by himself, and to sing a solo there, before an audience of people who were his superiors in singing, certainly required lots of courage. And today, he is out in a village some place, where he is using that same God-given courage and strength to witness to the saving grace of God before his fellow Indian countrymen. —*Harold Ratzlaff, Champa, C.P., India*

A New Opportunity For Young People

In these days when so many young people are forced into activities which were unknown to them two years ago, it is a God given privilege to create opportunities which will help them to carry out their heartfelt desires.

There is hardly a young soul which has not at times felt the yearning for deeper spiritual life, for pure uplifting Christian fellowship, for an opportunity to get better acquainted with the great revelation of God in the Scriptures.

Our present church schools endeavor to help young people achieve this. All such schools are of great value and should be encouraged in every way possible, but their number is far too small to meet the great demand. For that reason new schools should be opened.

We begin to see now how great a blessing the Bible Academies at Hillsboro, Hoffnungsau, Moundridge, Newton, and many other places were, which for some reasons had to close their doors years ago. In these testing times our young people need Bible knowledge, but our Bible Academies are too few and our Sunday school hours are too short to bring about the expected results. For that reason new schools should be opened.

The Board of Directors of Bethel College at a recent meeting has instructed the Administration to open a *Mennonite Bible Academy* next fall if possible. The school will be under the college administration, however, in order not to jeopardize the standing of the college with accrediting agencies, it is to be separate from the college proper in so far as possible regarding matters of budget, records, teachers, housing, courses, etc.

Although the main purpose of the school is to teach the Bible and train young people for church work, it is hoped that there will also be opportunity for those who have not finished high school to continue the same here.

We are happy to announce that Rev. A. Warkentin has consented to serve as the Director of the school. Other teachers have been contacted, and if the Lord permits their names will soon be made known in our papers.

The school will have a similar schedule to that of other Bible academies, will organize its courses on a quarterly basis, and will open its doors if the Lord permits in September of this year.

Signed: David C. Wedel
Chairman, Board of Directors
Arnold E. Funk
Sec., Board of Directors

Conference on Mennonite Cultural Problems

Goshen, Indiana

July 22 and 23, 1943

Thursday Morning, Chairman: Ernest Miller
Goshen, Indiana

"A Study of Mennonite College Curriculums"
P. S. Goertz, North Newton, Kansas

Data on the Alumni of Mennonite Colleges
Reports from nine colleges

Thursday Afternoon, Chairman: John Unruh
Freeman, South Dakota

"An Educational Program to Meet Mennonite Needs"
Harold S. Bender, Goshen, Indiana
P. E. Shellenberg, Hillsboro, Kansas

Thursday Evening, Chairman Ed. G. Kaufman
North Newton, Kansas

"A Mennonite High School—Its Prospects and Problems"
Noah Good, Lancaster, Pennsylvania

"The Influence of Public Schools on Mennonite Ideals and its Implications for the Future"
Don E. Smucker, Wadsworth, Ohio

Friday Morning, Chairman: Lloyd Ramseyer,
Bluffton, Ohio

"Mennonite Soil Conservation Practices"
A. D. Stoesz, Lincoln, Nebraska

"The Biological Significance of Inter-Marriage of Mennonites *S. L. Loewen, Hillsboro, Kansas*

"Health Habits of Mennonites"
Clair Amstutz, Goshen, Indiana

Friday Afternoon, Chairman: John Umble
Goshen, Indiana

"Environmental Factors Influencing Mennonites,"
S. F. Pannabecker, Bluffton, Ohio

"The Philosophical Basis of Mennonite Relief and Non-Resistance *M. C. Lehman, Akron, Pennsylvania*

Friday Evening, Chairman: Noah E. Byers
Bluffton, Ohio

"What is Mennonitism—A Philosophical Exposition"
Menno Harder, Hillsboro, Kansas
Edward Yoder, Scottdale, Pennsylvania
Ralph Kauffman, North Newton, Kansas

ALL SCRIPTURE PROFITABLE

"All Scripture, both of the Old and New Testaments, rightly explained according to the intent of Christ Jesus and his holy apostles, is profitable for doctrine, for reproof, for correction, for instruction in righteousness, II Tim. 3:16; but whatever is taught contrary to the Spirit and doctrine of Jesus is accursed of God, Gal. 1." —Menno Simon

Appetites, Rationing, and Camp Dietitians

By Mrs. H. Ralph Hernley

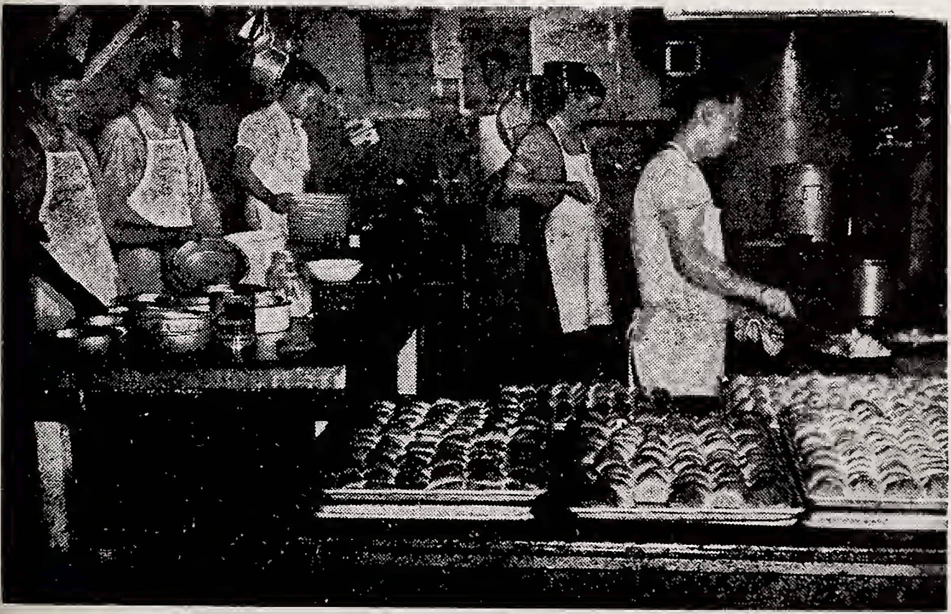
For almost two years the Mennonite Central Committee has supervised the operation of Civilian Public Service Camps. In the beginning of that period few of us as lay members of the various churches realized the potentiality of the program. What started them, as an experiment, has developed into a well organized structure that each day touches more lives and affects the daily routine of more families than ever before. Nevertheless, it is surprising to find that a large percentage of our constituency has heard little concerning certain phases of camp life.

In our church papers, from time to time, you have read articles concerning the types of project work carried on in the different camps. You have watched with interest the way in which various forms of detached service have been made available for our men. Quite a number of assignees have contributed writings that give us their views of camp life, the benefits they receive from the religious program, the educational opportunities offered, social development encouraged, or recreational facilities enjoyed. The purpose of this article is to present to you a phase of camp life that you have probably heard little about, yet one which is intensely interesting because it seems to affect greatly the happiness of your sons, husbands, brothers, and sweethearts during their stay in camp.

You are well aware that men are far in the majority in our C.P.S. camps. The women that are placed in each camp are so few in comparison to the number of men, that they sometimes feel quite out of place and are usually very happy for the privilege of visiting with other women. If their work would not keep them so busy, the time would probably creep along for them and camp life become extremely monotonous. As it is, the duties of the camp matron, the nurse, or the dietitian usually include such a chain of unpredictable happenings that the women in charge are given no time to fret concerning their isolated state. My main duties in camp life have been to take the role of the dietitian, and so from that angle I shall present some aspects of the work that I feel might be interesting and helpful to anyone having even a slight interest in the organization of our camps.

Help in the Kitchen

The task of the camp dietitian is no simple one. To supervise and organize the work so that things go along smoothly is only a small part of her job. The meals must also be planned carefully, with consideration given to balance, budget, rationing, and anywhere from forty to one hundred and seventy-five different appetites, tastes, and personalities. In supervising the work, the first obstacle that a dietitian must hurdle is training her men efficiently. Most of the folks at home will admit, with due respect to their men, that their brothers and sons that have gone to camp are not trained cooks. At first it may seem hopeless to train the men in the culinary arts. Their fingers are much too clumsy in rolling pie crust, their movements awkward in stirring batters, their judgment poor in seasoning and preparing foods! Discouraging? Well, ladies, to get a fair sample of the first impressions a dietitian might have, call in the father, son, or husband that might be in your household now. Give him proper equipment and instructions, and watch him prepare a meal. Just a bit awkward for him, isn't it? And no wonder! Now *you* take a turn at doing *his* work. There are many things involved we do not know about, aren't there? "There are tricks to all trades." And so until the unaccustomed hands have become less clumsy and some of the "tricks" have been practiced again and again by the men in camp, the work of training cooks seems to be slow and painful. We must admit, however, that the men have done a noteworthy job



of learning the art of cooking, and surely must be commended for their willingness and speed in taking over the reins in food preparation. When once a dietitian has reliable cooks and kitchen force trained, much of the difficulty of her work has vanished.

Balanced Food versus Balanced Budgets

To come to the more permanent problem of meal planning, a number of separate items prove to be of constant concern to the dietitian. In the first place, a well-balanced meal is important for the nourishment of the human body. Were we to live entirely on meat and potatoes, or fruits, or on vegetables, a particular part of the body would suffer. Perhaps it would not be noticeable for a long time—but still there would be danger in not supplying each part of the body with the type of food vital for its growth. For that reason, the meals that are served in camp are carefully planned to supply the essential food that each organ needs. This would be a very simple matter were we to disregard entirely the next two factors that we must consider in planning meals for our men—those of expense and rationing.

We have felt keenly the responsibility of spending wisely the money that *you* have given for the support of *your* men in camp. We know you want your men happy and their needs well provided for, but we also realize that the contributions sent in have in most cases been earned by sacrifice and hard toil. Because of this, we spend the money as wisely as judgment and buying opportunities will allow.

Points versus Appetites

But planning is not the only problem. A new one has arisen within the last six months that has caused the dietitian more headaches than all others combined. You who have your cellar shelves supplied with home canned fruits and vegetables have perhaps scarcely felt the effects of rationing, but to the camp dietitian it has made a big difference. A number of our camps have been set up since last summer, and so had no chance to do any canning for themselves. Some were moved so far that the goodly supply they had worked hard to can could not be shipped to their location. A few camps were very fortunate to be in a section where donated goods could easily be obtained. Several others had large camp gardens last summer and were able to can and store in lockers a supply from which they are still drawing.

Let us suppose that each camp would have to depend entirely on commercially canned goods for their daily supply of fruit and vegetables which many of them do at present. Under the present system we would not be allowed enough points to serve a sufficient amount of one fruit *and* one vegetable during the day to satisfy the average man-sized appetite. Before rationing days many camps were serving fruit at every meal and at least two canned vegetables a day, and could still keep within the budget. Fruits and vegetables supply our bodies with minerals and vitamins, and are therefore probably the most necessary foods we can take, with the exception of milk. You can readily see what this means for the one in charge of meal planning. At present the simplest way to overcome this difficulty is by using large amounts of dried fruits, fresh vegetables, and citrus fruits. That sounds as if the problem were solved, does it not? But again difficulties are encountered. If fresh vegetables and fruits are obtainable, they are often prized very highly. Perhaps the wholesale company takes your order, assuring you that they can easily supply your needs. When the day for the delivery of your goods come, you may be fortunate enough to get part of the order, or something to substitute—but very often nothing at all. The seriousness of this problem seems to vary considerably according to the location. In some sections the ingenuity of the dietitian gets a real work-out when no meat can be obtained for as long as two weeks, no fresh milk is available, or no fresh fruits or vegetables can be bought for any amount of money or ration points!

Imagine yourself in the same position (or maybe it has been a real experience with some of you, and you will not need to *imagine* it)! You have arranged to prepare a meal for a certain number of people. Your food is ordered, your guests invited, and your meal carefully planned. If the meat does not come, or you cannot obtain what you had hoped, it means much hurry and bother to change on short notice, does it not? Now multiply all that fifteen or twenty times and you know what it means to plan and change menus for as many as hundred and seventy-five men, as some of our dietitians must do. Where the work of preparing one meal involves from four to six hours' work and two or four husky men, last minute changes are not as simple as when they must occur in our kitchen at home.

To Every Man His Taste

Aside from the problems of balance, keeping within the budget, and food rationing, the dietitian tries to keep in mind the tastes of the majority of men in camp. We want your men to be satisfied with their food in camp, as I have already said, but we hope you realize it is impossible to please everyone. I have at some time heard all of the following comments on a breakfast that was prepared and served alike to each table: "Ah, the coffee is delicious." "This stuff is strong enough to stand alone!" "No thanks, when I drink coffee I want it stronger than weak tea!" "No eggs for me—cooked too hard!" "A perfect job on the eggs—just the way mother fixes them!" "Eggs? Not me—I'll get mine out of the nest when I want them raw!" "My, but that was a good breakfast!" "Oh, for one of mother's real breakfasts once again!" These comments may seem exaggerated, but I can assure you they are not. It only shows that every man is not used to the same type of living—and cooking.

Do you see what we are up against, mothers? These men have each been brought up in different environments. What one especially likes may be quite distasteful to another man. Since we realize it is utterly impossible to satisfy *each* man, we try to plan meals that will satisfy *most* of them. The dietitians, on the whole, are doing a splendid job of that. In the majority of camps I have visited, the food has been above average in tastiness, quality, and quantity, in comparison to the many places where food is prepared in large amounts. Most of the technical men working with our boys have testified to that, and on a number of my visits some have made it a point to let me know that they especially appreciate the good food they get at our camps—so mother, father, and all of you home folks, when John or Henry or Bob or Carl write home complaining a bit about "camp grub" and wishing for some of "mother's good old home cooking," do not be too critical of the dietitian. Remember that your boy may be just a wee bit homesick and lonely, and that his sentiments are not necessarily the sentiments of the whole camp. Remember too, that the dietitian is doing her best at a job that is becoming increasingly difficult. She is not doing that work because it is the most pleasant task she's ever had, nor because it is paying huge dividends. She is staying on the job—despite criticism—because she feels it is an important work of the church, and because she has been asked by an agency of the church to help out in the present crisis. Could she then be given a tiny bit more of your appreciation rather than blame? More of your prayers and less criticism?

The Dietitian Sees It Through

Now I hear your questions. Are good standards of food being maintained in the camps, and can the food budget be handled in an economical fashion in these present problems? Yes, I think we can answer in the affirmative to both of these questions.

Our people have always been known for their thrifty, simple manner of living. We have been taught to get along comfortably with little, and be happy with little. That is perfectly right and proper, and in keeping with our religious beliefs. Would it be consistent that we, as followers of Christ—the lowly Nazarene—the humblest man that ever lived—should demand a different pattern of living? This pattern of living should be evident in everything we do. It should influence our characters, our work, our living standards, and even our daily habits.

And so, in relation to the question of good standards of food, we have been accustomed to good food, well prepared and well seasoned, but by no means the most expensive or exclusive brands that could be obtained. The dietitians have ordered and planned accordingly. They have taught the men to prepare carefully and season well the food that is served. By Careful planning and substituting they have kept the meals nourishing and tasty, and supplied a balanced diet that has provided the proper nutrients for the men. Your donations of canned and dried fruits and vegetables have helped much in adding variety and valuable minerals and vitamins to the meals. The business managers have tirelessly "shopped around" to obtain seasonable foods and economical buys. Purchasing in large quantities from wholesale grocers has helped maintain good standards of food. It has been a very important factor also in enabling us to keep within the budget. This means that the dietitian must plan meals and order necessary supplies far enough in advance to guarantee that the goods delivered will be an adequate amount to feed the men during the two or four week interval that may elapse before the wholesaler makes another delivery. This year the camp gardens will play a very important role in supplying our men with good food and reducing food costs. The major objective in having camp gardens is to supply current needs. In most camps, however, plans have been made that the garden will adequately meet those needs and also furnish some food for canning.

The work presents some definite problems, and many far too large for us to solve in the way we would like, but the women that are placed in our C.P.S. camps are determined to do their part in making this program a success. We trust that we have your confidence, your backing, and your prayers.

Theodore Roosevelt expressed it well when he said: "A people without children would face a hopeless future; a country without trees is almost as helpless; forests which are so used that they cannot renew themselves will soon vanish, and with them all their benefits. When you help to preserve our forest or plant new ones you are acting the part of good citizens."

* * * * *

It is not he that enters upon any career, or starts in any race, but he that runs well and perseveringly that gains the plaudits of others, or the approval of his own conscience.

—Alexander Campbell

DAILY DEVOTIONAL MESSAGES

By Jacob J. Enz

JULY 11—*"But his delight is in the law of Jehovah; And on his law doth he meditate day and night."* Ps. 1:2, R.V.

This is the psalmists second observation about the godly man. He portrays the one who walks life's narrow way first in terms of his associations and now in terms of his desires. The pilgrim on heaven's road is one whose heart's desire is in knowing the will of God as it is revealed to him in God's Word. The will of God as he permits it to be done in his life gives him abiding joy. The will of God is his constant source of strength and guidance not only in the daytime of prosperity but also in the night of adversity. The pilgrim who is walking this way has no lack. "Blessed are they that hunger and thirst after righteousness: for they shall be filled."

JULY 12—*"And he shall be like a tree planted by the streams of water, That bringeth forth its fruit in its season, Whose leaf also doth not wither And whatsoever he doeth shall prosper.* Ps. 1:3 R.V.

A tree planted with endless resources and bearing fruit—that is the picture which the psalmist now paints of the righteous man. It is said one must be a native of Palestine to appreciate this psalm. In the hot rainless seasons only the vegetation near streams thrives. The righteous man is revealed as one whose life does not become endangered by changing circumstances; he has constant resources. This manifests itself in fruitfulness; he is a spiritual evergreen. His ever thought, word, and deed counts for God. That is God's will for our lives even as Jesus said *"Herein is my father glorified, that ye bear much fruit: so shall ye be my disciples."*

JULY 13—*"The wicked are not so, But are like the chaff which the wind driveth away."* Ps. 1:4, R.V.

It is a dark picture which the writer sketches of the wicked. A literal translation of the Hebrew would be: *"Not so the wicked."* A very strong negative form is used here. In essence it amounts to this: all that has been affirmed about the godly is emphatically denied in the case of the ungodly. The ungodly is characterized therefore by the negation of all that is good. Consequently he is likened to the useless chaff which is separated from the wheat. That is the conclusion that an inspired man reached as he observed the life of the wicked. His words are a warning, a danger sign, which he through the Holy Spirit has given to mankind that man may heed.

JULY 14—*"Therefore the wicked shall not stand in the judgment, Nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous; But the way of the wicked shall perish."* Ps. 1:5,6. R.V.

The end of the righteous and the wicked are here thrown into sharp contrast. As this short meditation is drawn to a close by the psalmist, he draws several conclusions as to the results of the two ways of living. The end of course is always at the terminal point of the road taken. One does not travel on one road and find himself at the end of the other. Like a great gulf, a separation is seen between the fate of the two classes of pilgrims. One group will suffer eternal separation from God. The others will enjoy perfect communion with the redeemed and the Redeemer. "*. . .if we walk in the light, as he is in the light we have fellowship one with another, and the blood of Jesus his son cleanseth us from all sin.*"

JULY 15—*"Blessed are the poor in spirit . . ."* Matt. 5:3, R.V.

What a striking way Jesus uses to begin the Sermon on the Mount. The first word from His lips as He preaches what we may well regard as the ordination sermon for His disciples is the word *blessed.* In some of our Bibles there is an alternative reading suggesting the word *happy.* Yet how inadequate is this word to describe the true situation of the Kingdom members whom Jesus describes in the Beatitudes. The word, *blessed,* applies to those who have found their deepest needs and truest desires fulfilled. How adequately this describes the Christian who has found all he could desire in Christ. Such an one is truly a Kingdom member.

JULY 16—*"Blessed are the poor in spirit: for theirs is the kingdom of heaven."* Matt. 5:3, R.V.

This Beatitude has been called the gateway to the Kingdom. "Blessed are they who feel their spiritual need." This is surely the first requirement of a God-possessed life. For how can Christ dwell in a life where pride, self-sufficiency, and smug complacence exists? The incident of the Pharisee who prayed thanking God he was not like others is a perfect example of a heart closed to God and full of self. The publican went away satisfied. Confessing his deep need he thus opened his heart so that all the resources of heaven could flow into his life. Of course it is evident that *his* is the kingdom then not by reward or recompense, but by direct consequence. "Blessed are they who feel their spiritual need for in the very nature of the case they possess the kingdom.

JULY 17—*"Blessed are they that mourn: for they shall be comforted."* Matt. 5:4, R.V.

Christians are not exempt from adversity. The Bible does not insure against trouble; but this is not to say that it has nothing to offer in times of distress. This verse pronounces blessing upon those who mourn—upon those whose mourning regarding

(Continued on page 10)

Sponsored by
the Young People's
Union of the
General Conference
EDITOR
R. Weinbrenner
North Newton,
Kansas

Mennonite Youth

"A United Mennonite Youth in Christ"

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WHAT THE 1942 RETREAT MEANT TO ME

"I certainly enjoyed the 1942 Retreat. Getting acquainted with young people from other churches, the interesting Bible study classes, the well planned recreation program all go to make Retreat a worthwhile event."

* * * *

"It meant to me that I would get to meet people from different churches of the same denomination and learn more about the Mennonites and also get acquainted with the Bible."

* * * *

"Last summer retreat at Camp Wood and three other retreats which I attended there have truly been the high lights of my life as a Christian youth. Many blessed friendships which are still growing are those which were planted at Camp Wood where we worshiped, studied, worked and played together."

* * * *

"In reality it is difficult to say what the 1942 Retreat meant to me because it includes such a multitude of things. In essence, however, I can say that emphasis on higher things as expressed in our Retreat, has brought about more clearly the right goal in life. Nor must I neglect to mention the good times I've had and new friends I have met at camp."

* * * *

"Since I have attended the retreat for 3 summers I can say that I have received many blessings. But we have to come with the right spirit to receive a blessing. If we go just to have a good time we will benefit just that much. The retreat has showed me the need of being a Sunday School teacher and as the result I am teaching now. It has brought me closer to God. I have always enjoyed it and wish I could be there again this year."

* * * *

"The retreat was a place where I could forget about things and enjoy the religious instruction."

* * * *

"The retreat was a place where one could draw nigh to God, think about higher things, and really get a new hold on Christian life. It was to me a sort of filling station, where one could fill up with Christian ideals."

* * * *

"The retreat is a wonderful place to spend your vacation. I received spiritual as well as physical refreshment and blessings by the subjects and scriptures that we studied."

* * * *

"I received your card and I must say it made my mind go back once more to the precious time spent at Camp Wood. I have been there several years, and I have enjoyed it immensely each time. I think it's not only a wonderful place to spend your vacation, but it's also a place where you can forget all your worries and simply draw near to the heart of God. I have found that after the Retreat is over and we come down from the 'mountain top,' I have been spiritually strengthened and ready to meet new trials. My wish and prayer is that many young people may be able to attend the 1943 Retreat."

* * * *

WANTED: SNAPPY ONES

Retreats are thrilling experiences. This year let's have a report from every retreat held by one of our conference groups. The inspiration received should be transmitted.

However, an enumeration of such details as rising time, names of songs used in devotional periods, and summaries of each talk are unnecessary. Evaluate the retreat. Report in such a way that others will want to attend next year. Make them colorful and tasty. Remember to use typing paper and to doublespace. —rw.

Forget yourself for others and you will never be forgotten by others.

Sin remains the same in essence and results no matter what label you place upon it.

When it is finally settled that a thing is impossible watch some fellow do it.

Be on the level and you're not likely to go down hill.

No one who works for the good of man despairs of the benevolence of God.

Never bear more than one kind of trouble at a time. Some people bear three—all they have had, all they have now, and all they expect to have.

DAILY DEVOTIONAL MESSAGES

(Continued from page 8)

a troublesome situation does not conflict with faith in God. For the sorrow of the world worketh death. Kingdom members are here described as those who in their mourning find the comfort of God. This verse enunciates the certainty of the comfort which we may have in Christ our burden-bearer. "Casting all your cares upon him, for he careth for you."

JULY 18—*"Blessed are the meek: for they shall inherit the earth."* Matt. 5:5, R.V.

Meekness does not mean weakness. If it did it could never apply to Jesus or Moses, men of the utmost strength and character. In earlier Greek times this word, *meek*, was used in describing animals that were broken and harnessed for use; *tame* is another translation. The unbroken horse wastes all his strength in aimless action; the horse that is broken still has all that power, but it is directed toward a given end. In all this we have another quality of the Kingdom member. Whereas previously his life was confused and aimless and without purpose, when Christ is become Lord of his life he comes to say with Paul, "This one thing I do." And it is just such people who truly inherit the earth.

JULY 19—*"Blessed are they that hunger and thirst after righteousness for they shall be filled."* Matt. 5:6, R.V.

Righteousness is a keyword in the Sermon on the Mount. But what is righteousness? It is doing the will of God; it is Christ-likeness. Blessing is pronounced upon those who crave and yearn for Christ-likeness. Note the figure Jesus uses: *hunger* and *thirst* —two of man's greatest inner drives. They are inner drives which cause extensive outward behaviour. Our desire to do the will of God should arise out of our innermost being, out of an inner life which is yearning for Godliness and righteousness just as our inner man craves food physically. The inner and the outer must be of one quality. This is a thrust against hypocrisy. If the desire is one thing and the expression another what confusion! But this is also a precious promise. It is a balm for the souls of men who are bravely fighting life's great struggles.

JULY 20—*"Blessed are the merciful for they shall obtain mercy."* Matt. 5:7, R.V.

This verse is a basic law of life. Love begats love; hate, on the contrary, begats hate. Peter asked how many times he should forgive; Jesus answered, "Till seventy times seven." Mercy is not a mathematical matter. The merciful man is blessed because in showing mercy he not only receives mercy from God but also he is becoming God-like. If a man shows mercy to others even as God has shown him mercy, he thereby becomes identified with the unchanging purposes of God. If a man deliberately refuses to show mercy he thereby severs himself from that eternal purpose cutting himself off from the mercy of God.

JULY 21—*"Blessed are the pure in heart for they shall see God,"* Matt. 5:8, R.V.

"Man looketh upon the outward appearance but God looketh upon the heart." The Jews were concerned about ceremonial purity; they were not so much concerned about justice and honesty. Jesus gets to the *heart* of the matter. Unless our religion is a matter of the heart rather than a mere conformity to existing religious usages such as church membership, baptism, etc., there is no true vision of God. Unless the source or fountain of life is pure, nothing good can come. The pure heart is the only kind which can abide in God's presence; as has been said, we need purity to understand purity. This is the holiness without which no man shall see God.

RELIEF

April Diary

The following is Vernon Schmidt's summary of his activities among the Chaco Mennonites during April, 1943:

April 1- 5 Finished making a few purchases for Menno Colony.

6-12 Visiting an American missionary family about 40 miles northeast of Asuncion-had an excellent visit, seeing a little more of native life.

14 Mr. Janzen and Mr. Geigley arrived.

13-17 Got cedulas and police papers fixed up for G. and J. Talked to Kor. Walde about his Social Center work, to Kor. Nerfeld about his medical studies and with Mr. Garay about his problems with Corporauion Paraguay. Also visited U. S. Embassy, and Mr. Camp of the Agricultural Department.

18 Church in P. E. at Heinrichs— Mr. Janzen preached.

21 Changed my bank account to include Robert Geigley's name, so we could both use it.

19-24 Continuing talks started last week; seeing the sights of the town; introducing Mr. J. and G. to all other people and places I've contacted here that should be useful later.

25 Mennonites, old and young, went to Botanical Gardens for outing, singing, etc., for afternnoon.

27 Bought Motorcycle; left in afternoon for Rosario.

28 Arrived in Rosario, and thence by wagon to Friesland. Staying at Kroekers.

29-30 Made just a flying visit to all the villages in Friesland, with Mr. Kroeker, Mr. Janzen and Mr. Geigley.

Dairy Testing in C.P.S. Detached Service

Cletus Gerber

One of the four types of detached service recently approved by the United States Department of Agriculture for men from C.P.S. camps is Dairy Herd Testing. Although this work has been carried on for a long time I find that many people do not know just what this work is all about.

Dairy testing is testing dairy cows for production and keeping D.H.I.A. (Dairy Herd Improvement Association) records of the feed and production of each individual dairy cow in the herd.

In Dairy Herd Improvement work a tester has a certain number of herds that he tests every month. The tester goes from place to place each day arriving late in the afternoon, staying there for the night and leaving the following afternoon. During the stay at the farm he weighs the feed given each cow and weighs and tests the milk for percentage of butterfat from each cow. To do this in the evening the milk is weighed and a sample of milk from each cow is taken, keeping the samples from the different cows separate. The same procedure is followed in the morning and then the composite samples consisting of the evenings and mornings samples are tested by the Babcock method for the content.

This gives a very accurate check on production, within two per cent of actual production, according to U.S.D.A. figures. The record of this production is kept on the farm for the dairymen and it is also reported to the state office and to Washington, D. C. where these data are recorded and summarized.

The reason for doing this work is to help the dairy man find out the production and the cost of producing the milk from each cow so that the dairymen will know which cows are profitable and unprofitable. And he will also be able to compare his cost of producing milk that of other dairy herds and in that way know if he is producing his milk as cheaply as he might be.

Operating a dairy herd involves a lot of hard work and a certain risk in investment. Therefore unprofitable cows are certainly very undesirable in a herd and especially at the present time with an acute shortage of help and feed.

In the state of Pennsylvania the average production of the dairy herds is about 200 pounds of butterfat per cow while in this same state the average production of the dairy herds under D.H.I.A. supervision is about 345 pounds of butterfat. This shows a difference of 145 pounds per head. If by continuing this work we can show only one-fourth of that much difference I still feel that we in this C.P.S. detached service are doing a service to our country and fellowmen.

As we go about from farm to farm and associate and eat with these many families whom we contact, it daily gives us opportunities to make an impression upon these people by our actions and ways of living that we as conscientious objectors are not taking the stand which we are because we are afraid to fight but because we have religious standards to live up to which most people of the world do not seem able to understand. And by our willingness to do this service away from home in a strange community without any pay except for transportation and maintenance expenses we can lead people to think of Another Way and of the One who showed this way to mankind.

MY CREED

THE food that I share with others
Is the food that nourishes me.
The strength that I spend for others
Is the strength that I retain.
The freedom I seek for others
Makes me forever free.
The pain that I ease in others
Shall take away my pain.
The load that I lift from others
Makes my load disappear.
The good that I see in others
My greatest good shall be.
The love that I feel for others
Comes back my life to cheer.
The path that I walk with others
Is the path God walks with me.

—By Grace Hill Freeman

Correspondence

BETHEL COLLEGE MENNONITE CHURCH

North Newton, Kansas

Every Sunday in June marked an event in our church which should mean much to the congregation. On June 6 Children's Day was observed with an appropriate program followed later on by a fellowship dinner. The children and young people in a church should be an inspiration and a challenge to every member. In our church the number of young people is exceptionally large, because during the school year the college students worship with us.

On Pentecost Day a group of twelve young people received the rite of baptism. May these and the many others baptized in other churches grow in grace and in the knowledge of our Lord Jesus Christ. On the Sunday following Pentecost communion services were held.

Then on the last Sunday in June the congregation in an informal way celebrated the silver wedding anniversary of their pastor and his wife, the Rev. and Mrs. Lester Hostetler. The program consisted of congregational singing and several informal talks. Our minister and his wife both responded with appropriate remarks. Dr. C. E. Krehbiel presided. The social committee afterwards served tea.

The every-member visitation on a given Sunday has now become an annual event. The visitation is done by teams of two, and enough teams are chosen to make possible the visiting of every home in the church. One purpose is to solicit suggestions for improving the services of the church.

The events of greatest significance to the church are undoubtedly the call extended to our present pastor and his acceptance and subsequent installation in a very impressive service. Various bodies resort to various means for determining the choice of their minister, such as the lot or a vote between several candidates or a vote whether to extend a call to some particular man. Since God has been blessings servants chosen in either of these ways or in some other ways, it is evident that the particular method of determining the choice is not the most important thing. Two other things are, I believe, of far greater importance. The first is fervent prayer on the part of the church that the Holy Spirit may have absolute control so that the choice will be God's choice. If this is done and the choice thus made and the call extended, the second point then follows, namely, the acceptance of the new minister by every member as God's choice, though the personal preference might have been different. Only then can the minister serve with the fullest measure of blessing. Our fervent hope and prayer is that our pastor may be enabled thus to serve the Bethel College Church.

—*Karl Friesen, Corr.*

GRACE MENNONITE CHURCH

Pandora, Ohio

A consecration service for little children was held on Mothers Day. The church also had an informal reception for the new members received during the Easter season. In the spring the Grace Senior Fellowship, an organization of the young people of the church, gathered and distributed flowers for the "shut-ins."

Recently the four Mennonite churches of this area exchanged pulpits, at which time Rev. A. C. Schultz of the Ebenezer Mennonite Church conducted the services at our church.

The children of the church put on their annual childrens' day service June 20.

While Rev. and Mrs. Musser and their two daughters were on vacation in June, Rev. G. T. Soldner and Rev. P. E. Whitner of Bluffton supplied the pulpit. Other visitors in the pulpit in recent weeks have been J. P. Klassen, professor of art at Bluffton College, who presented a lantern lecture on the subject, Jesus, the Son of the Living God. Miss Irma Schneck, of Pandora, recently returned missionary from Nigeria, Africa; Rev. Schutz, missionary to Africa, who showed pictures on "Children of Africa," Miss Beatrice Green, director of work among migrants in the Scioto Marsh in Hardin County, Rev. Andrew Shelly of the Sterling Mennonite church of Kitchener, Ontario, Arthur and Harold Thiessen of India, now students at Bluffton College, and the Boys and Girls gospel teams of Bluffton College who took charge of a service.

—*Mrs. S. W. Steiner, Corr.*

SUMMERFIELD MENNONITE CHURCH

Summerfield, Illinois

On Thursday afternoon of May 27, at the home of the bride's mother, Mrs. Clara Heer, occurred the wedding of Raymond H. Baer, son of Otto J. and Della Baer. They are making their home in Bay City, Michigan where Mr. Baer is stationed with the coast guard.

On Sunday, June 13, our Sunday School observed Children's Day with a program at the church. Miss Clara Kuehney, a missionary from India, spoke about our work in India and the encouraging results achieved there. A picnic dinner was held at the Summerfield school ground. A fine social time was had by all. The children were served with ice cream and soft drinks.

We are still having rain nearly every day (June 17) and the gardens and fields can not be worked. Much of the corn still remains unplanted, and it is hard to say when the farmers will be able to get into the fields. Much of the hay was also spoiled by the heavy rains. Feed seems to be getting very scarce. —*The pastor*

THE BURRTON MENNONITE CHURCH

Burrton, Kansas

The annual vacation Bible school was held successfully May 24 to June 4 by Mrs. John Goering. Nineteen students attended. The closing day program was combined with Children's Day and refreshments were served.

Two marriages have taken place: Linda Enns to Orlando Schmidt of Hutchinson and Hilda Regier to Oswald Klassen now in North Fork, California.

Visits paid by Miss Kuyf and the O.B.A. quartet with Rev. Kuhlman proved great blessings. Our member, Donald Penner, was in the quartet.

May 23 was an eventful day. Twelve young people were baptized upon their confession of faith after which the Holy Communion was observed. In the evening we had a farewell program with the presentation of a gift and refreshments for our pastor and his wife.

The Senior Christian Endeavor has feasted on visiting groups. The Alexanderwohl men's quartet brought a strengthening message in song. The Garden Township Christian Endeavor favored us with an encouraging, uplifting program.

The church, as yet, hasn't elected a pastor from the several candidates. —*Corr.*

EMMAUS MENNONITE CHURCH

Whitewater, Kansas

Dr. A. H. Unruh, of Winkler, Manitoba, was here for a week of much-appreciated services from May 9 to May 16. He opened to us the Epistle to the Galatians in a new way and stressed especially, "Die Grosse Gnade Gottes."

On May 30 Brother J. J. Regier, now of South Dakota, brought us the message. We were happy to have the Regiers in our midst once more before leaving Kansas.

On June 11 the wedding of Elizabeth Claassen, daughter of Mr. and Mrs. Albert Claassen, and Victor Goering, son of Mr. and Mrs. Jacob Goering, of Moundridge, was held in our church. They will be in South Dakota for the summer where Mr. Goering is in camp. Mrs. Goering will return in fall to teach in a Kansas school.

On June 13 there were added to the membership of our church, through baptism two young women and seven young men. On June 20, our pastor, Brother J. C. Kaufman, gave a sincere preparatory sermon preceding the observance of Holy Communion on June 27.

The Women's Missionary Society has closed another year of work and has elected officers for the coming term. They are Mrs. B. H. Wiebe, Pres.; Mrs. J. C. Kaufman, Vice-Pres; Helen Dyck, Sec.; and Olga Klaassen, Treas. In the past year sewing was done for the Red Cross and for the Arizona and Montana missions. Two shipments of new and used clothing have been sent to Akron, Pa.

The annual Sunday School picnic was held on July 4.

—*Corr.*

CLOSING OF THE MENNONITE MISSION IN WICHITA

In November, 1937, we were led into one of the neediest areas in Wichita. After seeing the need and the deplorable conditions under which people were living in the slums of this city, we did what we could to help these people to a more abundant life, physically, mentally and spiritually.

Various organizations, such as the schools, churches, and clubs have become interested and have assisted us in carrying on this work. This work rapidly grew until we felt the need of the Conference taking it over and carrying it on. This matter was placed into the hands of the Home Mission Conference and they have faithfully carried on this work. Various Mennonite churches and individual friends have assisted. Because of your help we have been able to serve hundreds and hundreds of people with clothing and food and other necessities of life, and with spiritual food. Weekly community meetings were held with very good attendance.

In 1938, a Sunday School was organized at the request of the people, and the attendance was very good until the last year. Shortly after our Sunday School was organized, we found it necessary to organize a Sewing Club and a Rug Weaving Class. The Sewing Club, with the scraps of materials which were sent in, made about one hundred comforts, and the Rug Weaving Class has made about one hundred rugs.

The attendance at all of these meetings gradually declined. Upon investigation, the cause of this decline was found to be that most of the people whom we had been helping had accepted jobs in the defense plants or had gotten some other well paying job and dropped out of our mission activities. One family which we helped for several years has not been coming to the Mission for over a year. The mother informed me that both she and her husband are working at the defense plant, working in different shifts. She said that they made from $300 to $400 a month and were getting along fine. Thus runs the story of many of the families we have helped. They got a job, have money for better clothes, for shows, for automobiles, and other luxuries of life, and as a result, they have dropped away from the Mission. They may not need us for physical assistance, but certainly they do need spiritual assistance. Those people who regularly came to our Sunday School were people who commenced to go to other Sunday Schools and churches but still continued to come to our Mission for the afternoon Sunday School.

A few months ago I approached the Home Mission Committee in regard to the advisability of discontinuing this mission work. They felt that possibly the best thing we could do under the circumstances was to close the Mission and use the twenty-five dollars that they contributed monthly to this work in some other needy field. We wish to recognize the students who have so wonderfully helped us with the work in the past. May God bless them and lead them even into greater fields of service is our prayer. We wish also to thank the many friends who have made this work possible. May God grant that your Missionary zeal may continue and that your gifts may flow into other needy fields.

Last Sunday afternoon, June 20, we had our closing session of the Sunday School. Fifty were present. A great deal of appreciation for the work done has been expressed. The following Tuesday evening we had our final community meeting. A splendid spirit prevailed, and a suggestion was made that once or twice a year we have a reunion of all of the people who have at any time participated in the work. Mr. and Mrs. John B. Muller, Mr. and Mrs. Jess Warfield, and we assured the people that if we can be of help to them at any time they shall feel free to call upon us.

Thus ends the mission work in one of the neediest slum areas of Wichita. This war has given people employment, but after the war what? As has been continually expressed by the people, that after the war is over, we will be needing you worse than ever before. When such need arises, we shall pray the Lord to direct so that these needs may be taken care of and His cause advanced.

Yours in His service,
Edward D. Schmidt and Ella Schmidt

NORTHERN DISTRICT CONFERENCE HELD FIFTY-FIRST SESSION

The fifty-first session of the Northern District Conference was held at the Bethel Church at Mountain Lake, Minnesota, from June 5-9. The conference motto was "Upon this Rock Will I Build My Church." The conference theme was "The Church." The combined church membership of 5,226 was represented by 118 delegates, from five states, to the conference session.

The pastor's conference preceding the regular session dealt with the subject "The Pastor" and was viewed from the standpoint of the pastor in his study, private life, in the pulpit, and what he should do for men in the camps.

The evening session dealt with the topic "The Pastor's Task of Leading his Laymen to Witness for Christ." Suggestions given were: Preach Christ! Fill the people with the Word of God, and make it so real to them that they will be glad to so live and to bear witness. It is then for the pastor to lead and direct the laymen into the different channels and avenues of work open for the laymen. The pastor was referred to as the "Repairman" who was to keep his congregation in repair like the repairman, his machine.

The home mission sermon, "Sharing," on Sunday morning was delivered by the conference guest minister, Rev. Homer Leisy, of Dallas, Oregon. The Ewert (a former missionary to China).

The conference address by the President, Rev. Erland Waltner, was based on Matt. 16:18, "Upon this Rock will I Build My Church." Jesus was pointed out as *the Rock,* and it was suggested that the Northern District is trying to help build *the church* under the direction of Jesus. Five areas of service were singled out; namely, foreign and home missions, relief work, C.P.S. and help to those in the army camps, rendering help to the Mennonites gone into different outlying localities, and to Mennonite education.

The Sunday School program in the evening was foreign mission sermon was given by Rev. August centered on the theme "The Church in Action in the Teaching Ministry." Prof. Congdon spoke on "The Teacher." Besides winning souls to Christ, he pointed out that the teacher is to carry out the Great Commission, "Teach them to observe all things." The teacher should be prepared at heart, have knowledge at heart, have knowledge at hand, (know his commentaries and have his own experience at hand), continue self-learning, and grow in the work, his keynote should be *evangelism,* teaching Bible-centered, and finally the teacher should be dependable.

"The Pupil" was discussed by Mrs. F. S. Harder, Broadland, South Dakota. She pointed out the great responsibility toward the pupil. The pupil was reminded of his great responsibility to self, to teacher, and to God.

"The Text Book" was the topic discussed by Rev. Elmer Dick, Frazer, Montana. He emphasized that the Bible be the only text book employed, because: 1,The effect of God's Word in the scholar is the real test; 2, Bible teaching is different from human teaching because of its different source; 3, If the lesson is taken directly from the Bible, the scholar gets it from its proper setting, and so he learns to know his Bible better.

On Monday morning the communion service was conducted. Our guest pastor, Rev. Homer Leisy, directed us in his sermon retrospectively to Christ who died for us and reminded us of Christ who is presently interceding for us before the throne of God, and prospectively, what he will do for us in the future according to I John 3: 1-2.

During the business session various committee reports were presented and acted upon. The newly elected conference officers are: President Erland Waltner, Mountain Lake, Minnesota; Secretary John P. Kleinsasser, Marion, South Dakota; Treasurer A. A. Penner, Mountain Lake, Minnesota. The various committee vacancies were also filled. The next conference is to be held in the Bethesda Church, Henderson, Nebraska.

During the consecration service nineteen young people gave their testimony and dedicated their life to God for full-time service.

The woman's mission society program was given Tuesday afternoon and the C.E. program in the evening.

Wednesday all day and evening was taken up by the young people.

Various musical numbers and readings were presented throughout the conference.

The various sermons by Rev. Homer Leisy were a wonderful treat to the conference. In his pleasing manner and winning personality he won the attention of all; and out of his great storehouse of Bible knowledge and his Spirit-filled soul the Word of God was given in abundance. May the Lord richly bless

Rev. Leisy for his work at the conference.

Rev. Wm. Stauffer from Ohio, who addressed the conference several times, spoke on the C.P.S. camps and about the rehabilitation program of C.P.S. and soldier boys when they come home from serving their country.

May God bless all those who had a part in making the conference a success. "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." I Cor. 15:58.

H. M. Harder, Conference Secretary

RELIEF

C.P.S. Men Leave for China

On June 19 a unit of 8 C.P.S. men left Brooklyn, N. Y., bound for Chungking, China, the final destination. This marks the first departure of C.P.S. men for foreign service. The Mennonite representative in the group was Brother Robert Kreider who has served in the educational program of the camps since his induction in August, 1941.

As previously mentioned, other Mennonite C.P.S. men in training and in prospect of training are to be included in the Mennonite section of the China unit, and will be sent to the Orient in the months ahead. At this writing Brethren J. D. Graber and Samuel J. Goering are making final preparations at the Akron office for their departure in July for China.

CIVILIAN PUBLIC SERVICE

Brother Fast Reports on Camp Tour

On June 22, Brother H. A. Fast returned to the Akron Office after completing a three week's tour of C.P.S. camps. His visits were in behalf of the general well-being of the camps in their religious, social, and educational needs. As much as possible he dealt with the various interests and problems that come to the fore in the ever-changing programs of C.P.S.

Among other observations he points to the valuable work being done by the camps in such projects as the construction of a huge dam for the irrigation of large sections of erstwhile unproductive land.

Summer Speakers to Visit Camps

Throughout the summer months one of the "extra" features of camp life will be the visits of guest speakers. Numerous ministers, teachers from Mennonite schools, M.C.C. members, and others, it is planned, will visit the camps according to arranged schedules and will present messages on spiritual and educational subjects. Christian life themes, relief service, World War I experiences, etc., will be among the topics of discussion.

How to Obtain Sugar for Camp Canning

In some cases those interested in canning fruit for the camps will not be planning to use all their twenty-five pounds per person allotment for their home canning and will have some surplus which can be used for camp canning. Where additional sugar is required, it can be obtained as follows:

The person appointed to arrange for needed sugar for a sewing circle or other groups should write to the Mennonite Central Committee, giving the following information:

1. Number of quarts of fruit to be canned. (Estimated)
2. Name of person or firm from whom the sugar is to be purchased.
3. Name and adderss of person who will be responsible to report back to the Akron office what was actually canned with the sugar obtained.

The Mennonite Central Committee will issue a ration check for the required amount of sugar at the rate of one pound for every four quarts of fruit, payable to the person or firm which is to supply the sugar. These ration checks are not transferrable, and it is important that the name of the supplier be given fully and correctly. At the end of the canning season it will be necessary to report back to the Akron office how many quarts of fruit are actually canned with the sugar for which the ration check was issued, so that proper accounting may be made to the local board here for the sugar allotments issued. Any sugar left over after canning is finished should be held subject to instruction from Akron as to its disposal.

Camp Briefs

"Twenty-four of our men are now full-fledged smoke-jumpers ready to pounce on any fire that shows its smoke" writes Brother Roy Wenger, Director of the Smoke-Jumper's Unit. All of this number have been stationed at posts of duty in Oregon, Idaho, and Montana. Most of them were flown by plane to their stations where they will await calls. . . .

Recent staff appointments are Brother Clayton Diener as business manager of Downey, Idaho, camp and Brother Charles Suter as Educational Director of Sideling Hill, Wells Tannery, Pa., camp.

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MENNONITE PUBLICATION OFFICE,
Newton, Kansas

« « JOTTINGS » »

The Sixteenth Annual Retreat of the Eastern District Conference will be held at Men-O-Lan Retreat Grounds, Finland, Pa., July 22 to August 1 as follows: High School Young People's Retreat, July 22 to 25; Junior Retreat, July 25 to 29 and Senior Young People's Retreat, July 30 to August 1. This year's retreat committee consists of Rev. John J. Plenert, Chairman; Miss Grace Moyer, Secretary; Jacob R. Fretz, Treasurer, Stanley Fretz, Walter Nace, and Eli Wismer. The retreat theme is "Christ Calls."

The First Quarterly Conference for the 1943-44 conference year will be held in the Eden Mennonite Church, Schwenksville, Pa., Monday, August 2.

—Howard G. Nyce, Conf. Corr.

—Miss Anna Quiring, who is on her way to a mission field in Africa, has arrived safely at Buenos Aires. Sister Quiring came home on furlough in 1940. The Bergfelder Mennonite Church of Mountain Lake held a farewell for Sister Quiring on May 23.

—Dr. E. G. Kaufman, who attended the Pacific District Conference, brought the message to the First Mennonite Church, Reedley, California, on June 20.

—Chicagoans receive degrees. John Warkentin, son of Dr. and Mrs. A. Warkentin, added an M.D. degree to his Ph.D. degree this spring. **Alice Hostetler,** daughter of Rev. and Mrs. Lester Hostetler, was graduated with a Master's degree in music from Northwestern University, Evanston. **Esther Wiens,** whose parents built up the Rockwell Street Mission, received a Bachelor of Religious Education degree from Northern Baptist Seminary.

—Malcolm Wenger from Aberdeen, Idaho, graduated from Wheaton College this spring. He is now studying linguistics in Oklahoma, preparatory to what he hopes will be mission service. **Randolph Moser** also graduated from Wheaton this spring. **Waldo Flickinger** from Pretty Prairie, Kansas, will graduate from the Moody Bible Institute in August. He plans to enter the ministry.

—Orlo Kaufman, who has been attending Garrett Biblical Institute, was united in marriage with Edna Goering on June 20. Both are members of the Eden Mennonite Church, Moundridge.

—Roland Goering, who has attended Hartford Theological Seminary for two years, was united in holy matrimony with Fern Goering on June 18. Both are members of the Eden Church at Moundridge.

—Mr. and Mrs. Walter Ewert of Evanston, Illinois, recently visited Mrs. Ewert's parents, Mr. and Mrs. A. J. Richert of Los Angeles, California. Mr. Ewert is a reporter for the large **Chicago Sun.** Mrs. Ewert is well-known throughout the Pacific District where she has been very active in young people's work.

—Karl Baehr is now the pastor of a large Congregational Church in Chicago. Formerly he was the pastor of a smaller Congregational church. This united with the larger mother church, and now Brother Baehr is pastor of the new church. **Rev. Felix Schrag** also has charge of a Congregational church in Chicago.

New York, N.Y., June 15—Every minister of a local church and every lay officer now has a special responsibility for informing and educating the public with respect to the exemptions available to income tax payers for contributions to religious, educational and charitable purposes, Dr. Roswell P. Barnes, Associate General Secretary of the Federal Council of the Churches of Christ in America, said today. The new withholding tax provisions, Dr. Barnes stated, make it especially necessary for those who wish to safeguard the traditional American interest in free churches in a free society.

The new tax law, Dr. Barnes stated, permits no specific advance deduction for religious, educational or charitable contributions. Likewise, he said, the short form of the income tax return now used by many millions of tax papers makes no mention at all of the fact that a deduction of 15 per cent is permitted by the basic Internal Revenue laws for contributions to voluntary agencies.

This may create a difficult situation for some of these churches and agencies. Dr. Barnes observed, but it need not necessarily be so if the churches and the social and educational agencies are aware of their responsibility for educating the public with respect to the continuing provisions of the 15 per cent deduction in the basic law. With the inauguration of the procedure of withholding tax money at the source of wages and salaries, our people will have substantially reduced current cash incomes. They must be reminded that they can claim deduction credit for contributions when they file their annual income tax returns.

Throughout our entire history, according to Dr. Barnes, governments have encouraged free churches and voluntary educational and social enterprise. It is important, he said, that in the current critical financial situation of the nation religious leaders, both lay people and clergymen, now become centers of information and education on tax questions.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA. Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.
Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference.

Business Office: Mennonite Publication Office, Newton, Kan.
Editor ...... Reynold Weinbrenner, North Newton, Kansas
Subscription in advance, $1.50 .... Foreign, $2.00

Address all contributions and communications for this paper, and exchanges, to THE MENNONITE, North Newton, Kansas.
Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS.

North Newton
Kansas

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVIII NORTH NEWTON, KANSAS JULY 20, 1943 NO. 28

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized January 22, 1919.

"And God Saw that It Was Good"

In the beginning God created the soil. It produced grass, herbs, and fruit trees. God viewed the soil, "and God saw that it was good." In fact, He judged it and all His creation to be very good.

Good soil! In it God gave a most wonderful gift to mankind. Up through the centuries and throughout the wide world multiplying man took possession of God's good soil and become dominant over it. In time masses of people spread over the virgin territory that is now the United States. The settlers found soil covered by dense forests and prairie stretches with grass which not infrequently rose waist high. The soil of America was very good. God had made it so.

The plow pushed through the soil. Dark and naked it lay exposed to the rain that fell upon it. On slopes of 5 to 15 percent the rushing rain water began the process of soil erosion that today is carrying away an estimated 3,000,000,000 tons of top-soil every year.

A soil survey made by the United States government revealed in 1935 that America had lost one-third of its top-soil since the Revolutionary War. By 1935 fifty million acres of cropland had been so ruined by erosion that they could no longer be cultivated. "That is as much cultivated land as there was in France before the present war—*more* than there was in Italy, or Germany, or Spain." In 1935 it was estimated that good land was washing or blowing away at the rate of 500,000 acres every year, with a vastly larger area being continually impoverished. "American farmers every year suffer direct losses as a result of soil erosion that are valued at $400,000,000."

Much of what was once very good soil is today minus most of the top-soil, gashed by gullies, or in some earlier stage of erosion. Streams no longer run clear, and in some years the dust creeps up to the middle fencewire. Some of our soil is still fairly good, but most of it is losing its fertility very fast.

God created good soil. Certainly it was His intention that man should save the soil as much as possible. In our economic scramble we have ruthlessly wasted much of what God so carefully created. Much of this we have done unwittingly or unwillingly. Now we are more aware of how great a loss the erosion of good soil is, how necessary it is for all existence, and how well-nigh impossible it is to replace soil that has been lost. Now there are available to us effective means for keeping the soil.

Dare we refuse to be good stewards of it? Ought we not welcome such helpful means for keeping the soil as the soil conservation districts which can be organized in any community by a majority of the land-occupiers or owners? "And God saw that it was good." May we so use the soil that it can be said, "And God saw that it was *kept* good."—rw.

Somewhere At Sea

A communication has reached the United States from Robert Krieder, a member of the China-bound unit of C. P. S. men. It tells of a profitable voyage thus far with time spent in studying Chinese life and language. Among the routine affairs of their life at sea are safety drills which are precautionary measures in the event of fire or submarine attack. The exact location of the vessel could not, for censorship reasons, be made known. All in all, Bro. Krieder's letter was most cheerful and reflected a spirit of high anticipation.

Also "somewhere at sea" are Bro. Delvin Kirchhofer and Dr. Richard Yoder. Latest word from them on their journey to Palestine was a brief cable sent from Rio De Janerio, Brazil. The cable reached Akron, Pa. on June 26 and read: EVERYTHING FINE SAILING SOON.

Though literally not at sea, our former relief workers in France still remain "stranded" at a hotel in Baden-Baden, Germany. A May 6 letter from Sister Lois Gunden to her family tells that a party of 13 members are interned with the embassy. Of this number two are the Mennonite relief workers, Bro. Henry Buller and Sister Gunden. The group has organized a "school" and engages in recreational pursuits to pass the time. Writes Sister Gunden: "We are certainly fortunate to have such a congenial group of people with whom we pass day after day in the same place doing ever and ever more or less the same things." On each Sunday the group, duly accompanied, may attend church services. Mail from the U. S. reaches the group at intervals some weeks apart. Negotiations with foreign offices are still in process to enable a return from Germany to America.

MENNONITES and RURAL LIFE

By. J. Winfield Fretz

CITY MENNONITE CHURCHES

The question has been frequently raised by readers of this column as to what city Mennonite churches should do in view of the repeated emphasis on rural life. It is a legitimate question and deserves a sympathetic answer. Of the very large number of Mennonites who have gone to cities all over the country only a very few have ever attempted to organize a Mennonite brotherhood in these cities; only a few more have identified themselves with existing Mennonite missions or churches. The largest number by far have shown little or no interest in maintaining any Mennonite Church loyalty. Those few who have, are therefore, to be commended when they ask: "What shall we do to be loyal Mennonites in the city?"

The Situation As I See It

The Apostle Paul says to his readers that he hopes they will not be angry with him for telling the truth. It seems to me there is a good deal of wisdom in that caution. My emphasis on rural life and criticism of cities has been constantly focused with the future of the Mennonite Church in mind. It is not a criticism of Mennonite churches in the city but a criticism of the cities and what modern urban conditions do to Christian ideals. City soils are not the kind that cause Mennonite ideals and religious principles to flourish. Urban communities have never been conducive to the building and maintaining of the purest religious life. This is evidenced in part by the fact that the Old Testament prophets for centuries leveled their powerful and penetrating prophecies against the wickedness of cities. It was in Jerusalem that Jesus cleansed the Temple, where he met his bitterest opposition, and where his human life was taken from him. It is not, therefore, that Mennonite churches in cities are corrupt, but that so large a share of the environment in which they are located is harmful. The problem is so big and the process of disintegration of religious ideals so subtle that one finds it difficult to point to one specific place and say: "here it is," or "there it is."

The Evidence

Convincing evidence on what urban environment does to Mennonite people and Mennonite principles is the low percentage of Mennonites going to cities who remain Mennonites and still more the loss of the children of Mennonite parents to the mother church. To people who say they are as strong in their faith as they ever were even though they have lived in a city for thirty or more years, my answer is: "yes, that may be correct but where are your children?" And nine times out of ten one is greeted with silence or with some vague explanation that the children started in a Sunday school of another denomination, they married out of the church, or their job took them away. All of which is further proof that urban soil is not the kind in which the Mennonite Church flourishes. Even if one can point to a strong organization and a large membership such as the church in Amsterdam, Holland, one must still ask what has happened to the distinctive Christian ideals which Mennonites have traditionally adhered to?

Mennonites in cities should continue their noble efforts to remain true to the ideals of Christ as taught by God and the church. But looking to the future we should help young people find opportunity for useful service in less heavily populated areas so that it would be unnecessary for them to flee from farms to cities.

J. M. REGIER ATTENDS CANADIAN CONFERENCE

Rev. J. M. Regier, Hillsboro, Kansas, is spending several weeks in Canada in the interest of Home Mission work. In connection with the problems that are to be considered, he attended the Retreat held at Rosthern, July 1-3 at Rosthern. July 5-6 he is attending the Canadian Conference, Langham, Saskatchewan.

Rev. John J. Esau, Evangelist who has been working among the Mennonites in Saskatchewan for more than a month, holding meetings in the various churches is also there as well as Rev. Walter J. Dyck, Beatrice, Nebraska. Brother Dyck was invited by the Retreat Committee to assist in the Retreat as was Rev. Esau also.

We are happy to note the growing spirit of fellowship which promises greater strength and more cooperation in the future. May the Lord abundantly add His blessing to all these efforts.

Very sincerely for the Board,
—A. J. Neuenschwander, Secretary

There's a word that you should say,
Say it now.
It may turn some night to day,
Say it now.
It may cheer a fainting heart,
Give him strength to do his part;
Help him make another start,
Say it now.

There's a deed that you should do—
Do it now.
It may help some fellow through,
Do it now.
Don't neglect that kindly deed;
Help that neighbor in his need,
Make this the starting of a creed,
Do it now.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

WHEN "HEAVEN" ASKS FOR BAPTISM

Our Christian brother Joseph and I came to Jelgarh village, about twenty miles from the mission station. Our Christian brother Satbadi with his family lives here. Our brother was not at home and the wife had gone out. The wife's parents were at home, but acted very cold. They are not Christians. After some conversation we asked them whether they wished us to pray with them. Reluctantly they said "yes." I looked around and noticed that several men seemed to loaf around in a seemingly cold and uninterested way. I did not feel like praying, so I asked brother Joseph whether he wished to pray. He prayed, pleading to God to manifest Himself to this group of seemingly cold people. After the prayer two men came near and said, "We want to be Christians, won't you baptize us?" We questioned them and they really had an intelligent grasp of salvation in Christ. The name of one of these two is Baikunt, meaning heaven. So heaven asked for baptism. —*John Thiessen*

FOURTH QUARTER REPORT

Champa, C. P. Jan. 16, 1943

Dear Brethren in Christ:

Greetings with Ps. 107. At the beginning of another year I truly am very grateful for the Lord's blessings and mercy shown towards me during the past year. I thank Him for all the spiritual, physical, and material blessings. I also thank you for your continued support and for your prayers. May the Lord make me more grateful for all that you are doing for me.

We do not thank the Lord enough for the blessing and privilege that we have that we are still able to preach and teach the Gospel unhindered. Am happy and thankful for the many Christians and missionaries who are out in the villages at the present time. Those of us who are unable to be out thank the Lord and pray for them as they witness for Him. The Lord is blessing the work.

After three months of rest and recuperation I again took up my duties at the Leper Home on November 20. Am happy to be at work again. After Christmas I have again started class work with the nurses. This year eight more men and women have been added to the class in order to get some of them ready to start work in the hospital. Most of them are unable to read, therefore it is uphill work. But I enjoy it very much. Have been having some nice showers of rain this week.

May the Lord bless you and reward you for all that you are doing for Him.

Gratefully yours,
Eva Pauls.

FIRST QUARTERLY REPORT, 1943

Champa, C. P.
April 19, 1943

Mission Board,
Newton, Kansas.

Dear Brethren in Christ:

"Praise God from whom all blessings flow." Yes, we do have many reasons to praise Him. He has done and is doing so much for us. He is supplying our every need. I also want to express my sincere gratitude and thanks for your prayers and continued support. I also thank you for the increase in salary and the bonus. May the Lord bless each giver who has made this possible.

We praise the Lord for the blessed and encouraging touring season of this year. Quite a number have accepted Christ and been baptized. Some of them suffered severe persecutions from relatives when they expressed their desire to follow Christ. But God's grace is sufficient for those who trust Him.

Last week I had the privilege to attend the Women's Institute of this area. Over hundred women of the different Missions gathered for four days of inspirational meetings. This week there will be pre-Easter meetings in the church every evening at 6 p.m. In the Leper home church the meetings will be in the morning.

The nurses at the Leper hospital are taking their regular vacation so the work is a little heavier for the rest. We are having considerable fever and flu at present.

Next week I intend to leave for the hills for a physical and spiritual refreshing.

Thanking you again for all that you are doing for me.

Gratefully yours,
Eva Pauls

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference.

Business Office: Mennonite Publication Office, Newton, Kan.
Editor ...... Reynold Weinbrenner, North Newton, Kansas
Subscription in advance, $1.50 .... Foreign, $2.00

Address all contributions and communications for this paper, and exchanges, to THE MENNONITE, North Newton, Kansas.

Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS.

OF INTEREST TO WOMEN

The letters from the Mennonite Central Committee printed below are of special interest to the sisters of the churches. The representatives to give information and assistance to the congregations will be appointed in each community by the district officers of Women's Missionary Societies in the near future where this has not already been done. As soon as appointed, the congregations will be informed who their representatives are.

Arrangements for purchasing jars at wholesale prices should be made through these representatives. Labels for labelling all jars canned will also be procured and distributed by these representatives.

We would suggest that the various groups who plan to do any canning of fruit for C.P.S. camps make application for their sugar checks, referred to in the M.C.C. letter, well in time. It is important that the application be properly made out and information carefully supplied. Mr. Snyder writes that "request for sugar can be made separately by each local group."

Those who have half-gallon jars which they care to use may do so and mark them later with identification tags which the representative will also be able to obtain from M.C.C.

Then with reference to the collecting of the food it is the plan of the M.C.C. that our General Conference representative in each community together with representatives of the other constituent groups work together in setting up the collection center and receiving the contributions. When this is done congregations will be notified, as to place and time for receiving the contributions.

—Executive Committee of the Women's Missionary Association

MORE ABOUT FOOD FOR OUR BOYS IN CAMP

By John M. Snyder

Organizational Set-up

It is suggested that the administration of the project be handled as much as possible by district conferences or local congregational units, or a combination of both. The Mennonite Central Committee is contacting official representatives of the various constituent groups for their endorsement of the plan and its operation within their groups. Further contacts are being made, either in person or through literature and correspondence, with ministers of the several groups, and with organizations within the groups, such as Sewing Circle, Ladies' Aid, or Women's Missionary Society organizations, under the guidance of these official representatives.

The plan is that each conference or suitable subdivision thereof appoint a representative to work with representatives of other M.C.C. constituent groups in the same areas in arranging for and setting up the collection centers at focal points for receiving the contributions which will be coming in from time to time. Each collection center will be expected to serve all the M.C.C. constituency within the surrounding territory. Thus there would be, in an area, or community in which there might be six different groups supporting the M.C.C. camp program, a committee of six who would work together in arranging the details of setting up the collection center, finding a suitable person to have charge and keep the records, etc., and any other business arrangements connected with the operation of the center. Representatives appointed should be reported to the Akron office so that all concerned may be notified as to whom they will be working with in their various communities.

The Mennonite Central Committee will have direct contact with the collection centers and will provide the necessary records and report forms, etc., for the furnishing to the Akron office of information as to what is being contributed. Final distribution of contributions will be arranged from Akron.

Collection-Centers

In general it is felt that an area which would probably contribute a carload or truck load of canned and dried foods, or more, would warrant setting up a separate collection center. A minimum carload would be 10,000 pounds, or approximately 5,000 quarts. Each collection center should serve as large an area as is practicable. Small isolated communities will either need to hold their contributions until they are all in and then ship them to the nearest collection center or in case there is a camp located closer than the nearest collection center, send them directly to the camp. In such cases where is is felt that is is most practical to send contributions directly to the camp, a report of contributions on hand should first be made to the Akron office, with suggestion that they be directed to the nearby camp. If there is no reason this should not be done, the Akron office will approve this procedure, and, if desired, make arrangements to pay shipping charges. It is necessary that report be first made to the Akron office in order that such shipments may be taken into account in making disposition of other contributions which would be available to the same camp from collection centers.

Collection center locations will be decided upon by the Committees of representatives handling arrangements in the various districts or communities. If there is a suitable building available located on a railroad siding that would be desirable. In many communities there are Mennonite business men who would have sufficient storage space available and who would be glad to have it used for such a purpose. Perhaps in some cases they might be able to help with the receiving of contributions and taking care of records, reports, etc. In other cases a part-time worker will be needed to receive contributions, keep records, and make the necessary reports to the Mennonite Central Committee.

How to Obtain Jars.

The representatives appointed by the respective groups to look after business arrangements in setting up the collection centers are authorized to act as agents in obtaining the necessary jars for their groups. Where it is possible to arrange for the required number of jars through local business men this should be done. The firm through which the jars are obtained will then send the invoice, O.K.'ed by the representatives ordering the jars, direct to the Mennonite Central Committee. Remittance will be made promptly upon receipt of the invoice. In case there is no local business house through which jars can be obtained as suggested above, the name and address of one or more wholesale grocery houses serving the area where the jars are to be used should be forwarded to the Mennonite Central Committee. Arrangements will then be made for authorized individuals to order jars from the wholesale houses in the name of the Mennonite Central Committee. The wholesaler will bill the M.C.C. direct, and remittance will be forwarded upon receipt of the invoice. All invoices should be o.k.'d by the person authorized to order the jars.

Rationing Regulations

If food is to be processed in other places than a home kitchen, such as a church basement, or other places not regularly used for preparation of food, it is necessary to go to the local ration board and obtain authorization to consider foods processed in such places as home processed. A person is considered to be a producer of home processed foods if he contributes the food to be processed, helps with the processing, or supplies facilities used in the processing, such as a pressure cooker, stove, etc. Thus where a group comes together, those who help with the work are entitled to be considered as producers of home processed foods and may give away such foods, subject to the maximum of 50 quarts per person per year, except meats, etc., covered by Ration Order No. 16.

Last year local ration boards issued special canning sugar allotments of one pound for four quarts of fruit upon application to the board and explanation of the purpose for which the canning was to be done. In cases where such allotments cannot be obtained without presentation of sugar books ...an estimate should be made of the amount of sugar which will be required and request made to the Mennonite Central Committee for assistance in getting that amount. Arrangements will then be made to furnish the necessary authorization to purchase this amount of sugar.

When Shall Contributions Be Brought In

Each collection center will want to notify the people in the area it serves of the dates on which it will be open to receive contributions. This will prevent overloading the person in charge of the center, and will make it possible to keep records and reports up to date.

It is requested that so far as possible contributions be packed so that each carton will contain only one kind of food. Each carton or container should be marked on the outside to show what it contains.

REPRESENTATIVES APPOINTED

Representatives for the different communities of the Western District Conference who are to give information and assistance with the canning of fruit and vegetables for C.P.S. camps have been appointed by the Executive Committee of the Western District Women's Missionary Association and are listed below: Miss Katie Wedel—Goessel, Tabor, and Alexanderwohl; Mrs. Jacob Bartel—Lehigh, Hillsboro, Johannestal, Brudertal, and Friedenstal; Mrs. Edward Esau—Zion (Elbing), Grace Hill, Swiss, and Emmaus; Mrs. C. H. Goering—Eden, West Zion, Emmanuel, First Christian, Hopefield, and First Garden; Mrs. F. F. Matthies—Hopeview, Hebron, Buhler, and Inman; Mrs. P. E. Frantz—Lorraine Ave., Wichita; Mrs. Paul Baumgartner—Bethel College and First Newton; Mrs. C. H. Dirks—First Hutchinson; Miss Martha Hirschler—Halstead and Burrton; Mrs. P. P. Tschetter—Pretty Prairie; Mrs. Viola Albrecht—Zion (Kingman), and Bethany; Rev. Walter H. Dyck—First Beatrice and Second Beatrice.

Congregations not listed above are not located near other Mennonite churches so are asked to make arrangements with their own group and keep the food until collection centers have been set up to receive contributions.

—*Mrs. Weldon J. Rupp, Sec.*

JOTTINGS

—**Fred Johnson,** missionary at Tuba City, Arizona, wrote on June 10, "Here in Arizona we are having our daily vacation Bible school....Our farmers are busy planting their farms. We had terrible sand storms the past weeks; the plants dried up, and the farmers have to replant. Here we are reading that the harvest has started in Kansas and Oklahoma."

—**The Wayland Mennonite Church, Wayland, Iowa,** is very happy to have Rev. and Mrs. E. S. Mullet and daughter with them. Two members of the church, Mrs. Emma Boshart and Mrs. X. Richenberger died recently. On June 25 Rev. Mullet was in charge of installing Rev. Leonard Metzker as pastor of the Eicher Mennonite Church.

—**Brother Ward W. Shelly** writes, "We are still carrying on at Perkasie. I preach there every second Sunday morning. I am at Springfield on the other Sunday. Thus far we have been able to find substitutes to take care of the odd Sunday at Perkasie although this fall we expect to have a regular assistant. At Springfield we, of course, have service only every other Sunday because the Old Mennonites worship in the same building and have service the Sunday we do not have service."

REV. P. H. UNRUH GONE HOME

Just as the Mennonite is going to press word has been received that Rev. P. H. Unruh, pastor of the Alexanderwohl Church, has this morning at five o'clock gone home. Our sympathy is extended to the bereaved family and church.

THE FIRST MENNONITE CHURCH OF COLFAX, WASHINGTON

Historical Background

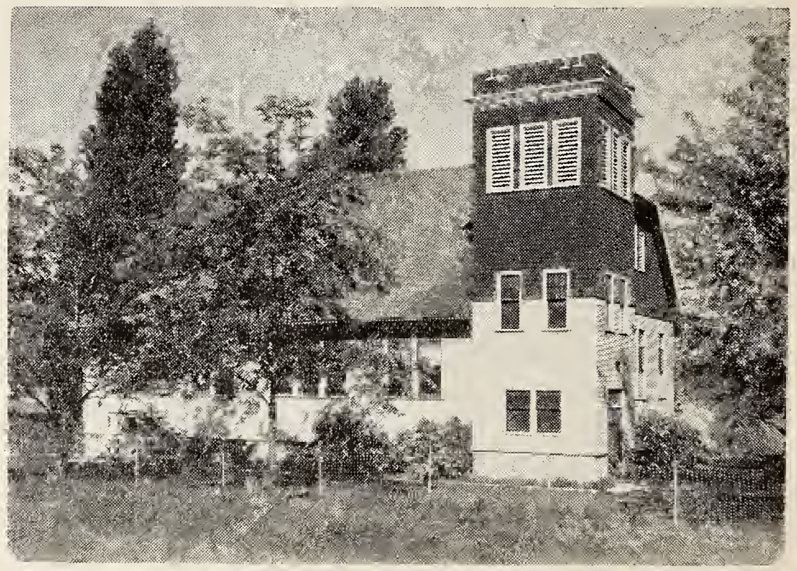
In south central Whitman County of the state of Washington, amid the rolling hills, there is a community known for many years as "Onecho" (O-neek-o). It was named after the little pioneer post office of the early days; however, this has long since ceased to exist. It is located about seven miles north of Almota and twelve miles south of Colfax. This area which once was but a series of bunch-grass hills and valleys was destined to become the home of a group of Swiss folk, who saw in these hills and the rich soil the possibility of a living for them and their families; hence our interest in the early history of this community.

With the coming of the white settlers from the western plains, this area also was selected by some of the hardy pioneers. They built a log school house at the foot of a hill, the top of the hill being chosen as a cemetery plot. When the first Methodist preacher north of the Snake River was looking over his new territory, he found in this community possibilities, and thus organized a Methodist class in 1876 with four charter members as a nucleus for religious work in the community. The little log school house at the foot of the hill was the first meeting place for religious gatherings such as Sunday school, also preaching services on such Sundays when the first Methodist preacher, Rev. M. S. Anderson could be present. Later another pioneer school house was built on the site where the present Onecho school building now stands—a short distance from the location of the Onecho Post Office. It is often spoken of now as the little old brown school house.

First Mennonite Settlers

It was in November, 1886, when the first representatives of the thrifty and hardworking Swiss Mennonites came from southeastern Iowa to look over the community in what was then Washington territory. Some of these first Mennonite settlers were S. R. and P. R. Aeschliman and William Rubin. In the years of 1887-88 several more families followed, among them Mr. and Mrs. Fred Aescheliman and family.

Not only were these new settlers industrous farmers and tradesmen by nature and practice, but highly religious in character as well. The pioneer Sunday School and religious organization, which had breathed out a bare existence for fourteen years, greatly appreciated their presence since musically inclined leaders were badly needed, and the encouragement in the Christian way of life was an inspiration. Then came the Schlunegers, the Stevicks, and Kaufmans. Thus was launched a substantial colony of Mennonites such as enriches any country both industrially and religiously. The pioneer situation and potent needs and values being grasped, Paul R. Aeschliman went east to spend two years at Halstead, Kansas, in preparation for the Christian ministry. S. R. Aeschliman took the lead in music and singing most efficiently at the Sunday School and preaching service when a preacher was present to bring the message from God's Word. He also taught singing classes at Almota and at the little brown school house.


Meetinghouse, First Mennonite Churcn, Colfax, Washington

Organization of a Mennonite Church

In the spring of 1893 P. R. Aeschliman, accompanied by a newly acquired bride, returned to this community with several new families, who also established their homes here. On July 1 of the same year, Rev. J. B. Baer, Field Secretary and Traveling Minister of the General Conference of the Mennonites of N. A., visited the community. The Mennonites met at a private home where an organization was formed, Rev. Baer serving as chairman of the assembly. It was decided to term the new organization, "The First Mennonite Church of Colfax, Washington."

The organization was formed around five resolutions as a basis, and twenty-four individuals became the charter members as follows: Jacob Kaufman and wife, Joseph Stevick and wife, Jacob Stevick and wife, John Unziger and wife, Magdalena Miller, Magdalena Rubin, Chris. Nafziger and wife, Joseph Nafziger, S. R. Aeschliman, P. R. Aeschliman and wife, Will Rubin and wife, Frederica Nauert, Ed. Reinhard,

(Continued on page 12)

DAILY DEVOTIONAL MESSAGES

By Jacob J. Enz

JULY 22—*"Blessed are the peacemakers for they shall be called sons of God."* Matt. 5:9, R.V.

One of the characteristics of a Kingdom member as this beatitude indicates is that he actively works for peace and harmony. The beatitude does not specify peace in any particular phase of life but it does emphasize *action* for peace. In our emphasis upon peace between nations it is easy to overlook the fact that peace between individuals and between individuals and their God must be included here. The very Son of God came to earth to reconcile a lost race to God. How much more should His followers be seeking that which he sought—reconciliation. As peace churches we are often embarrased by much disharmony in our midst. Let us be true peace makers and consequently sons of God.

JULY 23—*"Blessed are they that have been persecuted for righteousness sake: for theirs is the kingdom of heaven."* Matt. 5:10, R.V.

To be true to Christ and not meet opposition and possible persecution is the exception rather than the rule. This final beatitude comes as a direct consequence of all the others. If one lives in the way described by the foregoing beatitudes he is bound to meet the attacks of the world. Christ has presented a spiritual way of life; in His teaching man is to live for eternity. The world is materialistic; its interest is in the here and now and in things. These two ways are in sharp antagonism; they resulted in a cross for Christ. They resulted in a cross for the apostles who realistically learned the meaning of this passage; for they counted it a joy that they were counted worthy to suffer shame for His name. Surely to them belonged the kingdom of heaven.

JULY 24—*"Our Father who art in heaven. . ."* Matt. 6:9b, R.V.

If this prayer could tell its biography what a fascinating story it would be! The Rickenbacker experience would be one of the recent chapters. Here were a group of men in dire need on a vast empty ocean. In this simple, short, yet profound prayer they spoke out their hearts daily to God. The experience proves again that the "Model Prayer" sounds the depths of man's needs—spiritual, social, and physical—in a few brief sentences. That is one of the great lessons Jesus wanted to teach us in this prayer—that one needs not words to pray. Someone has said that it is better to have a prayer in our hearts without words than a lip prayer without a prayer in the heart.

JULY 25—*"Our Father who art in heaven. . ."* Matt. 6:9b, R.V.

Repetition is an aid to learning, but it often becomes a hindrance in religion. How often have we said these opening words of the Lord's Prayer without realizing their full significance. In these six words we have an expression of both the imminence and the transcendance of God. He dwells in heaven drawing from all heavenly resources to help His own, yet He is so near to us that we may address Him as a father. Despite this we do not trust him as a father; we worry and fret as though we had to fight all our battles alone. Next time we begin this prayer let us remember that we are addressing one who dwells in the heavenlies with power but who is as near to each of us as a father.

JULY 36—*"Now the Egyptians are men, and not God; and their horses flesh and not spirit: and when Jehovah shall stretch out his hand, both he that helpeth shall stumble, and he that is helped shall fall, and they all shall be consumed together."* Isa. 31:3, R.V.

Isaiah speaks pointedly to Jerusalem and Judah who place their trust in Egypt rather than the living God. What a message for our day! Any resorting to physical force can end only in the destruction, in one way or another, of the one applying it. Here is the age-old conflict between the flesh and the spirit. According to Isaiah armies and horses would settle nothing. It is in the realms of the spiritual that the ultimate reckoning will always come. For God has his hand on world affairs; He is sovereign. No wicked and fleshly work will abide his fiery judgement.

JULY 27—*". . . but they that wait for Jehovah shall renew their strength. . ."* Isa 40:31a, R.V.

Waiting for God is a lost art in our day. This is the alternative to willfully taking things into our own hands. Activism is so much a part of us. True, we must be up and doing; but too often we have never been down on our knees to wait on God for orders as to what to do. Consequently there is nothing but much vain activity and rapid spiritual fatigue. We have need of a greater spiritual reserve if we are to be an active force for God in a corrupt world.

JULY 28—*"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth!"*

That is music to the ear of the waiting soul—*Thy God reigneth!* There is one who controls the nations, who metes out judgment in righteousness. What cause then have the righteous to fear? Nations may crumble, cities may be laid waste, and cathedrals may fall into ruins; but the eternal God is our refuge. He is on the throne; and while He is on the throne no earthly force can triumph. Let this be a word of comfort and strength to those of us who by our pessimistic outlook of the future of God's work would doubt His eternal sovereignty.

"Jesus *shall* reign where'er the sun
Does his successive journeys run. . ."

JULY 29—*"Lay not up for yourselves treasures on earth where moth and rust consume, and where thieves break through and steal. . ."* Matt. 6:30, R.V.

How easy it is to become overmuch concerned about worldly goods and physical well-being. In his teaching Jesus makes it clear that if one belongs to the heavenly realm he has no reason to be laying up treasures on earth. For if *things* are man's ultimate goal then character goes 'out the window.' The Christian is warned against acquiring or even against being anxious about these physical needs, for it inevitably leads to confusion and compromise; and no one can serve God and Mammon!

JULY 30—*"But if God doth so clothe the grass of the field. . ., shall he not much more clothe you, O ye of little faith?"* Matt 6:30 R.V.

In this passage Jesus goes to the very heart of the problem of worry about physical needs. It is unbelief and nothing less. When a man takes his eyes off God and begins to look at circumstances alone the result is worry. If worry results from unbelief then we are guilty of great unbelief. What is worse, many of us have worried so much and so long that we almost come to feel that there is some virtue about it. Consequently, it becomes part of us, and the world gets a distorted picture of the Christ whose ambassadors we are. Let us confess this as sin yielding ourselves to God that we may present to the world a truer picture of Christ.

JULY 31—*"But seek ye first his kingdom and his righteousness; and all these things shall be added unto you."* Matt. 6:33, R.V.

Here is the remedy for all worry—a supreme devotion and loyalty to Christ and His kingdom. It is the life with one supreme aim that sees all worries dropping away. Such was the case with Paul who said "This one thing I do, forgetting the things which are behind. . . I press toward the mark. . ." With such a focused life what room can there be for worry?

A Call for Nurses -- An Opportunity for Service

The Bethany Hospital, owned and operated by the Church of the Brethren, recently had to close one of their floors because of a shortage of nurses.

We of the Mennonite Church who have so much in common with the Church of the Brethren, greatly deplore the fact that this reduction in Christian Hospital service had to be made. Those of us who are so often called upon to visit the sick in in hospitals especially feel the need of Christian care for the sick. Since we do not have a Mennonite Hospital in or near Chicago, we feel that here is an opportunity to help in this field without any outlay of funds on our part.

As Pastor of the Mennonite Bible Mission I have had frequent contacts with the Church of the Brethren here in the city. When I heard of their great need for nurses I thought that perhaps here was opportunity to work together for a common cause. I consulted with Mr. Studebaker, the superintendent of the Hospital, in regard to the possibility of getting Mennonite nurses to work at their hospital. Mr. Studebaker heartily endorsed this plan, also Miss Snell who is in charge of nurses. We felt that it would be another step to bring these churches closer together. We have been driven to work together in a war emergency and there is no reason why we should not continue in other activities for the upbuilding of the Kingdom of God and to fulfill our responsibility to the needy of this world.

The Mennonite Bible Mission is about five miles from the Bethany Hospital and we here at the Mission would be happy to provide Spiritual care for any and all Mennonite girls who would answer this call to work in the hospital. The hours at the hospital can be so arranged that a girl could attend at least one church service on Sunday; either the morning or the evening service.

The girls work 8 hours a day and six days a week, as their regular work. The shifts are as follows:

7 a.m. to 3 p.m. or 3:30—3 p.m. to 11 p.m.—11 p.m. to 7 a.m. A choice of shifts is not always possible. It is often necessary to rotate the nurses on night duty unless there are those who prefer night duty.

The pay for graduate nurses general duty is $90.00 a month and free board and laundry. Nurses have to pay their own room rent. There is no nurses' home; however in the event that several of our Mennonite girls could come to work at the hospital, then a home could be rented where they could live together.

The hospital gives a week vacation with pay after one year of service and two weeks vacation after two years of service. They are allowed as much as two days a month sick leave without discount from their regular pay. If they are sick enough to be in the hospital they are allowed a week without discount. Hospital care is at the rate of 10 percent of the regular cost; however they may join a hospitalization plan at 80 cents a month that gives them free hospital care when needed.

Nurses registered in other states will be allowed to begin their work and given ample time to arrange for their registration in the state of Illinois.

Bethany Hospital, 3420 West VanBuren Street
Chicago, Illinois, Ellis M. Studebaker Supt.

Mennonite Bible Mission, 4221 S. Rockwell Street,
Chicago, Ill., John T. Neufelt. Tel., Virginia 2966.

Sponsored by
the Young People's
Union of the
General Conference
EDITOR
R. Weinbrenner
North Newton,
Kansas

Mennonite Youth

"A United Mennonite Youth in Christ"

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WHAT THE 1942 RETREAT MEANT TO ME

"I am happy to have this privilege of saying that the 1942 Retreat meant much to me. The spiritual inspirations received there are much needed today and the social contacts are also valuable. My sincere hope is that these retreats may be continued."

* * * *

"I think every boy and girl should attend the Retreat as often as possible because it is a fine place for fellowship for the Mennonite youth."

* * * *

"I from the bottom of my heart can say that I received a spiritual blessing during the season. I found that God is nearer out in the open where you feel his presence through nature. I was also especially inspired by Rev. Esau's messages. After I came back I felt a stronger desire to serve Christ and my church. Last but not least, I was pleased to make the acquaintance of some fine young people. I certainly enjoyed being there and truthfully am a satisfied customer. I advise all others who are interested to attend."

* * * *

"The 1942 retreat encouraged me to think that other young Mennonites worship and enjoyed the same God so that we could fellowship together one week. Hope to go again this year."

* * * *

"Dear Rev. Dyck, I shall answer your question 'What the 1942 Retreat meant to me?' Well it meant very much. First it was a wonderful way to spend a vacation away from home. And I'll never forget the Bible Classes in the morning. They have helped me to study my Bible more. And the inspiring evening services were always too short for me. I also learned to know new friends which I cherish much. To me the 1942 Retreat was a rich blessing and I would advise other young Christians to go, for one week of closer fellowship with our Lord will surely give them new encouragement to go on, for it did me. A Retreater of 1942"

* * * *

"The Retreat meant a few days of learning more of Christ and the Bible and receiving help and inspiration. I sincerely wish we could have Communion this year down by the lake."

The Story of an Old Bible

In a certain New England home, among the treasures that have been handed down from generation to generation from the Mayflower days, is a leather-bound Bible which was in use long before the historic Mayflower period.

This is the story of that Bible.

In the year 1555, Queen Mary sat upon the English throne with her Spanish husband by her side. She won the title of Bloody Mary because of her cruel persecution of certain groups of Christians.

There lived, during the reign of Bloody Mary, a blacksmith in the village of Harrant, whose small house adjoined his shop, with a fine garden in the rear. The blacksmith's most precious possession was a leather-bound copy of the Bible, even though Queen Mary had forbidden anyone to read that Book anywhere in her kingdom on penalty of death.

The blacksmith's wife was dead, and his little blue-eyed daughter spent many hours that would otherwise have been very lonely, playing about her father's shop, watching the bright sparks fly upward from the great forge, and making believe they were jewels. The little girl's name was Elsie.

One morning when she went into the shop after her tasks were done, she found her father standing behind the door with his precious Bible in his hands, reading the sacred page, with bent head. So intent was he in this that he did not hear her as she entered. So Elsie, not wishing to disturb him, kept very quiet.

She was greatly surprised to see that when her father had finished reading, he picked up a stick that stood behind the door, and touched the heavy beam above the door with it. As he did this, a block of wood fitted on hinges fell forward, disclosing an opening in the beam just large enough to hold the Bible.

The blacksmith thrust the Book into the space, leaving no sign of the opening. Then he turned and saw Elsie staring at him with wide eyes of surprise.

"Little daughter," he said sternly, "how dare you spy on me!"

Elsie's blue eyes filled with tears, and she said with sobs in her voice, "I was not spying, father; you did not hear me come in, and I could not help seeing you hide the holy Book. That is such a good place that I am sure that all the Queen's soldiers could never find it."

"See that you tell no one where it is," said the blacksmith, still sternly.

"Have no fear, father," returned the child. "I love the good Book as you do, and I would guard it, if necessary, even with my life."

"At the same time," responded the father, "I'd feel safer if you knew not its place of concealment. These are dark days for us. The Queen has orderd that all Bibles be gathered up and burned, and it would mean certain death to be found with one in my possession. Yet I cannot find it in my heart to part with my Bible. It is the only copy left between Harrant and the sea. Let me warn you again; tell no one of its whereabouts."

There followed dark days for the blacksmith of Harrant and all those who believed as he did. Agents of the Queen were sure that there was a Bible hidden somewhere in Harrant, and the town was searched again and again. The people of the village stoutly refused to accept the Queen's religion, and since the blacksmith was the only one among them who could read, he was thrown into prison.

Elsie's heart was very sad, and she spent lonely days, in spite of kindness of her neighbors. Her rosy cheeks grew paler and paler. She thought often of the hidden Bible, and what her knowledge of it and her promise to her father might mean.

One day the soldiers came again to Harrant and searched every house. "We'll burn the house and shop of the blacksmith," Elsie heard them say. "In case a Bible is hidden there, it will surely be destroyed."

As the soldiers approached the house, the girl fled swiftly down the garden path and out upon the moor, where she lay flat on her face, trembling amid the furze bushes.

She was terrified lest the soldiers might find her, and by torturing her make her reveal the hiding place of her father's treasure, which she knew was of far more value than the crown jewels.

She began to breathe more freely as she heard the soldiers marching away. Then the smell of burning wood struck fresh terror to her heart. She looked up to see that the thatched roofs of the cottage and shop were already in a blaze.

Then Elsie forgot all about herself. She remembered only that her father had said that his Bible was the only one between Harrant and the sea, and that is must be protected even at the risk of her life; and she was ready to obey.

Swift and sure as an eagle in its flight, she sped homeward past the departing soldiers, who in the approaching dark did not see the little figure that darted past them and entered the burning shop. The angry flames scorched her clothing and blistered her face and hands before she reached the beam above the door where the Bible was hidden. She seized it in a firm clasp and staggered out the door. When she reached the garden again, she sank to her knees, suffering with pain, and choking with the smoke that filled her lungs, but with a prayer of thanksgiving on her lips.

Then, to make sure that the Book would be safe, she slipped off her woolen skirt and wrapped the Bible in it. Digging in the garden soil, with her blistered hands, she buried it from sight. She crawled to the garden, and tried to bathe her face and hands in cool water.

There, an hour later, the villagers found her, unconscious. They began at once to help her, and soon she was able to speak to them. They comforted and praised her; and they went with her to the place where she had buried the Bible. Each man promised to guard it with his life. You may be sure also that as long as they lived, they told Elsie's story to their children and continued to praise her bravery.

Times grew better in England, and the people gradually came to have more religious freedom. Many years afterward, when Elsie's great-granddaughter followed her Puritan husband across the ocean to make her home on the lonely New England shores, she carried the Bible of the blacksmith of Harrant with her to her new home.—*Selected*

SENIOR DEPARTMENT

No. 2 of Series on Stewardship

THE PRACTICE OF MUTUAL AID IN OUR COMMUNITIES

I. Worship Service:

1. Songs: "O scatter seeds of loving deeds," No. 498; "Are you weary," No. 476. 2. Reading of I John 3:13-24, prayer, and leader's remarks. 3. Special music. 4. Offering for C.E. project.

II. Leader's Introduction:

Mennonites have generally emphasized the brotherhood features of the Christian faith. One way of giving expression to these ideals has been through the practice of mutual aid. Whether this has been by way of a neighbor sitting up through the night in a neighbor's house by the bedside of a sick one, the plowing or harvesting of the fields of one who needed help, the friendly basket of potatoes or apples, the extension of a gift through the channels of the church, or the organization of a society for mutual aid with small dues from its members, or through the work of deaconesses and the erection of good hospitals, the Mennonites have always had a keen sense of obligation for providing for the needs of those of their group who needed help.

This has been a practical application of the feeling of brotherliness and of responsibility for the welfare of one brother for another. It is the application of genuine Christian love in concrete life-situations. Mennonites, in general, have taken care of their own poor and needy, and have not let them go to public institutions or the state for help.

III. Suggested Topics for Short Talks:

1. The Example of the Early Church, Acts 2:43-47; 6:1-6
2. The Work of Dorcas, Acts 9:36-43
3. Brotherliness Recommended, Jas. 2:14-18
4. Pure Religion, Jas. 1:27
5. Mennonite Ways of Practicing Mutual Aid

IV. Discussion:

1. What ways of mutual aid should we as Mennonites foster? 2. Are the hospitalization plans a true expression of mutual aid? Can they be improved? 3. Are the mutual aid societies and fire insurance companies expressions of brotherliness? 4. Should Mennonites accept help from the state for their poor, or should they provide for their poor themselves? What is at stake? 5. What other mutual aid societies do Mennonites need? Possibly a society for funeral arrangements?

V. Facts for Study:

The early church cared for its own poor. It elected deacons to see that all were adequately cared for. When the Jerusalem church was in need Paul solicited support for it in other churches. James thinks highly of befriending orphans and widows, and think that it is an expression of faith to lend a helping hand to a needy brother.

Mennonites in former times have generally taken care of their needy themselves in one way or another. Today there is a tendency to let them go to the state for relief. We all pay taxes, so why not? Is there a danger that the witness of the church will suffer because of this? Will it be a poor reflection upon the adequateness of Christian love and brotherliness to cope with the needs of those within its ranks? Will aid given by the state go home to the heart, and mean as much for the uplifting of the spiritual life of those in need as the brotherly help given with a sympathetic, understanding heart?

VI. Food for Thought:

" 'Tis the touch of the human hand that counts,
The touch of your hand on mine,
Which means far more to the fainting heart
Than shelter, or bread, or wine;
For shelter is gone when the night is o'er,
And bread lasts only a day,
But the touch of your hand, and the tone of your voice
Sing on in my soul alway."

INTERMEDIATE DEPARTMENT

LEARNING TO KNOW GOD BETTER

Prelude: "Leaning on the Everlasting Arms of Jesus"

Devotionals: John 4: 24; I John 1: 5; 4:8; Ps. 27:1; 62:6; Isa. 12:2.

Sentence Prayers:

Song Service: "The Heavens Declare Thy Glory," "O the Unsearchable Riches."

Leader's Introduction for Discussion:

The biggest thing a man can tell another man is how to know God; it is how to get into living relation with the spiritual power of the universe.

The practical experiences of God as "a very present help in trouble" is the need of every soul.

We of today have the same opportunity to establish an unshakeable foundation of living through the same absolute faith that saved Enoch from the pangs of death, Isaac from the altar of sacrifice, and opened the sepulchre for the Jesus. God's law is as operative today as it was when the great Way-shower said to his disciples, "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

To know God is power that lifts us from the night of despair into the light of faith. The lifting power of God is still in the world.

Only as we seek to deepen our spiritual life in honesty and loyalty, can we grow in our power to know and experience God.

We learn to know God better by searching the scriptures. The scriptures tell us that God is the Holy one, the First and the Last, the Creator, Love and Light. God also is our shepherd, friend, judge, and God of all Gods.

We also may learn to know God better through nature. The hundreds of variety of flowers, shrubbery and vegetation of all kinds teach us that God is the Supreme one. The beautiful birds with their own cheerful songs tell of God's love and beauty. So it is our opportunity to learn to know God better in every phase of life.

References:

Hos. 11:9; John 4: 24, 14:16; Isa. 26:4; Isa. 44:6; Deut. 32:4; Psa. 117:2; I John 1:9; Nah. 1:7; John 15:26; I Cor. 1:3, 8:6; Deut. 10:17; Genesus 1:1; Psa. 23:1.

Offertory:

Chorus: "Fishers of Men"

C.E. Benediction:

JUNIOR DEPARTMENT

WHY DO WE NEED LEADERS OF COURAGE?

Duet. 31:6

Memory Verse; "They helped everyone his neighbor, and everyone said to his brother, Be of good courage," Isaiah 41:6.

Even a child can bring cheer and encouragement to others in time of testing and trouble. There was a certain business man who lost almost every cent he owned. He sat at his desk with his head on his arms, thinking of a possible way to end it all, when his little girl came up to him and asked "What does it mean to be ruined, papa?" Then he realized he had been thinking out loud and his little daughter heard him. Again she said, "What does it mean to be ruined?"

He said, "It means I haven't any money, child; your father is a poor man." Her little feet pattered away, only to return soon with a bright copper cent, which she handed her father. Afterward the father said, "Whatever I have gotten since that time, came from that copper cent which my little girl gave me, for it gave me courage." For years he wore this penny on his watch chain, but it remained a secret with him and his little girl. To the father and child, it spoke words of cheer and encouragement.

Could This Be you?

"It's not hard to be president of our society," said Fred.

Helen, who was then the president, replied, "Well, I'm glad you think so, because I find that it takes a lot of courage to keep things going. See how hard it is to get the members to attend a committee meeting! You have to call them again and again, and run the risk of having some of them dislike you, because you try to do the work well."

"And I've heard Mr. Wells tell how hard it is to be a minister today," Helen continued, "There are so many people who know all about how to run a church, and so many who do things they know are not right, but who will get angry when the preacher speaks against them. Our minister thinks he ought to care about how many taverns we have in our town, and he goes right down to the licensing board and protests every time a new application is made. He helped to put some slot machines out of a cigar store because some of the young people of our church were going there to learn to gamble."

By that time Fred had no more to say.

Decision Corner

"There they stand on the busy street,
Squaring off like foes at bay:
The old white church with its organ sweet
And the tavern noisy across the way!

"Under the canopy of dark,
Purest white is the old clock tower
Whose flood-lit hands so clearly mark
For upturned eyes the fleeting hour.
"Down on the level of rum and rye,
Neon red is the tavern's door,
Redder than many a bloodshot eye
Of hapless fool who calls for more!

"The Church says: 'Come, I will lift you up,'
The tavern: 'Hi! Let's drink 'er down.'
The peace of the Lord's communion cup—
Or the din of Babel where sorrows drown.

"There they stand on the busy street,
Calling, luring you and me:
The high, the low, the white, the red;
Life, or death? Which shall it be?"

First Mennonite Church, Colfax, Wash.

(Continued from page 6)

Fred Aeschliman and wife, Ernest Aeschliman, and L. S. Roulet. Of this number the following are still among the living and active in the work of the church: Mrs. P. R. Aeschliman, Mrs. Rosa Rubin, Ernest Aeschliman, Ed. Reinhard, Mr. and Mrs. Fred Aeschliman, and L. S. Roulet, now a resident of Nampa, Idaho. On the same day, P. R. Aeschliman was selected as the shepherd of the new flock, and on the following day was ordained as a Christian minister of the gospel. This service was held at the primitive school house, and was also conducted by Rev. J. B. Baer.

Since the little Methodist class still held services in the school house (there being no church building as yet) the spirit of Christian cooperation was begun, which has continued now for fifty years. The two denominations, each with a little flock, decided to worship together. Beginning at this point and continuing down to the very present time, the arrangement of the Mennonite pastor occupying the pulpit three Sunday mornings a month, while the Methodist pastor occupys it one Sunday morning, or two on some occasions.

Rev. Paul Aeschliman, or Uncle Paul as we all called him, preached to us on the Sundays allotted to him, most of the time he preached his sermon in German followed by its repetition in English. On Sundays when the Methodist pastor preached, Rev. Aeschliman was often serving in distant communities or at some school house where Christian worshipers met to hear the Word. Let us remember that during the week he worked every day as a hired laborer or on his own farm for over thirty years.

For two years following Rev. Aeschliman's entrance into the ministry no services were held in the little old brown school house. In 1895 plans were formulated for the erection of a little meeting house. Even though times were hard and money scarce, these obstacles were overcome by a wonderful energy of the entire membership and interested folk from the community all working together. A number were handy with tools, these taking the lead in construction, causing enthusiasm in others who donated labor in hauling materials. Thus with many hands a nice little meeting-house was soon a reality. Both groups were present at the dedication of this little pioneer church and the pastor of each group took part. Rev. Aeschliman and the entire membership of both flocks from the very first made it plain that, "we are all of one fold and one Shepherd: Jesus Christ Himself being the chief corner stone." Please, remember when I refer to Rev. Aeschliman as *Uncle Paul*, the many years of undaunted and intimate service of love for his flock as Onecho makes this appellation most appropriate. Both he and his equally loving companion, Aunt Phebe, were and remain more like *Uncle* and *Aunt* to most of us than just occupants of the pastoral household.

Uncle Paul served as President of the Pacific District Conference for six years, following this he served as a member of the Evangelization Committee until his death. In the General Conference he served one term on the Home Mission Board and on various committees. As pastor of the church he served for nearly forty-four years, a period rarely equalled. In 1926 it was his privilege to see a new and modern meeting-house built and dedicated at a cost of over $15,000.00 free of debt. His was not only a long pastorate but one of considerable hardships and self denial. His chief joy was to abide at the foot of "The Old Rugged Cross" and serve his dear Redeemer as best he could. He passed to his reward March 19, 1938, even though he is not with us in the flesh, the remembrance of his presence with us is an inspiration to us when opposition and self denial confront us.

In the fall of 1936, Rev. W. Harley King was called to the pastorate of the church, Uncle Paul feeling the need for retirement from full active service. After much prayer he accepted the call, and with his wife and daughter moved here assuming charge November 1. Uncle Paul, who well deserved the rest and quiet from hard study the rest of his life, was thereupon made Pastor Emeritus.

A look at the various organizations: The Sunday School, which has had a long period of holding forth the light of life, continues as a union society. Various individuals have served as superintendent, some for many terms, S. R. Aeschliman perhaps serving for the longest period.

At the present time the school is divided into twelve classes and three departments, with an enrollment of about two-hundred. In 1938 graded Bible studies were introduced for the primary, junior and intermediate departments. For many years the school has supported a Bible Woman in India as a missionary project.

A daily vacation Bible school was conducted in June, 1941, with an attendance of nearly sixty children. Both pupils and parents seemed to favor its continuance if at all possible.

The Women's Missionary Society was organized January, 1921, as the Dorcas Band and was later changed to the Onecho Missionary Society. It meets monthly and finds many opportunities to further the interest in missions both by hand work as well as by study and prayer. In recent years it has realized an opportunity in keeping in touch with those in the service and is sending them tokens of love and cheer. Much has been done throughout the years, and not the least is that wrought through prayer.

Christian Endeavor Societies: The young people's society was organized about 1921. The society is organized on the "Four Committee Plan" so as to find work for everyone within the society. This is also a union organization made up of young people from both groups. The work of this society has been a training school for a large part of our young people who later assume places of responsibility in the church and community not only here, but wherever they go to establish their homes. The society is now financing the training of two native Bible students in Africa, as well as other local missionary enterprizes of the Pacific coast states.

The Junior society was organized in 1938 and is sending some wide-awake endeavors into the young people's society every year. The Junior Missionary Society also stimulates interest in missions among the juniors.

A few general facts: During the past fifty years of the Mennonite church under the leadership of the two pastors who have served us, the Methodist group of our co-fellowship has been served by pastors affiliated with the Methodist Conference in connection with one of the near by circuits as follows: Under the Colfax circuit, seven pastors. While in the Endicott circuit about twelve pastors. While in the Albion circuit, fifteen pastors have served. Since 1929 it has been served as an independent point by Rev. Earl Shoup of Pullman, whose pleasant personality has won for him many friends.

During the fifty years 204 individuals have been identified with the First Mennonite Church. A total of 115 have been received upon confession of faith in Christ in baptism, sixty-five persons were received by letter or reaffirmation of faith. Add to this the original charter members twenty-four in number. Through the years, eighty-eight persons have either moved away or removed in death. The membership January 1, 1943, was 116.

Missions and benevolent purposes have always been dear to the hearts of our church though the records are complete only since 1902. In these forty years the records reveal that over $24,000.00 was collected for benevolent purposes, averaging from $210.00 to over $900.00 per year. Perhaps the sacrifice was even greater in the early years when the group was small.

Realizing the value in firm convictions and a working knowledge of the Bible, instruction in the fundamentals of the Christian faith is offered to all who desire to avail themselves of it. Especially do we urge it for such who consider making a public profession of faith in Christ that they may do so intelligently recognizing its significance. Or upon such who have entered the Christian life and are seeking further guidance.

The church also owns the beautiful parsonage building built in 1937 at a cost of something over $4,000.00, and stands on a donated three-fourth acre plot about ninety rods from the meeting-house.

May we ever keep humble and faithfully follow the Holy Spirit's guidance in the propagation of the Gospel of Christ. Then we shall prosper under God. May we be challenged by the faithful efforts of our fore-fathers to go on and upward in His name, making Him known to others. —*The Historical Committee*

POEM WRITTEN BY MRS. P. R. AESCHLIMAN FOR THE ANNIVERSARY

The First Mennonite Church of Colfax Washington:
This name was given for her own.
We are celebrating here today the fiftieth anniversary.
T'was organized in eighteen ninety-three
In perfect peace and harmony.

T'was in July, a sunny day,
When dust was flying on our way
With horse and wagon then we traveled,
There were no cars, no road was graveled;
But that could not interfere, Rev. J. B. Baer was here.

In a private home we met; J. B. Baer the service led,
There was a unanimous thought
That was before the meeting brought
To organize and give a call,
One we trusted, that was Paul.

There were charter members twenty-four,
A small beginning there you see;
Unanimously they all agreed, the church was lifted on its feet.
The next day then Paul was ordained,
An elder of the church proclaimed.

He had been preaching for some time,
He then was thirty, in his prime.
All day he worked, was farming there, at night his sermons would prepare.
We had the meetings for two years
In a school house that was near.

The people all were plain, but true,
Not one of them was well-to-do.
A church was built then neat and plain;
And that first church was not in vain.
For thirty years it stood erect,
The young folks from the world protect.

Revival meetings there were held;
The membership in numbers swelled.
The Methodists too, helped along; United always makes it strong.
We lived together as one flock,
To them the doors were never locked.

For years before they labored there—
Thus for their creator had a share.
The Church and Sunday School went on,
Tho often times then Paul was gone.
His calling was home mission work;
Was often called, would never shirk.

Helped struggling churches on their feet.
Conditions that were incomplete.
The church at home was doing well,
Attendance did in numbers swell.
The little church became too small;
There was not room enough for all.

The question came, what can be done?
A plan was made, the work begun;
A new and modern church was built,
Our hopes and wishes were fulfilled.
We all had sacrifices made,
The funds were raised, expenses paid.

T'was forty-three years, almost four,
Still Paul was preaching as before;
But then a problem had to face,
A younger man must fill the place.

We gave the call to Rev. Harley King,
He must instead the message bring.
He preaches now with zeal and love—
May blessings shower from above.

CHURCH MEMBERSHIP IN THE UNITED STATES

According to tabulations made from the last census of the United States, 62,000,000 people are associated with some church. 34,000,000 were found to be Protestants and 22,000,000 Roman Catholics, 4,000,000 were reported to be Jews, and 2,000,000 all other religions.

Authorities seem to agree that only about one half of this number, or 31,000,000 attend church at all and only one fourth, or about 15,500,000 attend with any regularity. This number could probably be divided again in determining the number that attend Sunday evening services.

This leaves a total of well over 100,000,000 that need to be evangelized in our United States.

—O. Wilbur Fix

EINSIEDEL MENNONITE CHURCH

Hanston, Kansas

Harvest time is again here and soon will be a thing of the past. The wheat crop was not so good this year because of the severe drought. Altho the yield was poor the price is better this year and people are very thankful for all received. Our pastor and his wife Rev. and Mrs. A. S. Bechtel went to Summerfield, Illinois the fore part of June for a visit with their daughter and family. Rev. Bechtel returned in two weeks while Mrs. Bechtel remained for a longer visit. The weather is extremly hot at at this writing and we are hoping for rain to break the drought and heat.

—Elizabeth Lingenfelder, Corr.

—**Jake Goering** writes from the C.P.S. camp at Lapine, Oregon, that they had snow flurries the first few days in June, and that a few miles from camp there is one foot of fresh snow. Would it not be refreshing for some wheat farmers to spend the week-end at such a place!

—**E. Stanley Jones'** next book will be on "The Christ of the American Road." This Methodist leader is participating in four ashrams held in various parts of the country this summer.

Civilian Public Service

Legislation Prevents Further Foreign Relief Work by C. P. S. Men

A recent Appropriations Bill which passed the House of Representatives and the Senate contained a provision that prevents C. P. S. men from engaging in foreign relief work. The Bill which became law on June 30, 1943 does not permit the use of federal funds for the compensation of government personnel performing any services in connection with the sending of conscientious objectors outside of the United States. The Bill also does not permit federal funds to be spent directly or indirectly with the training of C.P.S. men in colleges for foreign service.

While direct expenses for relief training and relief service could be borne by a non-government agency such as the Church, any such program would necessarily entail a relationship with the government involving expense of such a nature as is prohibited in the Bill.

One of the immediate results of the bill is the liquidation of C. P. S. Unit 99 (China Unit) and C.P.S. Unit 101 (Relief Training Unit) as soon as arrangements can be effected.

In a letter to the men in the camps, Bro. H. A. Fast referred to the closing of this door(foreign service) as similar to St. Paul's attempt to enter Bithynia where "the Spirit suffered him not." The Committee, he pointed out, is completely confident that the program will yet find in its "Troas" a vision of "Macedonia" or some other worthy and challenging field of service.

Death of a Camper

On July 3 at the Terry Montana camp occurred the death of Harold Kauffman of Manheim, Pa. Bro. Kauffman met with sudden death when struck by a trans-continental train that passed close by the Terry camp on the Northern Pacific Railway. The body was found near the outskirts of Terry and was taken to the local undertaken where the coroner pronounced the death as accidental. The body is being shipped to Manheim for the funeral ceremonies and buriel.

Members of the C. P. S. family extend their condolence to the parents, D. Baker Kauffman and wife of Manheim, R. 1, Pa.

Hospital Units Receive Honorable Mention

Due to the country-wide labor shortage many mental hospitals have experienced extreme difficulty in obtainig necessary manpower for the functioning of their institutions. C. P. S. units have been welcome additions to the staffs of many mental hospitals.

Occasionally hospital superintendents pass on commendations for the work done by the men of the C. P. S. units. One superintendent of a hospital with a 50-men unit reports that the sincerity and integrity of the men has gained the respect not only of the fellow attendants but has created interest in other hospitals to secure a similar group of men. In an unsolicited letter he writes: "These men are a credit to their Church and are giving good service to a worthy cause."

Released July 7, 1943
Compiled by Grant M. Stoltzfus

MEETING OF C.P.S. DAIRY MEN

On June 26 and 27 over twenty men from C.P.S. dairy units in Pennsylvania gathered at the Headquarters of the M.C.C. office at Akron, Pa. In the course of the gathering there were discussions of the problems that face men on dairy farms and on dairy testing circuits. Brethren H. A. Fast and John H. Mosemann gave their assistance to the problems of the men.

An afternoon worship service on Sunday marked the close of the two days fellowship. Similar meetings will be held in the future at Akron, Pa., as well as in Michigan, Ohio, and Wisconsin.

Camp Briefs

ficulty in obtaining necessary manpower for the fice on June 28 bound for Miama, Florida, from whence he will proceed to Puerto Rico by plane. Here he will join Brother Wilbur Nachtigall, Director of the Mennonite Unit in Puerto Rico.

Five men have been added to the unit of 10 at Colorado Psychopathic Hospital, Denver, Colorado.

Brother J. N. Byler is on a tour of western camps in the work of securing men to staff hospital units.

Peace Section Notes

Saving Stamps for Civilian Bond Investments

The Civilian Bond Saving Stamps have been designed for use in the purchase of Civilian Bonds. As such they correspond to the War Saving Stamps which are used for investment in War Bonds. The Civilian Bond Saving Stamps were prepared by the Mennonite Central Committee's Peace Section in response to requests for such stamps.

The Plan

(1) Interested congregations should appoint a Treasurer who could well be the regular person handling the Bond or C.P.S. matters.

(2) The congregational Treasurer can secure the Stamps (in denominations of $1.00, $ .50, $ .25, and $ .10) from the Treasurer of his respective Church group.

(3) Those desiring to purchase Stamps will do so through their local Treasurer who will hold the money received from the sale of Stamps until the purchaser submits at least $19.50 worth of Stamps. This amount will purchase an $18.50 Bond and will cover the $1.00 service fee. Bonds can be registered in the name of the purchaser of a beneficiary and subscribed for through the local Treasurer.

(It should be kept in mind that Civilan Bond Saving Stamps are not issued by the government and hence their official recognition may vary with localities.)

Released June 30, 1943
Compiled by Grant M. Stoltzfus

« « JOTTINGS » »

—**Farmers to vote on conservation district:** Mennonite farmers around Newton, Moundridge, Walton, and other communities will be given the chance to express their desires relative to a soil conservation district in the month of August, according to information received by the editor some time ago. These districts are run by the farmers themselves. No farmer has to join. However, by working together farmers can get help from state and federal agencies that they could not get singly. Millions of acres throughout the United States are already included in such districts established by farmers. It is estimated that one-third of our top-soil has been lost since the American Revolution.

—**Our C.P.S. treasury** still needs your loyal support. We have set our hand to the plow: let no one look back. Will a deficit remain if we give as the Lord has prospered us? Send all money to Luke Horsch, Ontario, California.

—**C.P.S. boys get hungry for letters** as well as for food. From many camp directors and educational directors one learns of how much the boys are in need of letters and how much they appreciate them.

—**Paul R. Shelly,** who is serving the Fairfield Mennonite Church, Fairfield, Pennsylvania, this summer asks for some sample copies of the new **Junior Quarterly.** Referring to the article "The Junior's World," which appeared in a recent issue of **The Mennonite,** he says, "I feel more and more that we must emphasize this approach more among our Mennonites. We need a certain kind of evangelism, but I feel that our Mennonite approach has been more that of Christian nurture interpreted in the best sense." Brother Shelly is particularly interested in this line, for he is preparing his doctor's thesis in this field. He plans to resume his studies in the fall.

—**The First Mennonite Church, Mountain Lake, Minnesota,** has begun to issue a church bulletin. Rev. I. J. Dyck is the pastor. On the morning of June 27 Brother John Bartel of Delft brought the mission sermon. This was followed by the ordination of Walter J. Dick to the ministry. Communion was observed on the previous Sunday by a filled house. Katherine Derksen reports, "I believe every member that was able was present." An interesting notice on the back of the bulletin reads, "Dressed poultry for the C.P.S. camp at Denison, Iowa, will be accepted at the local locker plant Monday and Tuesday till noon.... Eggs, butter, and potatoes will also be accepted. The poultry freezing will be free. Money will be needed, however, for packing and transportation."

—**The First Mennonite Church, Aberdeen, Idaho,** in conjunction with other protestant churches of the community conducted a daily vacation Bible school for a period of three weeks.

On June 13 a class of six young people were baptized and received into the church, and on the same date five other people joined the church by the right hand of fellowship.

Our pastor, Rev. Phil A. Wedel, and five other members of our church attended the Pacific District Conference which convened June 17-20 at Reedley, California.

Miss Elizabeth Foth, serving in the Red Hook District of Brooklyn, New York, and Rev. and Mrs. Erwin Wedel, doing pioneer mission work at Jasper, Alabama, were visitors of Aberdeen, Idaho, for several days, and at several occasions related some thrilling experiences and showed pictures of their work. **—H. C. Wiebe**

—**Vernon and Lilly Sprunger** wrote a letter to the pastor on Feb. 14, 1943, from the Congo Inland Mission, Idiofa-Mukedi, Congo Belge, Africa. After asking many questions about the Wadsworth church and telling many interesting and inspiring facts about their life and work, this strikingly familiar paragraph appeared: "Here the work is often trying too. It seems so many are lax, indifferent, and really living in sin because they prefer the easy-going way contrasted to Jesus' method of **true** discipleship. The few who are seemingly the stand-bys are not sufficient to change the hearts of those who are serving two masters, and we covet your prayers in behalf of the native church who are asleep. Yes, and we need Him so much for how often we walk in our own way instead of seeking His guidance. Do pray for us that we may ever walk with Him."

The letter goes on to say that they will probably have to take their furlough in South America instead of America. The children are well and happy: Charles in the fifth grade, Wilmer in the third grade while little Jeanette is not yet ready for formal instruction. Charles will soon leave for a Presbyterian school at Lubondi, 280 miles from Mukedi. Last but not least, Mrs. Sprunger reports that their garden is doing very well! Let us pray for these good servants of the good Lord. —Bulletin, **First Mennonite Church, Wadsworth, Ohio.**

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MENNONITE PUBLICATION OFFICE,
Newton, Kansas

North Newton
Kansas

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVIII NORTH NEWTON, KANSAS, JULY 27, 1943 NO. 29

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized January 22, 1919.

Building Given to Conference for Headquarters

Mrs. Elva Krehbiel Leisy, Dallas, Texas, daughter of the late Rev. H. P. and Matilda E. Krehbiel of Newton, Kansas, has offered to the Executive Committee of the General Conference, as a memorial to her parents, to donate to the Conference for its headquarters the business building at 722 Main Street in Newton opposite to the Post Office. The deed to the property is to be issued to the Conference when the estate has been turned over to Mrs. Leisy by the executors. Meanwhile the use of the front part of this building, including the vault, and the adjoining committee room, is offered rent free to the Conference.

The Conference Executive Committee has accepted this liberal offer with thanks and is equipping the place for occupancy as head office of the Conference.

Missionary P. A. Penner, who, according to the rules of our Board of Foreign Missions, has been retired after forty years of faithful service in India, has consented, with the approval of the Mission Board, to be Office Manager. Brother Penner is, however, not to be tied constantly to an office desk, but is to be free to serve the cause of missions in our Church as conditions may warrant.

The Executive Committee has named the brethren H. E. Suderman, H. J. Andres, and C. E. Krehbiel as a local committee, in consultation with Brother Penner and others, to prepare these conference headquarters for occupancy.

Mrs. Leisy's liberality has made it possible to begin to realize a long-standing wish both of her father and of the Conference, as documented in Resolution 7 of the conference session of 1938, namely: "Resolved, that it is the sentiment of the Conference that definite efforts be made to have a Conference Headquarters, and where a Central Treasury may be established to which money for all conference purposes may be sent and be booked and used for causes specified by donors."

As regards the Central Treasury, it is the intention first to take over the treasury of the Foreign Mission Board, and when this is done and announced, then all contributions for this branch of conference activity are to be sent to the "Mennonite General Conference, 722 Main Street, Newton, Kansas." Other treasuries of the General Conference may be taken over as will be announced later.

The Mennonite Publication Office, which handles our conference publications, is also to have a place assigned to it in this building, and the work on the Mennonite Archives, begun years ago, will be continued by the committee appointed by the Conference Executive Committee, namely: P. A. Penner, A. J. Dyck, and A. Warkentin.

For the interior decoration of the room and for office equipment, a good brother, who is a staunch supporter of the work which our Lord has entrusted to our Conference, has made a liberal donation. There doubtless are others who will find joy in sharing in supplying further necessary equipment. If the Lord lays it upon your heart to do so, kindly send your gifts for this purpose to our Conference Treasurer, Karl A. Richert, Newton, Kansas, or to the undersigned President of the Conference.

Who wants a share in this? It will require from $500 to $1000 more. The unique opportunity is yours, and we do not want to beg or even urge, but simply to lay it before you and to thank you for any support.

May Christ richly bless the united efforts of our hearts and hands in His vineyard!

—*C. E. Krehbiel, Newton, Kansas*

Publication Board Meets

The Publication Board of the General Conference met in Newton on July 19 and 20. The board met in the newly-acquired headquarters building of the Conference. This was the first of many meetings which will undoubtedly be held there by various conference boards.

Members of the board that were present were: H. J. Andres, Newton, Chairman; J. M. Suderman, Newton, Secretary; E. W. Baumgartner, Berne, Indiana, Treasurer; C. Henry Smith, Bluffton, Ohio; and A. A. Penner, Mountain Lake, Minnesota. Brother A. J. Richert, another member from Los Angeles, could not be present.

Of general interest are the following decisions by the board: (1) That another edition of 5,000 copies of the *Mennonite Hymnary* be printed. Fifteen thousand copies have already been sold. (2) That a new edition of *Words To Young Christians* by C. H. Wedel also be printed. (3) That a new *Forms of Service* book with the prepared supplement and, perhaps, additional material be printed. The Board also studied the newly-prepared *Mennonite Junior Quarterly* and favors its wide use in our Conference. A goodly number of other matters were acted upon. The weather was hot, but at the close the board felt that the session had been a very good one.

Good Stewardship Brings Rewards

In last week's editorial it was pointed out how God created good soil for the benefit of man and how God, undoubtedly, expected mankind to keep it as good as possible. We have a spiritual obligation to keep God's soil in good condition. But does soil conservation pay in dollars and cents?

Farmers who practice it say that it does. They find that it pays in higher crop yields that result from fertility and moisture retained in the soil. Where there are no gullies there is very much less damage to machinery. In contour farming the tractor pulls on the level, and considerable fuel is saved. Contour farming and strip-cropping keeps much seed from washing out or under. Drained land produces higher yields. Dams support livestock where none could run before because of water shortage. Gullies and waterways put to grass afford additional fodder. Practically every acre can be utilized through conservation farming. Furthermore, such farming is a good insurance policy for one's descendants who will live on that same soil.

Are dollars unimportant? Relative to God's great purpose for each life they are comparatively so. However, when used in consecrated stewardship for God's kingdom they assume great significance. Every dollar taken in through the safe-guarding of God's good soil means that extra money can be given to work of the kingdom. Mission, C.P.S., relief, publication, and education enterprises can be better supported. This statement can be confirmed by some of our ministers whose people live on land that was formerly good but now is badly depleted and eroded.

Extra income for church purposes and for family use are rewards in addition to the spiritual reward that comes from keeping the soil that God created as good as possible. Received in a Christian spirit they too are spiritual rewards. It pays to be a good steward of the soil. —rw.

Mennonite Publication Office Moved

The Mennonite Publication Office has been moved away from its place close to the Herald Book Store. Its new headquarters are opposite the postoffice on Main Street, in the new General Conference headquarters building at 722 Main.

A Means to Proper Stewardship of the Soil

The soil conservation districts which may be formed in practically every state enable a group of farmers to do together that which it would be very difficult and expensive for them to do individually. Such districts are of, for, and by the people who organize them. They are extremely democratic. Already farmers have organized hundreds of them throughout the United States. The federal government and the state governments welcome this very much. Our soil can and should be safe-guarded through such conservation districts. They are a manifestation of true patriotism. Mennonite farmers might well go the second mile in something that the government desires and which is to their own great benefit. Ask your county agricultural agent for more information about them. —rw.

Lord make me an instrument of Thy peace!
Where there is hatred let me sow love;
Where there is injury, pardon;
Where there is doubt, faith;
Where there is despair, hope;
Where there is sadness, joy.
O Divine Master, grant that I may not
so much seek
To be consoled as to console;
To be understood as to understand;
To be loved as to love, for
It is in giving that we receive;
It is in pardon that we are pardoned;
It is in dying that we are born to Eternal
Life.

—*St. Francis of Assisi*

Albert Jantzen Family Safe

Someone in southern California recently heard over short wave a radiogram sent by Missionary Albert Jantzen. It said, "We are all well." No date or address was given. Rev. F. F. Jantzen, Paso Robles, California, father of Albert Jantzen was informed of the radiogram and then sent the news to Rev. and Mrs. John Lichti of Deer Creek, Okla., who are the parents of Mrs. Albert Jantzen. The Lichti's in reporting the news to **The Mennonite** write, "We are thankful for that much Rejoice with us, hoping to hear more soon. Continue to pray for them."

Our other interned missionaries in the Philippines are Brother and Sister Lester Wuthrich and Brother and Sister Marvin J. Dirks who have been heard from through the Red Cross.

The Inside of Civilian Public Service

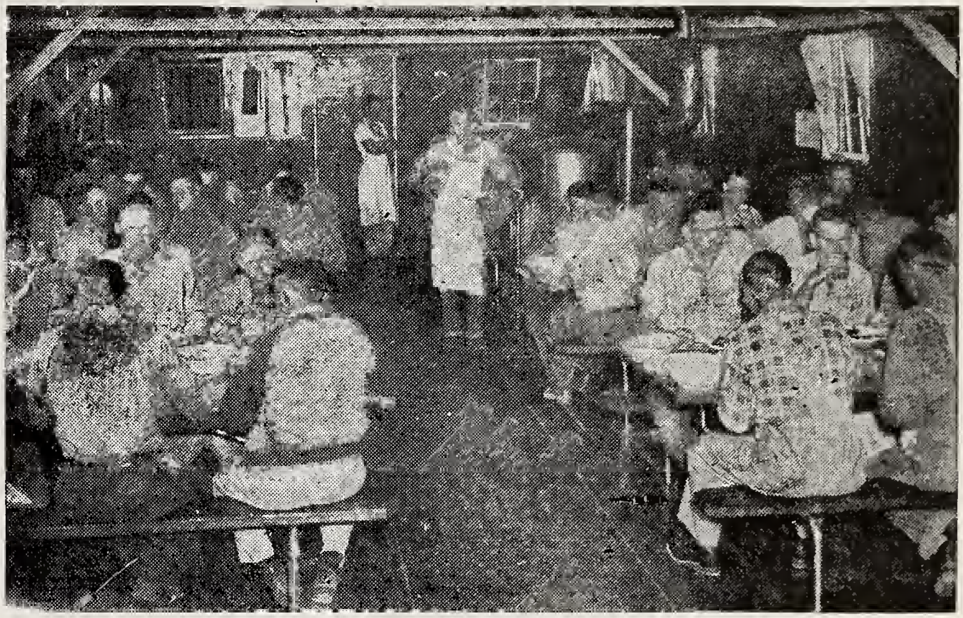
(Note: Rev. William H. Stauffer, Sugarcreek, Ohio, Field Worker of the Home Mission Board to visit C.P.S. camps and look after the rehabilitation of our young men after the war is over writes the following interesting article in which he gives us a glimpse at our camps and the boys in the camps. —A. J. Neuenschwander, Secretary.)

As my train slowly winds its way through the deep, beautiful canyons of the Rocky Mountains my eyes wander from the rushing streams below to the splendor of the mountains above. As I meditate on the indescribable beauty and peace of these quiet valleys and mountains my minds turns over the wonderful things which I have been privileged to see and hear in our Civilian Public Service camps, the mental hospitals and the dairy farm units which I have visited during the past three months. Truly, this program is a cause which God himself has laid upon us.

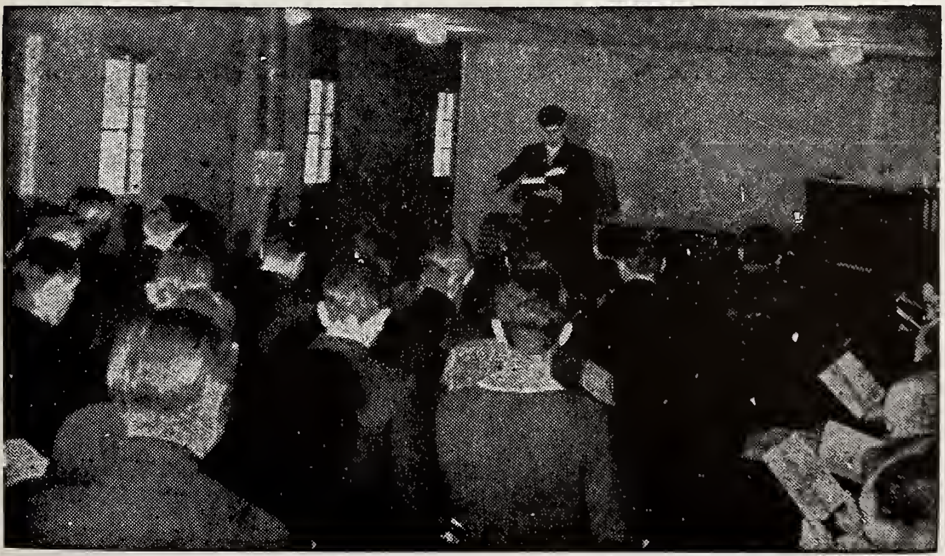
If You Could See for Yourself

If only our people as a whole could see this significant program firsthand as I have. If only our people could see our boys work and play, study and worship together as is becoming of followers of our Lord and Master. These three months of traveling and visiting and counselling with our boys has convinced me beyond any shadow of a doubt that if our people as a whole could share this privilege they would rise to an enthusiastic support that knows no bounds. I feel certain that most of our indifference and opposition comes from a lack of knowledge and understanding.

If our people were to visit these camps, hospitals and farm units, they would find our own and our neighbor's sons—men who deeply impress one with a courage of tested convictions which they received in our own homes and churches. Parents, Sunday School teachers, and ministers laid upon their hearts during day of peace the great cause which God planted in the hearts and lives of our forefathers four centuries ago. Ours is a large part of the responsibility for the conscience which these boys now have in time of crisis.



Mealtime at a Civilian Public Service Camp
Men who work hard need good, wholesome food in sufficient amounts. Cost of feeding per man-day is about forty-one cents.



A Worship Service in a C.P.S. Camp

The crisis of our age has forced the young men of our country to make a great decision. Our boys in Civilian Public Service have made the choice which we ought to have expected them to make because of what we taught them in days gone by. The tragedy is that these boys are paying the price of their convictions which we shared in giving them, so many of us are conveniently straddling the fence, leaning on one side or the other, depending upon the pressure in our local communities. It is easy to see why this is very disheartening to our men in our camps.

If you would visit these camps as I am doing you too would be deeply impressed with the fine spirit among these men. It certainly humbles one as one sees the genuine way in which they have accepted the stern fact that, for God knows how long, they are working day in and day out, except Sunday, without pay. They are really discovering that there is a vast difference between the cost of a standard of living and the true quality of a standard of living. Adjustment after the war won't be nearly as difficult for them as it will be for some of us.

The Religious Life in the Camps

The religious life of the camp is very noticable. These men are really growing spiritually as well as physically and mentally and socially. Their day begins with an early morning arising. After a hearty breakfast they have a period of devotions preparing them to meet the activities of the day in a Christian spirit. These devotions are conducted mostly by the men. The men go out on the project for the day's work. At noon they gather around a kettle of warm soup with their lunches and a tremendous appetite. But before satisfying their physical needs they pause to thank God for his marvelous care and keeping. With hats and caps removed these men call upon God with a genuineness of spirit that is really touching. When evening comes they return to camp laughing and singing, a day's work well done.

Wherever they go, our boys give a good account of themselves. Everywhere the technical staff and project superintendents speak very highly of their work. It has been only amidst ignorance or misinformation where there have been unfortunate criticisms.

Faithful—All Day

Just one illustration among a great many will suffice to show how the public reacts to our boys where there is first hand contact. In one of the dairy counties where we have a unit we have three men working along with seven who are not C.O.'s. After our three men were in this dairy for two weeks the owner came to the camp director and wondered if he would fire his seven men, if he could get seven from the camp. Said he, "Those three men are the kind I have been looking for for a long time."

As one looks at Civilian Public Service as a whole one sees a most interesting segment of young men which I believe God Himself has called apart "out of darkness into His marvelous light." Just how He will use this group we do not yet know. If we had enough faith and courage to walk day by day, step by step as He leads, somewhere doors will open where we can be of even greater service to Him.

May we remember these men and their work in our prayers as they remember us in their prayers. Let us support this work with our gifts. This is God's Work, and we dare not neglect it.

Note: Some other articles giving further views and experiences in the C.P.S. camps are to follow from Brother Stauffer's pen.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

Published every Tuesday, **except the weeks of July Fourth and Christmas,** by the Board of Publication of the General Conference.

Business Office: Mennonite Publication Office, Newton, Kan.
Editor ...... Reynold Weinbrenner, North Newton, Kansas
Subscription in advance, $1.50 .... Foreign, $2.00

Address all contributions and communications for this paper, and exchanges, to THE MENNONITE, North Newton, Kansas.

Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS.

We Have A Responsibility

It is quite obvious that the General Conference churches are failing to meet the obligations of the quota requirements for the C.P.S program. At the rate of fifty cents per member our churches need to contribute approximately $13,000 per month. Yet I am happy that we have done so well, and I pray that as it becomes understood throughout the entire Conference, in every church, by every church member, that we have a responsibility to the C.P.S. just like the responsibility of paying our bills on the first of each month, there will be a response in keeping with Mennonite tradition and reputation of meeting every obligation promptly and on time. The Lord has blessed us not only financially but in a particular way in providing the opportunity of alternate service in "work of national importance." I believe it is axiomatic that every blessing is an opportunity and every opportunity a challenge.

Sincerely yours,
L. J. Horsch

OUR SISTER HILLEGONDA

Sister Hillegonda had lived an active and useful life, rich in varied experiences, and was comfortably settled in her own home in Summerfield, Illinois. She expected to spend the evening of her life in close association with her brother who was pastor of the Mennonite church in Summerfield. A Sunday school class and the women's missionary society offered her opportunities for Christian service. She had a large circle of relatives, friends, and acquantances, and the love and companionship of her nephews and nieces delighted her heart. Thus we found her.

Since we have learned to know our sister well in the thirty-four years which she has spent with us, we know what her reactions were when she received a call from a newly founded Bethel Deaconess institution to take charge of the kitchen and dining room service, to assist with the teaching of the young sisters in training and the spiritual ministry to the sick. She considered the call in the light of God's word, sought the guidance of the Holy Spirit, took stock of her physical strength, measured her mental capabilities with the task which she was to assume, turned her heart away from her pleasant and comfortable surroundings, and prayerfully decided to try it. With youthful zest and vigor, she entered upon the work assigned to her, and with a willing and sacrificing spirit, she made it her own and found joy in it.

Sister Hillegonda was past sixty-one years of age when she was ordained as a deaconess and became the fourth member of the family of the Bethel Deaconess Sisters, being just again as old as was the combined average age of the original group of the three sisters whom she joined. Contributing mature experience and many fine qualities of heart and mind, her coming was a definite help to the new organization.

SISTER HILLEGONDA
(Picture Taken In 1936 In Her 88th Year.)

There was her stability and steadfastness. Her attitudes and convictions, shaped by her parents whom she loved and honored, were not subject to change. This fact presented elements of strength and weakness, but Sister Hillegonda had to be accepted as she was. Experienced in the faith of the Son of God, a women of prayer and possessing a wealth of knowledge in the Holy Scriptures, an able Bible teacher, she soon became the spiritual leader and example of the sisters in many respects.

Another outstanding characteristic of our sister was her purposeful living. She had dedicated her life to God's service, and she never faltered or wavered in her consecration to her task. Because of her age, she figured that she might only be able to contribute ten years of full, active service to the deaconess cause, so she refused to accept the small monthly allowance allotted to each sister for personal use. She had been taught to live an "ordered life," every moment was made to count for work or rest, and she seldom let anything interrupt this program. Always an early and punctual riser, she usually managed to take a short rest in the afternoon, but even now she will not allow herself an extra hour in bed unless she is ill. Always busy, an apparently tireless worker in her younger years, she has never been subject to nervous flurry and excitement no matter how busy she was. Her work was done on time, usually ahead of time. Punctuality was not her second nature—it came first. If she has ever been late for Sunday school or church services, it was surely the fault of some one upon whom she had to depend—never her own! Every day of the week, including her Sundays, were arranged according to a schedule and carried out in just the same order if at all possible. No wonder that she has lived to be ninety-five years old!

And then her zest for life! Whatever she undertook, she carried out faithfully to the best of her ability; she never appeared to be bored or weary of her task. At any moment of the day, if opportunity presented itself, she was ready to tell a story which she had read or heard; she could write verses while overseeing and assisting with the preparation of an institution size meal; she displayed a delightful sense of humor and could out-run most of the probationers when out on a picnic.

But her greatest gifts were not her physical and mental attainments; they are spiritual. God alone searches the heart and tries the spirit and knows all the thoughts and intents of the mind. Yet we who have been associated with her for thirty-four years can testify to the fact that Sister Hillegonda does not only know the Scriptures and can teach them, but through God's enabling power, her path has been "as the shining light, that shineth more more unto the perfect day." (Prov. 4:18)

As a personal tribute of love, may I weave a garland of the three outstanding manifestations of the fruits of the Holy Spirit in the life of Sister Hillegonda and lay them at the feet of Him who appeared unto her, saying, "Yea, I have loved thee with an everlasting love: therefore in loving kindness have I drawn thee." (Jer. 31:3) (The blessing from God's word spoken by her father as he baptized her. This same verse was her consecration verse as deaconess.)

God has given our sister a rare ability to forgive any wrong done her. As far as we know, she has never continued to harbor unkindly feelings in her heart. No human being has forgiven me more throughout my life and has done it more graciously and kindly.

"Love suffereth long and is kind." We can not recall that she has ever spoken in anger or said an unkind word to any sister nor to any other person. And that can not be said of the sisters in relation to her. If some one caused her pain, she could be found on her knees in her room later on, but she never carried the expression and attitude of a martyr. Since love is the crowning Christian virtue, she has been thoroughly tested and tried and not found wanting. "Love never faileth."

And last, but not least, we weave into this spiritual garland her unfailing gratitude to God and man. The little daily service and assistance of which she is now in need does not appear to her as something due her age and years of service; it seems to remain a happy surprise and is always rewarded with repeated expressions of thanks. Such gratitude is a gift of God; it is not an attribute of the natural proud and sinful heart of man.

Now Sister Hillegonda is a bit weary from her long journey, and she is climbing the last ascent with tottering steps and failing strength. But the gates of the heavenly city, her goal, are already being pushed ajar to welcome her home, for we can catch an occasional gleam of the golden splendor of eternity in her life. And she is not alone. Her aged brother surrounds her daily with his love, assistance, and devotion; she enjoys the fellowship and love of the sisters, her relatives, and many friends. But best of all, the One whom she has loved and served throughout her long life has not forsaken her in the days of her old age, but according to His promise, "Lo, I am with you always;" His presence and peace is her daily happy portion.

By Sister Frieda

Seek to Place "Mennonite" in Every Home

The young people of the First Mennonite Church, Aberdeen, Idaho, are sponsoring a subscription drive to place **The Mennonite** into every home. In a letter telling the above news Delmar Wedel suggests that a list of all subscriber's to **The Mennonite** whose address is Aberdeen would be very helpful to them. The Mennonite Publication Office is very happy to supply this list. Other churches may obtain the same kind of list for their community.

TRAVELLING IMPRESSIONS

Near "The Lake of the Woods" in northern Minnesota.

This was my first stopping place of my "Fifth Missionary Journey." It is beautiful country up there with its luxuriant, lucious grass, beautiful woods, bush as they call it, made more impressive by its stately spruce and firs, interspersed with lakes.

Stepping off the train at my destination I was met by the marshal of the town and the preacher of the community. Quite a combination to meet a missionary, but it was most cordial.

But what interested me greatly was the little gray stucco church "in the wildwood" set within a variety of trees, calling to the foreground from the hidden recesses of the mind the song "O come, come come, come to the church in the wildwood, O come to the church in the vale."

During the Sunday school hour I had another pleasant surprise, I found one of the most wide awake adult Sunday school classes I have ever attended. Most intelligent questions for discussion were asked by various members of the young Women's class (varying in age, I suppose from 22-40 or thereabouts) These questions came so spontaneously, and most of the members had children in their arms. They were asked without any direct challenge from the Sunday school teacher. In the average Sunday school class, after much coaxing we find one or two asking a question, but here they popped up like mushrooms in the woods, and over the curtain I heard the men's class in like manner discussing questions. Then, the goodly group of young people, who also sang in the choir. The nice group of children made this group in the wildwoods a promising church.

A missionary collection at the close of the service revealed that the average family that Sunday had put in over $1.60 for missions. I love these little pioneer churches with their simplicity of faith and their open unaffected hospitality, generosity of spirit and unspoiled heart. There is something wholesome about them. The first love is still there.

—*Agnetha Fast*

Shall I Tell It?

"That's what I heard! It must be so!" It is said that "seeing is believing." But what about hearing? How can one know whether to repeat what one has heard?

Three questions, we are told, decide in most cases. *(1) Is it true? (2) Is it necessary? (3) Is it kind?* One who violates any of these three is a gossiper, or as the Apostle Paul calls them, "busybodies, speaking things which they ought not."

Our government is insisting that five rules be followed in regard to dealing with rumors. "(1) Never repeat a rumor. (2) Do not repeat a rumor even to deny it. (3) If you know the facts which will spike a rumor, cite the facts promptly. (4) If you do not know the facts which can stop a rumor, ask the rumor teller where he got his facts. (5) Don't give the rumor the benefit of the doubt." Commenting on these rules the editor of a College bulletin says. "Rumors are equally ruinous to a community, a church, a school, or an individual. False rumors have killed the work of more than one teacher and preacher. While no one should wish to be shielded from the truth, it is only right that we shield each other from falsehoods."

Malcolm Wenger to Work Among Cheyenne.

Malcolm Wenger has been accepted by the Foreign Mission Board to assist in mission work among the Cheyenne Indians in Montana. At present he is in Oklahoma studying the Cheyenne language. Brother Wenger is a member of the First Mennonite Church of Aberdeen, Idaho.

MENNONITES and RURAL LIFE

By. J. Winfield Fretz

RURAL EVANGELISM

It can be said without much fear of contradiction that an unevangelical church is a dying church. There are exceptions. The Amish brethren can be cited as an example—but in the main the above generalization is true. Unfortunately, many rural churches are sleeping churches when it comes to the matter of evangelization in rural areas. There seems to be the general feeling that either all people living in the rural community are members of some church, or if they are not, it is useless to approach them with the gospel.

Membership versus Attendance

It is well to remember that there is a difference between church membership and church attendance. There are millions of people who claim church membership but who may not have been active in church for ten or twenty years. It has been found in many cases that people who claim membership in a certain church are not so considered by the church itself. Because of inactivity and lack of support their names have long been removed from the roll. An evangelical church will not be satisfied with anything short of active participation in church life.

A Successful Strategy

The Old Mennonite Church today has about one hundred rural mission stations. It is constantly opening new ones. Where churches of other denominations have vacated buildings and given up serving a community for lack of hope, our brethren have taken over buildings and opened flourishing missions. They have a passion for lost souls, and they have a strategy for seeking to save them. A group of consecrated workers are found and sent to the needy area. It usually consists of a man and his wife and one or two single people.

Not Professional Workers

These workers enter into the life of the people whom they seek to serve. They may earn a large share of their living by farming or by some other form of employment. They do not get full support from the Mission Board. This identifies them very closely with the real every day problems of their people. Christ may be brought to the spiritually undernourished while helping a man put a roof on his house, or build a barn, and to women while helping them can or sew. This kind of evangelism is permanent and lasting. It is not the emotional, oratorical, pulpit evangelism that is often practiced but is frequently ineffective.

There is need for rural evangelism in every rural community. It is not up to the minister to do this work alone—four or five lay evangelists in each congregation would do wonders to reawaken our rural areas.

DAILY DEVOTIONAL MESSAGES

By Carl O. Basinger, Chicago, Illinois

AUGUST 1—*Thou, therefore, endure hardness as a good soldier of Jesus Christ.*" II Tim. 2:3.

Christians must give up their love of *convenience.* A subtle and pernicious vice has crept into the Church. Existence has become too easy a problem. We have become "soft," unable to bear under the exigencies of life, and the threat of death. Fine homes, automobiles, household gadgets, stocks, bonds, and oil wells have given us a sense of security never before experienced in the history of our denomination. We have come to shun difficulty because we dislike all forms of suffering—which is neither heroic nor Christian. May we be saved from self-pity and cowardly evasion of duty. If we are to preserve our identity, we must shake from us some of the lethargy of convenience.

AUGUST 2—"*But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?*" Matt. 15:3.

Christians must be freed of *conventionality.* Too much emphasis has been given to "our splendid Christian heritage." Tradition is never a justification for the contemporary. Although we may glory in the achievements of the past, we must ultimately and realistically face the present. We have been too dependent upon the sanction of custom and usage. We have all too often lacked spontaneity, and have been slaves to tradition. The Christian ethic is dynamic—not static—and requires a constant re-examination and re-formulation in terms of the present, with its constant goal an uncompromising and absolute obedience to the will of God.

AUGUST 3—". . .*Be not wise in your own conceits.*" Rom. 12:16.

Christians cannot tolerate *conceit.* Humility is the centrality of the religious teaching of all time. Augustine ranked pride as the most deadly of the seven primary sins. In all Oriental cultures the principal aim was to teach the child modesty. Babylonian morality consisted in modesty. Homer, the Greek poet, declared, "Though modesty sometimes hurts, yet it greatly adorns man." The Christian recognizes God's greatness, and his utter dependence upon Him. His demands are infinite, and no one can ever claim to have completely satisfied them. No matter how perfect an artist's work may be, he is nevertheless dissatisfied. When he ceases to have improvement as his ideal, he ceases to be an artist. This is the essence of humility—a constant aspiration toward the higher.

AUGUST 4—". . .*Inasmuch as ye did it not to one of the least of these, ye did it not to me.*" Matt. 25:45.

Christians must rid themselves of *callousness.* We are prone to be hardened and insensible toward human values in our business relations, in our treatment to members of other races, in a recognition of the problems of the under-privileged, to the suffering victims of war, and to our sick and aged. May God free us from callousness!

AUGUST 5—". . .*One thing thou lackest: go thy way, . . .and come, take up the cross and follow me. And he was sad at that saying, and went away grieved: for he had great possessions.*" Mark 10:21, 22.

Christians must shake off their *complacency.* Inward self-satisfaction is one of the most destructive agents at work in the Christian life. The Barthian reaction toward a self-satisfaction induced by a moralistic concept of sin has been long overdue. It is time that we once more recognize sin in its real conotation—a basic estrangement of the universe from God. One cannot escape to a vaunted position of salvation because of specific activity. Any claim to salvation on the basis of adherence to theological dogma is sheer illusion. Rich and poor—wise and ignorant—young and old—all of us—stand under God's judgment and are in need of his grace.

AUGUST 6—"*Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.*" Luke 17:33.

Christians challenge a faith in *cynicism.* A cynic is one who believes that human beings are motivated wholly through self-interest. He declares that all altruism is merely "enlightened self-interest." His argument runs something like this: One helps others because he desires help from them. One desires cooperation in society because he realizes that a cooperative world is a more secure and comfortable place in which to live. One lives morally in this life in order that all may be well in the after life. "Altruism?" shrugs the cynic. "Why not call it enlightened self-interest?" Paradoxical though it seems, pure, objective love is what Christ demands. Loyalty to the principle of unselfish service to others is the basic maxim of the Kingdom of God. Society is in chaos today because we have had too much "enlightened self-interest."

AUGUST 7—"*So we, being many, are one body in Christ, and every one members one of another.*" Rom. 12:5.

Christianity must heal its *cleavages.* It is generally conceded by religious scholars that much of the ineffectiveness of the church of today is caused by the inefficency and loss of energy due to competitive denominationalism. There are still approximately 257 denominations in the United States and 17 different Mennonite sects. The likenesses of the latter far outweigh their differences. The survival of the broad doctrines of our denomination are dependent upon rapid steps toward unity.

Sponsored by
the Young People's
Union of the
General Conference
EDITOR
R. Weinbrenner
North Newton,
Kansas

Mennonite Youth

"A United Mennonite Youth in Christ"

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WESTERN DISTRICT C. E. CONVENTION

July 31 and August 1, 1943

Convention Theme: *"For we are all one in Christ Jesus:"* Gal. 3:28.

Saturday Afternoon, July 31

3:00 Registration
4:00 Viewing of Kauffman Museum by those who are interested. Admission—15 to 25 cents.
6:00 Luncheon
Saturday Evening 7:00, Memorial Hall Basement
Song Service .... *Vera Friesen*
Devotions .... *Ruth Ewert*
Business Meeting ...... *Mr. Wm. Juhnke, presiding*
Play .... *Hebron C. E.*
Colored pictures of Bethel Campus *Mr. Willis Rich*
Benediction

Sunday Morning, August 1

Regular church services and Sunday School.

The Bethel College Church extends a cordial invitation to all guests to their worship service and Sunday School. Services begin at 9:45.

Sunday Afternoon, 2:30, Memorial Hall

Song Service .... *Mr. Wm. Voth*
Devotions .... *Mr. Henry Goossen*
Special Music .... *First Mennonite Church Beatrice, Nebraska*
"Our Mennonite Heritage of Worship" *Rev. J. M. Regier*
Junior Program .... *Bethel College Junior C. E.*
Special Music .... *First Mennonite Church Beatrice, Nebraska*
"Our Mennonite Heritage" .. *Speaker to be supplied*
Discussion Groups (45 minutes) "Our Mennonite Heritage"
  Prussian Mennonites .... *Dr. C. E. Krehbiel*
  Russian Mennonites .... *Dr. A. Warkentin*
  Swiss Mennonites .... *Rev. Walter Gering*
General Assembly
Special Music .... *Orlando Schmidt*
Offering
Announcements and Closing Prayer
Meeting of Junior Sponsors *Mrs. P. E. Frantz, Chm.*

Sunday Evening, 8:30

Song Service .... *Mr. Wm. Voth*
Devotions .... *Mr. Orlando Goering*
Special Music .... *Mr. Orlando Schmidt*
Offering
"Our Mennonite Heritage—What of its Future" *Mr. Orlo Kaufman*
Special Music (Double Number) *Lehigh Mennonite Church*
"C. E. Projects" .... *Helen Hiebert Mueller*
Special Music (Double Number) *Eden Mennonite Church*
"Preserving Our Heritage" Dr. E. G. Kaufman, President Bethel College
Benediction

Note: Provision will be made for lodging for those who wish to stay for the night.

IOWA Y. P. RETREAT, JULY 31-AUGUST 1

The Iowa Mennonite Young People's Retreat will convene at the Eicher Emmanuel Mennonite Church, Wayland, Iowa, July 31 to August 1. The retreat program will be centered around the theme "Toward a Better World." Retreat leaders will be H. E. Nunemaker, E. S. Mullett, E. A. Sommer, and H. A. Fast. The banquet speaker for Saturday evening is Lester Bill, Pastor of the Methodist Church of Columbus Junction, Iowa. On Sunday the retreaters will take in the services of the Eicher Emmanuel Church. Brother H. A. Fast will bring the message on the subject "A New World." A basket dinner will follow the service. Features of the afternoon and evening are, a play, "The Lost Church," by the local young people in the afternoon and a worship service by boys from C.P.S. Camp No. 86 in the evening.

WESTERN DISTRICT RETREAT NOW BEING HELD

The Western District Young People's Retreat began July 25. It will end July 30. The camp site is again Camp Wood, the state Hi-Y camp, at Elmdale, Kansas. This year's theme is "Victory Through Christ." Leaders are Clyde H. Dirks, Pastor, First Mennonite Church, Hutchinson, Kansas; Albert Gaeddert, Assistant Director of Mennonite C.P.S. Camps; Helen Krehbiel, Elyria, Kansas; Paul Kuhlmann, Superintendent of Meno Bible Academy; Wilhelmina Kuyf, returned missionary from China; Mrs. A. M. Lohrentz, President, General Conference Ladies Mission Societies; Helen Hiebert Mueller, Secretary-Treasurer of the Western District C.E. Convention; Sister Hilda Mueller of the Bethel Deaconess Home and Hospital, and Otto Unruh, Coach at Bethel College. Courses that are being offered are: "Victory with faith in God's Word," "Victory through Sacrifice and Service," "Victory on the Mission Field," "I Accept My Responsibility to the

Church," "Church Publicity and Journalism," "In His Steps as a Farmer, Teacher, Deaconess and Homemaker," and "Victory through Christ." The purpose of the retreat is stated as "The aim of the retreat is to bring young people to a saving knowledge of Jesus Christ, to offer opportunities for a deepening of their spiritual lives, to present to them Christ's call for service, and to encourage wholesome and uplifting social and recreational life."

EASTERN DISTRICT SPONSORS THREE RETREATS

The Eastern District is providing retreats for juniors, high school young people, and senior young people. The high school group had its retreat from July 22 to 25. Leaders were: Delbert Welty, Paul Wenger, Joseph Byler, Russell Mast, and Ernest Bohn. The juniors met from July 25 to 29. Leaders were: Mrs. Paul Wenger, Mrs. George Greger, and Catherine Niswander. The senior young people are meeting from July 30 to August 1. Their leaders are Delbert Welty, Paul Wenger, Joseph Byler, Sylvan Lehman, and Ernest Bohn. The retreats are again being held at Men-O-Lan, the retreat place owned by the Eastern District. Already a road has been built, a well provided for, and five cabins, a dining hall, and a worker's cabin have been built. In 1938 J. Walter Landes donated twenty-three acres of ground to the conference for the creation of a retreat grounds.

AN EXPRESSION OF APPRECIATION

The Rosthern Young People's Retreat had just come to an appropriate close. Autographs had been signed between closing class sessions. But deeper memories still linger on. Hearts had been encouraged to heed the call of the Savior.

Evangelist J. J. Esau and Walter H. Dyck had just presented closing messages. Then came a brief but impressive consecration service in which the young people standing hand in hand in a large circle, were led by Missionary P. A. Penner in a prayer of consecration and rededication. It was a sacred moment.

A car had been provided to take the leaders from the retreat grounds. Two lines of young people had already formed. As the car was passing from the Experimental Farm, between these two lines, the strains of "God Be With You Till We Meet Again" broke forth. We noticed that words did not seem to be able to express the appreciation of thankful hearts. We could notice voices failing and tears sparkling. Such is the greatest earthly reward that can come to servants of the Master.

Many new friendships have been made. We hope many new and far-reaching decisions made during these days may be honored by the Lord.

As one of the leaders of the Rosthern Retreat, and for all of them, I wish to express a heartfelt appreciation to one and all of the Saskatchewan young people for the hearty reception and opportunity afforded us to proclaim the gospel of Jesus Christ and mingle with you. May the Lord give you much joy in your unlimited field for Christian Service.

In Appreciation,
Walter H. Dyck

PROGRESS OF THE WORK AT BASNA

We want to thank the home churches for their continued interest and support. Even though we do not know what the future holds for us, still we can trust Him who has guided us thus far.

In spite of many problems and difficulties our work can be carried on, and for this we are thankful. There has been much sickness the last few weeks, mainly fever; quite a few of our boarding boys were ill. We are glad that all of them are better now.

The school farm has developed very much during the past year, and we are glad to see that we can raise so many things. Our most valuable crop is probably the potato crop. About one-eighth of an acre has been planted, and they seem to be doing very well. These seed potatoes were obtained from Sarguja State, north of Korba.

The well that Dr. Dester built before we came did not supply enough water. So last hot season John built another well for the school farm, and now there is plenty of water.

The Indian conference is being held now in Mauhadih. Most of our teachers wanted to go as well as our housefather of the boy's boarding, and so we stayed here to look after the work. Dr. Desters and the Duerksens also went. So we are quite alone.

The poor we have always with us here in Basna. It seems almost every day some beggars come to the door. The price of rice is very high and it is hard to get; for this reason the people who do not have

First Quarterly Conference

The First Quarterly Conference of the Eastern District will be held in the remodeled meetinghouse of the Eden Mennonite Church Schwenksville, Pa., on August 2. Rev. Delbert E. Welty will present a paper on "Visitation Evangelism," and Ernest J. Bohn will give a message on "The Foundation Stones of Our Faith" in the evening. The conference begins at 2:30 p. m.

their own fields are in a sad plight. So many beg to make a living.

The cool weather which is a treat for us, is really very hard on the Indian people. They do not, as a rule, have enough bedding and clothing to keep themselves warm. Often the warm things are sold for food during the hot weather months of the year. Then when the cold weather comes there is no supply to keep them warm.

Our oldest daughter, Eleanor, is on her way home from school, and we are anxious to see her. She will be a senior in high school next year. She will come home when the conference is over.

Our baby has grown very much during the past year, and on the whole she has had good health. She has always been husky and now at one year she weighs twenty-four pounds. She is a great joy in the home and a good playmate for Muriel.

Please continue to remember us in prayer.

Sincerely,
Mrs. Elizabeth Thiessen

RELIEF

Commissioners Leave by Plane for China

On July 17 Brethren J. D. Graber and Sam J. Goering left New Orleans by plane on the first part of their journey to China. They plan to make a stop at Buenos Aires from where they will proceed by vessel to South Africa and thence to India. The last stage of the journey into China will also be by airplane.

Brother Graber has given two terms of service as a missionary in India and Brother Goering has spent a similar period in China as a missionary. The departure of these two commissioners marks the long-anticipated beginning of relief work in China. Plans of the commissioners call for proceeding to Chungking where contacts will be established with the Chinese government and other agencies before setting up a program of relief.

A late cable from Panama indicates that they will be delayed for about ten days in that country.

JUNE DAYS IN THE CHACO

Communications from Brother Robert Geigley reflect a spirit of enthusiasm as he undertakes his duties in behalf of the Mennonite colonies. Below is the report of his activities during the month of June:

June 1—Leave Casado for 145 on the choo-choo. Janzen in Casado with fever. Arrive at 145 same day and start same eve into the Chaco.

June 2—Arrive Hoffnungsfeld and meet Schmidt preparing to go to 145 for road grader. Decide to stay with Schmidt and start back toward 145 same evening—in an ox cart.

June 4—Arrive back at 145 eve of third. Start back toward the Chaco with the road grader—raining-mud-and tired.

June 6—Sunday spent at Old Foz Azul (nowhere). Shot at a fox in the evening and also wounded a puma or tiger near our shack.

June 7-10 Spent at Hoffnungsfeld.

June 11-20—Spent time in Philadelphia with Schmidt and Janzen—visiting and starting the work of the debt adjustment, etc.

June 22-24—Visited in Menno Colony with Peter Fehr and visited camp. Thursday—Corporation Paraguay Property N. of Lindenau.

June 27—Left Philadelphia for the R. R. at 145; in the evening headed for Asuncion.

PEACE SECTION NOTES

When is a Man Inducted into the Armed Forces?

Some men who have not been able to secure a IV-E classification have assumed that their I-A or I-A-O classification would not induct them into the army if they refused to take the army oath. It is wrong to assume that. Induction into the armed forces occurs when a man appears at an induction center on the specific date with an army classification.

If all appeals fail and the notice to appear for induction into the armed forces is received what is the wisest course to take? The following answer to this question is taken from the **Peace Section Handbook and Draft Manuel,** obtainable from the Mennonite Central Committee office, Akron, Pa.

"Each one must decide for himself. If you are inducted into the army you will find it most difficult to get released. If you refuse induction you will be tried and probably sentenced by the U. S. District Court. It is not an easy choice. But it is probably easier to get consideration in a civil court than in a military court, if you should refuse army regulations and be court martialed. And it is easier to deal with Federal Bureau of Prison authorities than with the officials of military prisons. The lesser of two evils seems to be to refuse induction. If you elect to refuse induction, write a letter to your local board, as soon as you receive notice to report for induction, courteously telling them that you cannot serve in the armed forces and that you intend to refuse to report for induction."

Released July 14, 1943
Compiled by Grant M. Stoltzfus

Status of Pre-Professional Men in the Draft

In the interests of the national health and welfare the War Manpower Commission has issued a policy of student deferment in scientific and specialized fields. Students in good standing in recognized undergraduate schools can be considered for deferment if they will graduate from their course of study on or before July 1, 1945. This provision covers not only the scientific fields such as engineering, radio, and transportation, but also includes pre-medical, pre-dental, pre-veterinary, pre-osteopathic, and pre-theological fields.

It should be brought to the attention of men in the above fields that while the II-A classification can be granted on the above basis such a classification is not mandatory, and local and appeal boards may still exercise discretion that could result in an induction into service.

Released July 21, 1943
Compiled by Grant M. Stoltzfus

Civilian Public Service

Latest C.P.S. Statistics

The population of Mennonite Civilian Public Service has now reached a more or less stable figure with only a gradual increase from month to month. The June 30, 1943, figures show that the number of men under Mennonite administration is now 2,835. Of this figure 909 are on maintenance projects such as hospitals and dairy farms.

The total of men in Civilian Public Service has now reached 6,413. Of this figure 1,767 are under Quaker administration, 1,547 are under the Brethren, 177 are under cooperative administration, 44 under the Association of Catholic Conscientious Objectors, 30 are administered by the Methodist World Peace Commission, and 13 are in the government camp at Mancos, Colorado.

Regarding Donations of Rationed Foods

A word of information and caution is in order regarding contributions of commercially processed foods, meats, fats, cheese, etc., to camps. Such contributions may not be accepted according to the regulations without giving up points for them at the regular point value. Consequently the camp should be consulted before such contributions are brought in, because it may be that they will need their available points more for other things than the particular foods it is proposed to contribute.

In general, unless the persons making the donations of commercially processed foods and/or rationed meats, fats, etc., are in business and have arrangements for handling loose stamps or points through the normal channels provided in O.P.A. regulations, they should contact their local O.P.A. Ration Board before making the donation, to arrange for turning in the stamps to be received. This, of course, does not apply to home processed fruit and vegetables. Loose stamps may not be used for purchase of rationed foods by consumers. Surplus stamps, whether loose or in the books may not be given to another consumer than the person in whose name they were issued. Neither may they be used to obtain rationed food for such other consumer, unless the person in whose name the stamps were issued eats at the table where such food is being served.

Camps Enjoy Visiting Speakers

Educational Directors report that one of the worthwhile features of the summer educational program is the presence of visiting speakers at the camps. In some camps the visitors spend time with the men working on the project for a day or two.

Among the interests of the men in camp are postwar relief and the role of the Mennonite Church in future service. Some of the speakers to visit the camps are the following: P. C. Hiebert, William Stauffer, John C. Wenger, Eli J. Bontreger, Ira Nissley, H. S. Bender, and Bernhard Bargen.

CAMP BRIEFS

Nearly one-third of the men which are the concern of the Mennonite Central Committee are in maintenance projects such as hospital units and dairy farm labor. Transfers to special projects such as these, however, will be less frequent in the future and will not take place faster than the rate at which men are inducted into the regular camps.

PROGRAM
MIDDLE DISTRICT CONFERENCE

Fifty-Fifth Session

Place: St. John's Church at Pandora, Ohio
Time: August 19-22

Thursday Evening Session

8:00 Worship Service *Rev. Forrest Musser, Pandora*
Conference Sermon .... *Rev. Arnold Schultz, Chm.*
Special Music .. *Grace Mennonite Church, Pandora*

Friday Morning Session

9:30 Worship Service .... *Rev. J. E. Amstutz*
9:40 Business Session
1. Presentation of Delegates
2. Reading of Minutes
3. Announcements of Committees
4. Report of Floor Privilege Committee
5. Report of Conference Trustees
6. Report of Education Committee

11:30 Recess
11:45 Special Music .... *Ebenezer Church, Bluffton*
11:50 Topic: "Evangelism through the Sunday School," .... *Rev. E. A. Sommer*
12:20 Adjournment

Friday Afternoon

2:00 Worship Service *Rev. Don E. Smucker, Wadsworth*
2:10 Separate meetings by Women and Men
1. Business Meeting of the Women's Missionary Society
2. Men's Round Table Discussion, E. W. Baumgartner, Chairman. Topic: Report on New Work of the Home Mission Board as assigned to Rev. Stauffer—Rev. Wm. Stauffer, Sugarcreek.

3:20 Business Session of Conference
1. Report of Bluffton College
2. Report of Seminary Committee

4:45 Special Music by .. *St. John's Church, Pandora*
4:50 Topic: "The Biblical Challenge to the Mennonite Church in Education Today," *Rev. J. N. Smucker, Bluffton*
5:20 Adjournment

Friday Evening

8:00 Program by the Women's Missionary Society, Mrs. Forrest Musser, Chairman

Song Service .... *Mrs. Hiram Kobli*
Responsive Reading .... *Mennonite Hymnary*
Scripture Reading, Eph. 3:8-21 and prayer
Mrs. P. J. Boehr
Music, Choir of the four local churches
Miss Ruth Bixel, Directing
Chalk Talk .... *Miss Marguerite Sprunger*
Musical Number .... *Berne, Indiana*
Talk .... *Miss Wilhelmina Kuyf*
Offertory .... *Miss Ruth Bixel*
Closing Prayer .... *Rev. J. N. Smucker*

Saturday Morning

9:30 Worship Service .. *Rev. E. S. Mullet, Wayland*
9:40 Business Session

1. Report of Home Mission Committee
2. Report of Women's Work
3. Report of Young People's Work
4. Election of any officers or committee members relating to above work.

11:30 Recess
11:45 Special Music ...... *First Mennonite, Bluffton*
11:50 Topic: "The Biblical Challenge to the Mennonite Church in Mission Today."
Rev. Floyd Pannabecker
12:20 Adjournment

Saturday Afternoon

2:00 Worship Service .... *Rev. Wm. Stauffer*
2:10 Business Session

1. Report of Peace Committee
2. Election of Officers
3. Choosing Place of next Conference
4. Unfinished Business
5. New Business

4:00 Music by Lima Mennonite Church
4:05 Topic: "The Biblical Challenge to the Mennonite Church in Unity among the Brethren,"
Rev. H. E. Nunemaker, Donnellson
4:30 Adjournment

Saturday Evening

4:35 Business Session of Young People's Society
Duet, Dalton Quartet by Trenton
5:30 Recreation ...... *St. John's Society in Charge*
8:00 Young Peoples Contribution to Conference
Chairman .... *Rev. George Dick*
Group Singing
Devotions
Music .... *Junior Choir of Ebenezer*
Five Minute Speeches on Questions Young People are Asking as Follows:

"Outlook for Young People Preparing for Mission Work" .... *First Church Bluffton, Society*
Music, Trio from Berne—*Julia Lehman, Lorraine Lehman, Bernice Nusbaum*
"What can Girls do for the Duration; for Relief and Reconstruction to Come." ——— *Trenton Society*
Music: Instrumental Ensemble
First Church of Bluffton and Grace Church, Pandora
"What part must Devotions Play to Make an Active Young Christian Person," *Arvian Habegger, Berne*
Duet .... *Lima Church, Louise and Luella Coffman*
"What can be done to Eliminate the Statements that Young People tend to Lack Bible Knowledge,"
Chicago Young People
"If there is truth in the statement, that Young People are not Reverent,' Where Can We Improve?"
Music: .... *Boys Quartet of St. John's*
Junior Kobli, Charles Boehr, Clair Schumacher, Donivan Diller
"What Should Be Behind the Christian Endeavor?"
President's Remarks
Group Song
Benediction

Sunday Morning

9:30 Sunday School arranged by Local Church
10:30 Communion Service in charge of Rev. Boehr
Sermon: "The Spirit—Filled Life,"
Rev. A. S. Rosenberger, Dalton

Sunday Afternoon

Rev. Arnold Schultz Presiding
2:00 Worship Service ...... *Dr. C. H. Suckau, Berne*
2:10 Music .... *First Mennonite, Berne*
2:15 Message: "Peace and the C.P.S. Camps,"
Dr. H. A. Fast
3:00 Congregational Song
3:05 Message on Relief and Reconstruction

Sunday Evening

7:30 Worship Service
Rev. Leonard H. Metzker, Fortuna Mo.
7:40 Summary of Conference Action and Conclusions
For Friday Session .. *Dr. J. S. Schultz, Bluffton*
For the Saturday Session
Rev. Elmer Basinger, Summerfield, Ill.
8:00 Choir Program by the Bluffton-Pandora community Churches.

Note: The time set is Eastern War time, but the sessions have been set to start a half hour later than in other years so as to be midway between the slow time and the fast time.

Program Committee:
E. W. Baumgartner, I. W. Bauman, John T. Neufeld

CORRESPONDENCE

EICHER EMMANUEL MENNONITE CHURCH

Noble, Iowa

Rev. Jeambey of Mount Pleasant, Iowa was present at our Workers Conference to give us a message on *canes*. He has in his possession about three-hundred canes from all over the world. Most of us had never had a talk presented to us in this way.

On June 28, we had an Installation service for Rev. Metzker. Rev. Mullet, of the Wayland Mennonite Church; Rev. Nunemaker, of Donnellson; Rev. Hobson of Olds all participated in the service.

We were also pleased to have with us a quartet from C.P.S. Camp Number 86. May the Lord richly bless Rev. and Mrs. Metzker as they labor with us.

The new officers of the Christian Endeavor Society were installed at a candlelight service. Each partook of the one bright candle—representing Christ. Both Junior and Senior officers were installed.

We are looking forward to the South Eastern Iowa Young Peoples Retreat which is to be held July 31 and August 1. Rev. H. H. Fast is to be with us to give the main address. And Rev. Lester Bill of Columbus Junction, Iowa, also.

—P. P. Graber, Corr.

WOODLAND MENNONITE CHURCH

Warroad, Minnesota

The past month has been made richer for us spiritually through the visits and services of several messengers of God. Mr. Plett from South Dakota, conducted services one evening. Missionary Aganetha Fast conducted services Sunday forenoon, June 20 and in the evening showed pictures and answered questions on China.

During Rev. Arthur Ortman's absence, Rev. C. G. Anderson held services for three successive Sundays, and also on June 27.

Rev. Arthur Ortman gave a report of the conference during services held June 14.

Daily vacation Bible school was held for two weeks beginning June 14. The teachers were Miss Marie Thiessen for the Primary group and Miss Sarah Fast for the Juniors. Both teachers came from Munich, North Dakota. The closing program was held June 25.

Jake G. Quiring, Corr.

EDEN MENNONITE CHURCH

Moundridge, Kansas

Baptismal services were held Sunday morning, June 6. Thirty-one young people presented themselves for baptism, and upon their confession of faith in the Lord Jesus Christ as their Savior they were baptized and received into the fellowship of the congregation.

The following Sunday we all worshiped together in a communion service.

Rev. Walter Gering, our pastor, has been attending an interdenominational school for rural leaders the last five weeks. During his absence Edwin Stucky, Peter W. Goering, and Rev. Sam J. Goering brought Sunday morning messages.

We felt privileged to have Rev. Sam J. Goering spend his last Sunday in the homeland prior to his leaving for his mission to China with us. Let's remember him, and others in His service, in our prayers.

—Harold H. Goering, Corr.

LIMA MISSION CONDUCTS BIBLE SCHOOL

The Lima Mission has just concluded another summer Bible school for the children of the neighborhood. Boys and girls who go to no other church, or who attend other services on Sunday were welcome to attend with us. Ever since the beginning of the Mission the leaders have conducted such a school.

The Pastor was in charge again this year. Miss Pauline Sprunger, Mrs. Dick, Mrs. Ethel Day, Mrs. Ruel Bixel, Miss Devona Walker, and Mr. Dick taught the classes. They were assisted by Mary Allen Baehr and Betty Pepple. All but one of them were from the local group.

Each session began at 9:00 with the pupils marching into the church. After the worship service they divided into classes where they were taught Bible stories, memory work, and notebook work or other expressional activity. Then came fifteen minutes of outdoor play, followed by one half hour of General Assembly. During this period a teacher gave an object lesson or sermonette. Then more music and closing memorized prayer, by all.

More than one hundred children were enrolled with an average attendance of 70. Each morning an offering was taken for China relief. Together with the offering taken at the closing program, this amounted to $52.00. The expenses for the school were about $20.00.

During the General Assembly of one of the last days of school, the teacher in charge gave an object lesson centered upon the Cross. Then an invitation wa given for those to raise their hands who wished to love and follow the Lord Jesus Christ all their lives. The invitation was addressed to those who had not taken the step before. Over one dozen hands went up, mostly from the older ones. No urging was needed. They knew what they were doing, and we believe they meant it. We desire God's blessing and your prayers for these young lives. May His Word bear fruit abundantly.

—Mrs. George Dick,
803 E. Kibby, Lima, Ohio

SMITH CORNER MENNONITE CHURCH

East Freedom, Pennsylvania

Due to the war situation we did not hold any special meetings this spring previous to our spring communion which was observed on Easter Sunday. On Sunday evening June 27 our children and young people gave their Children's Day program. It consisted of poems, recitations, and dialogues by the children and a short playlet by three of our young people entitled "Summer Resolutions."

During June our pastor changed pulpits with Rev. Wenger of the Roaring Springs Mennonite Church, and Rev. Welty of the Altoona Mennonite Church. Both of these meetings were well attended. Later he will change with Rev. Gregor of the Napier Church. We do appreciate these visits from the different pastors, enjoying their fellowship and service.

Two of our boys who are in the service of our country, Mr. Jay Fornwalt of the Grottoes, Virginia C.P.S. Camp, and Bernard Stiffler from Camp Ed-wards, Massachusetts spent furloughs in their home communities. Both are members of our church and were regularly in church service while on furlough. So many boys forget their church while at home on furloughs, but not so with these two.

—*Melvin A. Smith, Corr.*

« « JOTTINGS » »

—Friends of **Mr. and Mrs. A. T. Mueller** welcome them back to North Newton, Kansas. Brother Mueller will serve as accountant and instructor in Business administration at Bethel College. While at Enid, Oklahoma, Brother Mueller served as instructor in commercial classes. Before moving to Enid he served in the Bethel College business office.

—**Mr. and Mrs. Henry Buller** report from Baden Baden, Germany, that they are well provided for in a hotel, that food is quite satisfactory, and that the group has some opportunity for recreation and study.

—"**Mr. L. J. Horsch** left yesterday for Goshen, Indiana, where he will attend the annual meeting of the General Conference Peace Committee, observe the Training School for Relief being conducted at Goshen College and also a meeting on Mennonite Cultural Problems. On the way home he expects to spend a week in and around Newton."—Bulletin, First Mennonite Church, Upland.

—**Churches of the Eastern District** have the practice of canning fruits and vegetables for the Old People's Home at Frederick. Already the home has an abundant supply of string beans and tomatoes.

—Bulletin, **Deep Run Mennonite Church:** "The Young Men's Class at a recent meeting decided to put up some needed building at Men-O-Lan to serve as a memorial of their affection and esteem for Rev. Fretz. They will begin soon to raise money for this project.

—**Hearty thanks to all those pastors** who send in their church bulletins. It is especially helpful to receive them every week and just as soon after they are mimeographed or printed as possible.

—**Carl O. Basinger,** author of the daily devotional messages for August, writes, "I am now enrolled in the Divinity School of the University of Chicago and am taking an accelerated program of study which should result in the completion of work for the B.D. degree at the end of next summer's term."

—**The Mountain Lake, Minnesota,** Young People's Retreat is to be held August 22-25. The Union Evangelistic Campaign is to be conducted September 19-October 3.

—The correspondent of the **Hoffnungsau Sewing Society,** Moundridge, Kansas, writes that the society made comforts and sent clothing for M. C. C. relief and the Wichita Mission this past year. The society also supplied some C.P.S. camp kitchens with aprons. Boys of the local church who went to C.P.S. camps were furnished with camp kits. Recently three of them were home on furlough, one from Fort Collins, one from Terry, Montana, and one from Lapine, Oregon. Another one will soon leave for the camp at Hill City, South Dakota. (A large number of the young men of this church go to C.P.S. camps.)

—An enlarged and revised edition of **Who's Who Among the Mennonites** is now on the press. The brethren, A. Warkentin and Melvin Gingerich are the editors of this valuable work.

—**Brother Bernhard Bargen,** Professor of Commerce at Bethel College is visiting C.P.S. camps at the present time.

—**Brother Pete Goering,** who received his B.D. degree this spring, brought the message to the Grace Mennonite Church, Enid, Oklahoma, on July 18. This church was formerly served by Brother Henry Harder, who is now serving the church at Geary.

—**Very much wanted are letters from home.** They are wanted by boys in C.P.S. camps.

—**Rev. Freeman Swartz** is reported as having helped farmers with their crops.

—**George Stoneback,** who has served the Eight Street Mennonite Church, Goshen, Indiana, will become pastor of the Fairfield (Pa.) Mennonite Church this fall.

—**Walter J. Dick,** a former student at Moody Bible Institute and Bethany Seminary, has accepted a call to the pastorate of the Second Mennonite Church, Philadelphia.

—**The Mennonite, Schwenkfelder, and Evangelical** congregations of Lansdale, Pa., are again holding lawn services during the Sunday evenings of July and August.

—**The Bethel Mennonite Church, Mountain Lake,** Minnesota, plans to send a carload of canned foods from that community this summer for use in C.P.S. camps. A. A. Penner is chairman of the committee for canning.

—**The Grace Children's Home** is having special services July 31 and August 1. Speakers are: Abraham J. Harms, Theodore H. Epp, and Albert Schultz.

—**Theodore H. Epp** was the main speaker at a youth rally held in the meetinghouse of the Mennonite Church, Butterfield, Minnesota, on July 11.

—**Brother Donovan Smucker** taught at a Presbyterian youth conference held at Wooster College from July 12-19. At the recent Mennonite Cultural Problems Conference he read a paper on "The Impact of the Public School System on the Mennonites."

—**Brother P. J. Boehr** writes from Pandora, Ohio, "Here we have a spell of hot and sunny weather, but there have been many rains recently. Corn is doing well, but is not as far along as in more normal years. Many potatoes were drowned out in the fields, and there may be quite a short potato crop this year."

—**Brother Lester Hostetler** recently returned from visiting the Camino, North Fork, and Three Rivers C.P.S. camps in California and also the camp at Lapine, Oregon. In addition he visited about five side-camps. He reports that as a whole a grand spirit prevails among the boys and that the retionships with the government are very good. ll boys are trained for fire fighting, and a certain ercentage is subject to call at any time on Sun-ays. The Three Rivers camp, which is right at ne edge of the Sequoia National Park, is losing nost of its men to a side-camp in the Park itself. rother Hostetler reported that both Sequoia and osemite Parks were open, but that most visitors ome from nearby Fresno and other places. He lso reported coming into Reedley with a truck hich left sufficient jars for canning 576 quarts or the First Mennonite Church in Reedley. This only a part of the large canning program this hurch carries on for C.P.S. camps.

-Members of the **Johannestal Church** are glad to ave Brother J. M. Regier with them again. Bro-her Regier made a trip to Canada in the interest f home missions and visited some C.P.S. camps. Vhile he was gone P. J. Wiens, Gustav Frey, and J. . Voth supplied the pulpit. The messages of these nen were greatly appreciated.

-**Brother Leonard Metzker** was officially installed s pastor of the Eicher Emmanuel Mennonite Ch., oble, Iowa, on June 27, Brother E. S. Mullet of ne Wayland Mennonite Church was in charge of the ervices. He was assisted by Brother H. E. Nune-naker of Donnellson and Brother C. C. Hobson of lds, Iowa.

-**Otto Unruh,** coach at Bethel College has been ranted a leave of absence to become assistant field irector for the American Red Cross. Mrs. Un-uh and sons will move from the campus to New-on where she has a position.

-**The First Mennonite Church, Beatrice, Nebraska,** ecently sold a structure at the western edge of that Iennonite community. This building was formerly sed for church services, serving the people who ved far away from the main meeting-house. The uto has made the latter meeting-place less distant. **Iiss Violet Miller,** who is to teach the Bible academy f this church the coming year, plans to room and oard at the Albert Claassen home in Beatrice.

-**Brother and Sister Paul A. Wenger** expect to at-end Biblical Seminary in New York City next fall nd winter.

-**Brother J. H. Langenwalter becomes Minister at arge of the Pacific Districe Conference.** He will do he field work for the various Committees. In a re-ent letter to the Reedley Church he stated, "The ndersigned feels called to enter upon the work of he Conference as outlined at the recent sessions f the Pacific District Conference. In the light of his fact he kindly but definitely requests that he e relieved from his present position as minister of his Church not later than September 30, 1943. Af-er more than seven years of service here, he feels eeply grateful to God for His help and guidance nd to the many people of this fellowship who so aithfully helped in trying to do our share in the ingdom of God at a time like this. With best vishes for the future welfare of this church and hose whom it may serve." A church bulletin of uly 11 states: "At the special congregational meeting July 4 the resignation of Dr. Langenwalter requesting his release from his church duties not later than September was accepted and the Board of Deacons was authorized to make inquiries concerning possible candidates who might fill the vacancy." In the same bulletin an announcement is made that a truck from the C.P.S. camp at North Fork calls every month for donation of fruits and vegetables. Mending of clothes is another service performed by this congregation for men in C.P.S. camps.

—**Mrs. Edmund Miller** is the new editor of the Pacific District paper, **The Workers' Exchange.**

—**Professor Bernhard Bargen** is expected for a visit in the Lind, Washington, community. While there he wants to present the opportunities of Bethel College to prospective students.

—**Brother Amos E. Kreider,** Professor of Bible at Bethel College, has accepted a call from the Eighth Street Mennonite Church, Goshen, Indiana, to serve it as pastor. Brother and Sister Kreider plan to leave for their new home and work in August.

—**Brother Melvin Gingerich,** who is to lecture on the history of the Iowa Mennonites at the University of Iowa in August, plans to visit the C.P.S. camp at Denison and the units at Lincoln and Mount Pleasant on this same trip.

Invitation to the Middle District Conference

The Lord willing, the Middle District Conference will convene Thursday, August 19, through Sunday, August 22, at the St. John Mennonite Church near Pandora, Ohio.

Our church extends a friendly welcome to all the churches of the Middle District and to all others who can come. Let us be much in prayer for a helpful and spiritual conference.

Yours in Christian Fellowship,
P. J. Boehr, Pastor
St. John Mennonite Church

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MENNONITE PUBLICATION OFFICE,
Newton, Kansas

Prof. Melvin Gingerich
North Newton
Kansas

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVIII NORTH NEWTON, KANSAS, AUGUST 3, 1943 NO. 30

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized January 22, 1919.

Life Story of Peter H. Unruh

Peter H. Unruh

Rev. Peter H. Unruh, eldest son of Peter P. and Anna Klassen Unruh, was born January 23, 1881, in McPherson County, Kansas. His early schooling he received in the public schools of that community, as well as in a private school under Elder Peter Balzer. Later he continued his education at Bethel College where he graduated. He especially valued his religious instruction under Prof. C. H. Wedel. This work laid the foundation for his unwavering faith in the Bible as the inspired word of God, which was always characteristic of his pastoral duties.

May 26, 1901, he was baptized by Elder Peter Balzer and so became a member of the Alexanderwohl Church and remained a faithful member until death ended this membership. August 13, 1905, he was united in holy matrimony with Susie Warkentin. Rev. H. Banman united them in marriage. This union was blessed with two children. For a number of years he taught in public schools. In October, 1906, he received a call through the church to be an evangelist. Two years later on Dec. 26, 1910, he was ordained as minister and in April, 1915, as Elder of the Alexanderwohl Church by the then officiating Elder H. Banman. During the period of great suffering and starvation in Russia in the year 1922 he was sent there by the General Conference as one of the representatives in that great work of relief. God's protecting hand keeping him, he returned in June, 1923, to the joy of his family circle and relatives and again resumed his strenuous duties as Elder of the church he loved so dearly.

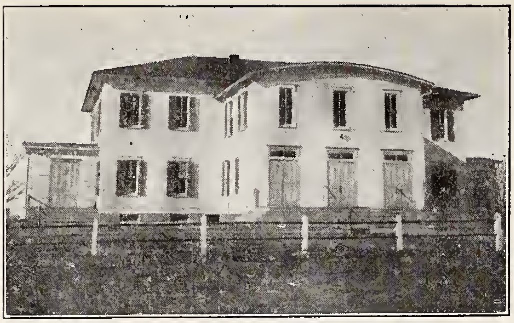
He with his family highly appreciated the celebration of their twenty-fifth wedding anniversary by the church.

He has served the church as minister for seven years and twenty-eight years as Elder, a total of thirty-five years. These years were years of deep experience for him, deepening his faith in a loving heavenly Father whose work it was and a people in whom he had faith.

For him it was a rose but not without its thorns. His work reached far beyond his local church duties, and the joy of working called him far and near. During the first world war he was a member of the Conference Peace Committee. In this he contacted government officials, and it led him further into a deeper study of Mennonite history and Mennonite principles. At the time of his death he was vice president of the Mennonite Central Committee and treasurer of the Emergency Relief Committee. He also gladly and faithfully served on many committees of the various conferences. His cheerful and willing way of serving when asked—which he accepted as his duty—will long be remembered.

ALEXANDERWOHL
MENNONITE CHURCH

Present Meeting-house of Alexanderwohl Mennonite Church, Dedicated November 11, 1928.



The Old Alexanderwohl Meeting-House Which Was Used Before the One Shown on Page One.

In May, 1942, he as well as his family noticed his failing health. Medical aid was solicited and he had to retire from his activities for a short period. However, as he expressed it, through the grace of God he soon entered into his full work again, preaching his last sermon on June 27 last. He expected to preach a sermon based on the text of Matt. 10: 18, 19, 20 on July 18. The sermon was intended for the young people and was entitled "What shall we do when we come into a tight place." However, a heavy rain made it impossible to have service that Sunday.

During the last year he had breathing difficulties, especially during the night. This caused him much suffering. However, he displayed a marvelous courage facing his condition, which he realized was serious. And so he remained cheerful and active to the very end. He often expressed his desire to be relieved from the hour of distress and suffering. This his Heavenly Father granted him on July 20, 5:30 in the morning. He reached the age of sixty-two years, six months, and twenty days.

Thirty-seven years were spent in happy married home life. Although his life was characterized by Christian cheer and joy, he was deeply moved by the loss of his first and only grandson through a tragic accident. He accepted it as God's good will and perfect way.

He is mourned by his bereaved wife; one daughter, Velma at home; one son, Elmer W., and daughter-in-law Esther; one granddaughter, Janis Ileen; three sisters, Mrs. Carl Schmidt and husband, Newton; Augusta and Loise of Newton; two brothers and wives, Rev. and Mrs. H. T. Unruh, Hillsboro, and John W. Unruh and wife of Newton; two uncles, P. P. Klassen, Newton, and Rev. Peter Buller, Goessel; three aunts, Mrs. John K. Regier, Buhler, Mrs. D. J. Regier, Newton, and Mrs. D. P. Unruh, Goessel, and an unlimited circle of friends and acquaintances who remember his friendly face. The sorrowing family expresses its gratitude for all remembrances in gifts, words, and otherwise.

There's an open gate at the end of the road
Through which each must go alone,
And there in a light we cannot see
Our Father claims His own;
Beyond the gate our loved one
Finds happiness and rest
And there is comfort in the thought
That a loving God knows best.

You Can Travel Thousands of Miles For Three Cents

Every time you read *The Mennonite* you travel—in a certain sense—thousands of miles for the cost of three cents. Through this paper you can visit with conference workers and leaders scattered over the United States and throughout the world. You can visit with men and women who are best informed about what our conference is doing, with men and women of a deep spirituality. These men and women are willing to share with you some of their most worthwhile thinking. It is as though in the twinkling of an eye you were swished to many places to have a short refreshing chat with each one of them. That is what reading *The Mennonite* really amounts to. For three cents a week you can have a series of very interesting visits.

Consider this issue. Through the daily devotional messages you have a chance to become acquainted with a young ministerial student whose home is in Summerfield, Illinois. The column on "Mennonites and Rural Life" gives you the opportunity to absorb the thoughts of a man who has made a scholarly study of Mennonitism and thought a great deal about it. Every week you can visit with him on some vital issue that concerns our people. In this issue you can have a short visit with the president of our conference as you read his statment relative to the Grace Bible Institute. A. J. Neuenschwander tells you about Arnold Fast, a new home mission worker. Three people give you excellent suggestions for some C. E. programs. One who is in the Relief Worker's Training School at Goshen tells you what it is like. Brother Howard Nyce gives you news about the churches of the Eastern District. On the first page you are told about one of our ministers who held many responsible positions and who died just recently. On another page you find out what it is like to be a relief worker on a ship out upon dangerous waters. In another section you are told about one of the old ministers of the Moundridge community. The jottings give you a variety of news from all over, collected into one compact presentation. Dr. John Schmidt, in his frank, clear way, tells you about our brethren in Paraguay. He has been very close to these people. He has talked low German with them, and can tell you many things about them. What is a retreat in Canada like? Sister Klassen is glad to tell you. You have a chance to visit with some of those who report news from the various churches. You can visit with the editor and agree and disagree.

If you who read this are not a subscriber, won't you consider travelling thousands of miles for two cents? (Price to new subscribers is one dollar a year.) Enjoyable visits are yours for a very small cost. Join the thousands who visit by means of this Weekly paper. Mail your dollar to the Mennonite Publication Office, 722 Main Street, Newton, Kansas.—rw.

Free-Will Offerings

It is the practice of some of our churches to hold free-will offerings for visiting speakers and groups. Quite often these offerings amount to a substantial sum, especially if a series of such offerings are held and given to one person or if the church is a large one. It happens that men and groups which are not working for our conference are frequently given offerings which much more than pay for expenses and a fair remuneration. Whether the speaker is a member of our conference or not, it does not seem right that he should be given an amount which is many times larger than what our minister's are customarily paid and our conference workers get for their services.

The Eden Mennonite Church, Moundridge, Kansas, has adopted the practice of paying a determined amount to visiting speakers instead of giving them the whole amount of a large free-will offering. This large church realizes that many small gifts amount to a large sum in the aggregate and that such a sum may be much more than what the individual members of the church might want any visiting speaker to receive. Churches which have no desire to be rich picking for individuals and groups might well follow the example of the Eden Church.—rw.

MENNONITES and RURAL LIFE

By. J. Winfield Fretz

CHURCH AND COMMUNITY

A community is a geographical area where a group of people have a number of interests, ideals, and activities in common. In some cases they have some or all of their possessions in common but generally they do not. It may be that language is the particular thing that some people have in common to bind them into a community. It may be occupations such as mining, farming, or lumbering that bind people into a community, or again, it may be religion. In the case of Mennonites it is their interpretation of the Bible and the Christian religion that has been the chief factor binding them into communities. They hold generally similar views regarding that which is fundamental in Christianity. The ideals, interests, traditions, and activities revolving around them first of all result in the organization of a church and that in turn in the formation of a community.

Centrality of the Church

Because the imitation of Christ as revealed in the scriptures was always considered a basic ideal and desire of the true Christian, Mennonites who believed this wanted to be closely associated with each other where they could help each other and give mutual encouragement and inspiration. This resulted traditionally in the formation of close-knit communities. Mennonites sought to settle close to each other on farms and in small communities, and always in the center of their lives was their little meeting house. If not always the geographical center, it certainly was always the spiritual center. This made for spiritual strength and social solidarity.

What is Happening

There are many Mennonite communities in America where this pattern of community life has broken down and others where it is breaking down at present. Some alert ministers and members are aware of this situation and are trying to do something about it. If one makes a spot map of his community on which he places his church and then the homes of the members, it will immediately become clear whether the members are living close to the church or at a distance and how far. It will clearly show also that where members live at a distance it is difficult to maintain any kind of a strong sense of community spirit. Where such is the case the church is no longer the center of life and activity, and very likely increasingly less the source of spiritual power.

What To Do

It is of course one thing to discover an undesirable fact or a trend in that direction and quite another to discover a satisfactory solution. One thing that can be done is to help people see that the church is important and central to their lives and that for that reason they should seek to settle close to the church and have their sons and daughters do so as well. If our older people are really interested in the future of their church they can do much to encourage and give financial help to worthy young couples who would like to buy farms, enter business, and establish homes close to the church.

MISSION RALLY

A mission rally of the young people of the Western District will be held at the Hoffnungsau Church, Inman, Kansas, August 8, 1943, 8:00 p.m. The theme of the rally is "Ye shall be My Witnesses." Miss Wilhelmina Kuyf, returned missionary to China, is the main speaker.

Everyone is invited to come.

HOME MISSIONS

A. J. Neuenschwander, Secretary

NEW WORKER GOES TO MISSION IN TORONTO

The new worker engaged by the Home Mission Board and the Candidate Committee of the Mennonite group in Toronto, Canada, was born in Mountain Lake, Minnesota. His parents soon moved to Montana where he received his elementary education. He attended and also was graduated from the Lustre Bible School.

Arnold A. Fast

At this time his parents, Mr. and Mrs. Abraham P. Fast, moved back to Mountain Lake, Minnesota, where he took his high school work. In his youth he joined the Church upon confession of Christ as his personal Saviour. Being deeply impressed by the fine example of Christians in his home church and led by the Holy Spirit he entered Moody Bible Institute. On August 5 he will be graduated from the Three-Years Pastor's Course.

While attending Bible school Brother Fast has had many opportunities to conduct street meetings, teach Sunday School, preach the Good News, and visit the sick in hospitals, and preach to those in prison. During the last year he has also been singing with a quartet, in this way singing the gospel into the hearts and souls of men.

The Board asked for and also received a clear statement of faith from Brother Fast. As soon as convenient after his graduation, he will leave to take up the leadership of the Mennonite group in Toronto.

The first meeting of Mennonites in this city was held in the summer of 1942 when Rev. J. J. Esau visited all the Mennonite churches and groups in Ontario. Ever since meetings have been held, at first once every two weeks, but of late they have been holding meetings every Lord's Day.

We earnestly solicit the prayers of all who are interested in this work and trust that the Lord's will might be carried out in this large Canadian city.

Brother Arnold A. Fast was ordained as an evangelist in accordance with the regulations of the Evangelization Committee, August 30, 1942, in his home church, First Mennonite Church, Butterfield, Minnesota, his pastor, Rev. Victor J. Sawatzky, performing the ordination.

The Toronto Candidate Committee consists of the following: Mr. I. I. Lehn, 996 Woodbine Avenue, Chairman of Committee, Mr. I. G. Newfield, 27 Dundoland Street, Secretary, Mr. John Brown, 1857 Dufferin Street, Member.

The Ontario Home Mission Committee also concurred in this selection. This Committee has arranged for ministers to supply the pulpit until the arrival of Brother Fast.

Let us so labor and pray together that we may some day look back and say with Paul, "but God gave the increase."

—*A. J. Neuenschwander*

HOW WILL CHRISTIANS USE A RADIO

The radio, like many other modern inventions, is here to stay. It can do much good. It can bring much that is evil. It blesses if its use is properly regulated.

In an article, "The Christian and His Radio," in the current issue of the *Sunday School Times,* three watchwords for a Christian's use of the radio are given:

1. *Discrimination—What we hear*—The "best in information and inspiration is offered. For every hymn or gospel song Satan has his jazz. Instead of gospel messages he offers false teachings. Sensible information for farm and home has its counterfeit in nonsense and thrillers. A Christian does not turn the radio on in the morning and leave it on. He carefully chooses between the "evil and the good."

2. *Consideration—How we hear*—Courtesy and unselfishness should regulate our use of the radio. We must consider the developing of likes and dislikes in others. Callers or guests should not be expected to visit with the radio on.

3. *Moderation—How much we hear*—To hear every "news broadcast" may cause us to lose our peace of heart and mind. Too much listening can crowd out duty. The average family has the radio on 4 hours a day. To many it takes the place of church attendance. We would not discourage the use of the radio but warn lest words of men crowd out the Word of God. Good devotional services are helpful but cannot take the place of our own. Jesus says, "Take heed therefore how ye hear." To listen to God's "still small voice," the radios must sometimes be turned off.

—*Walter H. Dyck*

"THE KIND OF PREACHER I LIKE—enunciates clearly. Speaks with authority, as God's ambassador. Does not rant. Is not sarcastic. Speaks earnestly, as though he were saying the most important thing that could be said at the moment. Shows he knows and feels the burdens of the hearers. Aims to bring God to men and men to God. Lives in accord with the gospel he proclaims. Reveals an outline, but does not bore me with it."—A. D. Hill.

Industrial Developments of the Russian Mennonites in the Chaco

By John R. Schmidt, M. D.

The Russian Mennonites that went to Paraguay had next to nothing when they arrived in Paraguay, even with the marvelous help the M.C.C. gave them. The Canadian Mennonites who had come to Paraguay several years before the Russian Mennonites arrived were fairly well fixed financially. The aid given by the Canadian group helped very much both physically and by sharing experiences.

Digging for Water

The group was organized for villages before they arrived in Paraguay. Their shelter after first arriving was under canvas tents. For the start they all got water from the one well in the "Centrum," and many a day they had to have people at the well day and night to get all the water possible. Many of the first wells yielded salty water. After considerable experience they found out that certain vegetation was always found with sweet water and other vegetation was indicative of salty water, which helped much. All the wells are dug by hand, of course, and the danger for caving in is always there. One person was covered up and killed that way. Through experience they have improved on the kind of wood and type of architecture for the wood lining of their wells so they are supposed to last for twenty to thirty years.

Grasshoppers, Ants, Malaria

During the first ten years they made progress under many setbacks. One year they had grasshoppers take their complete crop. A variable amount of damage is always done by ants. Drought has caused many crop failures. The first year they had a very severe typhoid epidemic. Malaria has caused loss of time and physical strength as well as some deaths· After six years many of the colonists considered the Chaco as a place impossible to live, so a large number (about eight hundred) moved south and across the Paraguay River where conditions seemed more favorable. For the Chaco group this was quite a blow. The investments in industry had to be carried by a smaller number.

Industrial Progress

Even with all the hardships we find the colony has had a progressive improvement. The industry has a steamer with a sawing machine, feed grinder, and oil press. After cotton had been sold with seed for several years they invested in a cotton gin which already more then paid for itself. Several years ago a new steamer was bought, one larger, to supply the added power needed for driving the added machinery. They invested in a refrigeration machine and built up a cheese and butter factory several years ago. In the last year, before I left, this factory bought up 73,800 gallons of milk and sold over 40,000 lbs. of butter and 20,000 lbs. of cheese to Asuncion. Some lactose sugar was also made and sold. Around 400 to 500 dozen eggs are also sold every week to Asuncion.

Besides the products raised for the distant market they raise products for home markets such as the military station near by, cattle ranchers and members of its own colony. Of these the most popular are kaffir corn, watermelon, mandioka (a potato plant), sweet potatoes, beans, peanut oil, and to a less extent fruits and vegetables. The military station is very anxious to buy cattle from the colony, but the colony has little to sell because they need to build up their own stock· After a late start, with considerable disappointment, some progress has been made in growing good orchards, mostly citrus fruits.

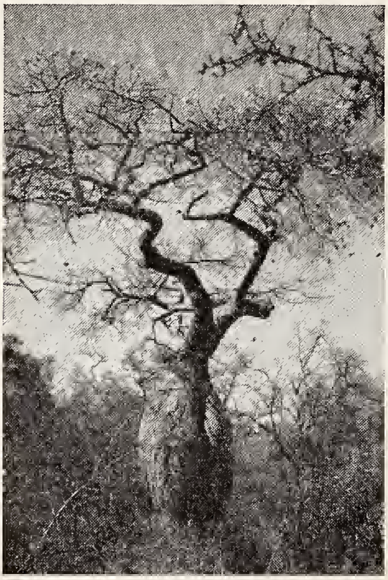
In fairness to the colony I must relate how bravely they worked with the difficulties of the last two years. Cotton is their main income crop. The year ending 1939 they sold over 820 ton (which incidentally was over 1/5 the tonnage raised in all Paraguay that year). The year ending 1941 they sold over 522 tons. The year ending 1942 they only sold 240 tons. By statistics the average farmer needs $130.00 (U. S.) to live on in the Chaco. For the year ending 1941 there were only 20 per cent that made that much, and a very much smaller per cent made that much the year ending 1942. The products for the home market made up more than its usual share of the deficit which meant much work. Also more milk and eggs were sold. Some families milked twenty-six cows with milk selling at one half cent per quart. Most exhausting and distressing thing to see was the hauling of Palo Santo wood to the end of the railroad. For a man with team of horses and wagon this paid about $4.00 (U. S.) per week. That means being out in the woods or on the way, away from home, all the time. No

A Youth Group in the Gran Chaco, Fernheim, Paraquay, 1942

one knows how hard this work is on clothes and treacherous to man's skin because of the cactus unless you have been in the bush. The work was also very hard on horses and wagon because of the bad roads. Most of them found little clear profit from this, but it saved them from begging for food at the time. During this time the M.C.C. also gave much help to them in the way of money and clothes.

Some Possibilities

The projects that started to grow during my stay that should have a good future are cattle ranches, oil extraction from Palo Santo wood, and road building. Grazing land can be had for the asking, and though the price of cattle is not high, if enough are raised it brings a good income. A North American, who settled in the Chaco in 1920 about 100 miles from where the Mennonites now are, had a very small start; while now he has a herd big enough to keep it constant by taking away 600 head every month. For this one that made good there are many that went bankrupt. Just what luck the colony will have at the new business remains to be seen, but no doubt many will not be able to carry through until the time when the herd is big enough to provide a living. The oil extraction from Palo Santo wood is a project sponsored by the colony and was developed by a mechanic from the colony. It brings in a fairly nice income for the colony even now, though it is marketed with great difficulty since it is sold only on a foreign market (bought by U. S.). The postwar possibilities for this seem very good. The Palo Santo tree grows slowly but the supply available at present will last for some time. If the wood that has already been hauled away had been used in the extraction process it would have brought in about $48,000.00 while as wood with the difficult hauling brought only about $5,400.00.



A Bottle Tree

Road Building

The road building project is one sponsored by the M.C.C. and though it might not directly appear to bring in an income it should cut down an unbelievable amount of time and expense in hauling the colony's products to the railroad track. This project was uppermost in my mind from the time I arrived there and it impressed Vernon Schmidt and my brother Herbert with the same concern when they first arrived. M.C.C. through Vernon Schmidt has promised to carry all expenses to build this road except paying labor to the colonists for work they do. Vernon Schmidt has worked out a three year plan during which time he operates a grader on M.C.C. expense and the colonists work a scheduled amount of time after which there is to be a fairly good country road of 70 miles leading to the railroad. For the twelve years the Mennonites have been there this road has only been a path going through overhanging bush, around mud holes and through ravines. Vernon Schmidt has a very hard job but also a very valuable one.

Dreams for the Chaco

The Chaco undoubtedly is a paradise for daydreamers and air-castle builders. Out of all the ideas for the future I shall name some of the ones that seem more logical to me. The most popular is the idea to have the colony do its own spinning and weaving instead of selling the cotton. While the idea is good, yet with only 4000 colonists there are really not enough people for such diversification. In the last year Asuncion has made great headways in developing the spinning and weaving; until then most of it was sent to Europe for cloth making. There are numerous oily woods which present a field with possibilities. The wood plastics might work in with the above. The castor oil bean tree grows wild in the Chaco. As is well known, the best light oil used for airplanes etc. can be made from its bean.

The reader might ask, "Have daydreams in the Chaco ever accomplished anything?" There has never been enough capital to make fulfillment of expensive projects possible. There have been enough small ingenious devices of the home devised to fill a book. Some of the more important ones that come to me just now are a machine to make steeples by just turning a crank, paris green spraying machine drawn by horses which sprays three rows at one time, hand-made corn planters, home-made horse-driven power-take-off to turn a wood lathe. The blacksmiths make very good wagons and buggies; the farmers make horse collars that can't be distinguished from factory-made ones.

Bear Ye One Another's Burdens

M.C.C. has given the colony much financial and moral support when the colony needed it most. The colony has gone a long way in getting established through its industrial development, but much is still left to be done. For all who can I urge you to help these Christian brothers while you can, for they need it. We know not when we, our children or our children's children may need the same help from them sometime. —March 25, 1943.

WHAT I NEED

I need a strength to keep me true and
straight in everything I do;
I need a power to keep me strong when
I am tempted to do wrong;
I need a grace to keep me pure when
passion tries its deadly lure;
I need a love to keep me sweet when
hardness and mistrust I meet;
I need an arm to be my stay when dark
with trouble grows my day;
And naught on earth can these afford.
But all is found in Christ the Lord.

—*Theodora Horton*

FOREIGN MISSIONS

P. H. RICHERT, Secretary

WHAT REALLY IS EDUCATION

It may seem presumptuous for me to write anything on such a subject; whereas many veterans in the field of education have defined it, and set forth its purposes. My only excuse for writing is to say something on this subject from the missionary's point of view.

The three strong phases of missionary activity are preaching, teaching and healing. Our Master did all three, and so do most missionaries; though there are some specialists in every one of these lines of activity. Today let us look upon the recipients of these three phases of service. Which of these three do people who are the recipients want most. That all depends upon their motive. As a whole our people in the Orient want teaching the most urgently, because they hope that through the means of education they will be able to get a paid job; and will be relieved from the drudgery of ordinary labour; which most people look upon as degrading and unworthy of gentlemen. But the real purpose of education is seldom sought; because no need is felt for that real purpose. Physically healing is sought because of pain or discomfort or because of fear of epidemic. Spiritual healing or help is frequently sought because people fear hell: however a few seek spiritual healing because they permit the love of the Father to draw them. But very few people ever realize that the mind without education is a fertile field for all kinds of superstition and wrong ideas and fear. The mind without real education or with wrong education is an easy prey for all sorts of sordid propaganda and wrong faith. The mind without real education is as diseased as the sick body or the unregenerate soul.

What then is real education? It is receiving in our mind the mind of Christ—the mind that thinks God's thoughts after Him; the mind that knows his maker because it obeys His laws (I John 2:3): the mind that uses God's handiwork (creation) for the good of all people, not selfishly; the mind that is intent upon helping that His will be done on earth as in heaven. It will thus be quickly seen that few people seek these ends in education. Often this real education has been obtained outside of the classroom. Often classroom education has been as bad and dangerous as the worst primitive idol worship, or as the worst witch doctor's craft. We are told that a thousand of the keenest scientists in Germany have experimented and planned and schemed for eight years how to destroy those who were believed to be Germany's enemies. Such is bad education, and not in line with Jesus' challenge, "Learn of me." In our education work in India we conscientiously aim at the *real* purpose of education; but it is exceedingly uphill work because our people too constantly put other aims as their goal for education of their children. We again urge our churches at home to pray for our Indian Christians and their school children that the real purpose of education may never become vague or be lost sight of.

John Thiessen

RELIEF

Increase in Clothing Donations

Indications of the continuing and increased interest in the work of the Clothing Depot can be seen in a comparision of clothing donations of 1942 and and 1943. The May and June 1942 contributions totalled 1,855 lbs. and 1,104 lbs. respectively. For the corresponding months of 1943 the amounts of clothing shipped to the Akron, Pa., depot was 4,616 lbs. and 4,269 lbs.

Mrs. M. C. Lehman reports that the increase is due largely to two factors: (1) The regularly supporting congregations have enlarged their donations; (2) Some congregations are giving clothing for the first time.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

Published every Tuesday, **except the weeks of July Fourth and Christmas,** by the Board of Publication of the General Conference.

Business Office: Mennonite Publication Office, Newton, Kan.
Editor ...... Reynold Weinbrenner, North Newton, Kansas
Subscription in advance, $1.50 .... Foreign, $2.00

Address all contributions and communications for this paper, and exchanges, to THE MENNONITE, North Newton, Kansas.

Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS.

DAILY DEVOTIONAL MESSAGES

By Carl O. Basinger, Chicago, Illinois

AUGUST 8—*"For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."* Gal. 6:8.

One hears a great deal about self-expression. It is contended that Christianity with its emphasis upon repression and self-control has had the tendency to warp personality, and has often produced highly emotional personalities such as neurotics and perverts. Now this is not as it should be, nor, realistically speaking, is. Many Christians are well integrated persons. They can face life with equanimity of spirit. They can accept themselves in the situations in which heredity and circumstance have left them, and face life with incentive. Most physiologists now agree that health is dependent upon spiritual as well as physical factors.

AUGUST 9—*"The heavens declare the glory of God and the firmament showeth his handiwork."* Ps. 19:1.

The great tragedy in the intellectual life of the last century was a widely prevalent conviction that man had no cosmic significance. In a tightly closed deterministic system it appeared as though the human personality was an accident of chance and its destiny in the hands of impersonal forces. There is today a sharp reaction toward that type of thought. It is the privilege of the Christian faith to interpret the living soul of the universe as tender, sympathetic, and redemptive. That living soul is God, who sent our Lord into the midst of the world to reveal to our human eyes His Father's glory and goodness.

AUGUST 10—*"And ye shall know the truth, and the truth shall make you free."* John 8:32.

There has never been a time when truthfulness has not been a cardinal virtue. The Persians taught their students three things: to ride, to shoot straight and to tell the truth. To call a man a liar is the deepest of insults. It is not difficult to see why such a value has been placed on truthfulness. Unless society has mutual trust among its members no form of social organization would be possible. If everyone would use counterfeit money, our whole economy would be thrown out of gear. Lying is the refuge of a coward.

AUGUST 11—*"He that loveth not, knoweth not God; for God is love."* I John 4:8.

John summarizes the Christian life in terms of "Agape" or Christian love. "Agape" is not an ephemeral, sensusal type of love. It is rather a suffering, redemptive love—a love that is capable of going the second mile, and which is willing to return good for evil. It is the theme found in our great hymn:

"Ich bete an die macht der Liebe
Die sich in Jesu offenbart
Ich geb' mich hin dem freien Triebe,
Mit dem ich heiss geliebet ward;
Ich will nun statt an mich zu denken,
In's Meer der Liebe mich versenken."

AUGUST 12—*". . .(lay) aside all malice, and all guile, and hypocrisies, and envies, and all evil speaking,"* I Pet. 2:1.

Many individuals speak disparagingly of another's achievements in order to raise their own status in the eyes of the world. Envy is poison. Ralph Waldo Emerson says, "There is a time in every man's education when he arrives at the conviction that envy is ignorance; that imitation is suicide; that he must take himself for better, for worse, as his portion; that though the wide universe is full of good, no kernel of nourishing corn can come to him but through his toil bestowed on that plot of ground which is given to him to till."

AUGUST 13—*"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill."* Matt. 5:17.

It has been remarked that what Jesus offered in the Sermon on the Mount does not touch the three major problems of our day: war, industry, and politics. Jesus, therefore, is out of date, declare these people. He legislated 2,000 years ago for a simple type of society which cannot be compared with our society of today. If His object had been to lay down definite rules, this criticism would doubtless be valid. It is well to remember that the laws enacted for one age always become inadequate for the next age. Jesus never intended to lay down laws. In the Jewish systems of His own day he saw the futility of legalism. Instead of laws he offered a few great principles which would be valid in all circumstances and to all times.

AUGUST 14—*"I will put a new spirit within you."* Ez. 11:19.

Christ laid stress upon the new "will." He went behind principles. His real object was to create in man a new "nature," a new moral disposition. He did not intend that his principles be taken as definite commands, but rather as illustrations. Jesus aimed to set men free from the Law. The place of the Law was to be taken by the "new spirit" which would act spontaneously, and which would be the same in every age and circumstance.

FRANCIS E. WILLARD SAID: Some persons are like weather vanes; they show which way the wind blows; but others are like mountains; they determine which way the wind should blow."

Sponsored by
the Young People's
Union of the
General Conference
EDITOR
R. Weinbrenner
North Newton,
Kansas

Mennonite Youth

"A United Mennonite Youth in Christ"

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Training For Relief Work

By N. Paul Stucky

"For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in; naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." (Matt. 25:35-56.) These words of Jesus provide a command and inspiration to each member of the Relief Training Corps at Goshen College this summer.

Occasionally the prospective relief worker finds himself confronted by some friend or acquaintance with the exclamatory question, "You don't want to go to some foreign country with all the dangers, do you?" To us in this unit, that isn't the issue. We see people in all sections of the world who are going hungry, whose homes have been ruined, whose land has been devastated, whose bodies are diseased, whose families are separated, and whose minds are diseased, all due to the destruction of war. We, in this country, who are somewhat removed from battle scenes have some difficulty in picturing ourselves in place of these many millions of people. These people must be helped as soon as possible, and if we have no responsibility, then who does?

To us, Mennonite relief is more than physical relief. It is truly mission work; it is expression of our faith and way of life. Such is the motivation which brings us here.

The curriculum includes courses in "Christian Life and Mennonite Heritage," "Community Hygiene and Nutrition," "Growth of Christian Personality," "Relief Administration," "Contemporary World Relief Needs," and "Physical Fitness."

The daily program begins at 5:50 with the rising bell. At 6:00 everyone is out for fifteen minutes of calisthenics. This provides opportunity to awaken completely and at the same time stretch. In addition it creates a good appetite for breakfast.

From the beginning of classes at 7:30 until the time of retiring at 10:30 p. m., the time is completely occupied with class attendance, work and study. Each person is required to give one hour per day to help care for the additional expense above that in ordinary C.P.S. units. Men are assigned to work in the dining hall, dormitory office, janitor work, care of the buildings and grounds, and other work which has increased due to the coming of the training school.

This program is very unique in that it is the first time in history that the different Mennonite groups have cooperated in such training. Members of the different groups learn to appreciate each other's views and usually, they feel, there is very little difference. In any case, we as Mennonites have found another way in which we can all cooperate, and we hope the doors can soon open, when we can begin such work.—*Goshen, Indiana*

ROBERT KREIDER WRITES

From Somewhere at Sea, Robert Kreider wrote June 29:

"All of us feel that these days at sea have been a great experience. It is as though we have stepped into a new world—the world of ships and seas and sailors.... It's a real joy to stand at the rail in the evening or to lounge in the mess hall—hearing the salty talk of sailors. They talk of running the Mediterranean blockade, or going in convoy on the dangerous Russian run, or dodging subs in the North Atlantic.

"We take our meals in the officer's mess salon. Rationing does not seem to have touched this ship's galley. Never have I seen such an array of excellent cuts of meats as served on this voyage...... The Officer's Pantry is open to us in the evening for free snacks—sandwiches, toast, cold meats, coffee, etc. If one is hungry after all this one can still purchase candy at the ship's canteen—called the 'slop chest.'

"We have all taken a morbid delight in all the submarine safety measures followed while at sea. The first day we were issued kapok life preservers equipped with knife (for cutting our way through wreckage), flash light and whistle. We were told to keep these life preservers near us at all times. The following day we were issued our "zoot suits." These are huge black rubber suits, worn over the life preservers which covers one from head to foot. They are designed to protect one from exposure in the water and to cold. . . ."

Bob writes much time is spent each day studying the Chinese language and reading about China. The highlight of each day is an early morning meditation period usually held at the prow of the ship.

When a fountain pen begins to flow too freely it is a sign it is getting empty. "There may be a moral in this for the clergy," says Rev. H. Cowly Carroll.

Report of The Third Saskatchewan Retreat, June 29-July 3, 1943

It was about mid-June when the invitation was extended to the young people of Saskatchewan to attend the third retreat at Rosthern Experimental Farm.

Accordingly we all arrived there at the appointed day, the 29th of June. Preparations had been made the previous day, so everything was ready to receive us. After the fellowship supper was partaken of, we all assembled in the auditorium which otherwise provides shelter for the implements of the farm.

Mr. J. C. Schmidt, president of the youth organization and director of the retreat extended the official welcome. A very interesting report, which was made clearer by the aid of lantern slide pictures, was given of the relief work in England by Mr. T. Klaassen, secretary of the Canadian Branch of the M.C.C.

Lodging was provided for in the Bible School and at the "Roost," of the Academy Farm.

For morning devotions we were divided into four groups, each under a separate leader. In the fresh open air we dwelt upon the Word of God to give us strength for the day.

We were especially privileged this year in receiving into the retreat staff, Missionary P. A. Penner, who, in four addresses, led us into the following topics: 1. The Great Commission. 2. The Open Door of India; 3. Beauty Out of Ashes; 4. What India Thinks of Christ.

This venerable man of God, whose life has truly been dedicated to the greatest cause, led us through his inspirational messages to ponder on the commission that God has assigned to his children. Yea, it touched the hearts to hear how the leprosy-infested, idolatrous India is calling, "Come over and help us!" How after this help, both physical and spiritual, has been ministered unto the poorest of the poor, there arises a new beauty out of ashes. How, though the degradation of the country, both spiritually, and morally, is in its lowest state, still many refuse to accept Christ as Savior.

Rev. J. J. Esau, whose acquaintance we were all able to make the previous year, brought near to our hearts salvation full and free in several messages. One of these, according to Eph. 1:1-14 told us definitely what God the Father, God the Son and God the Spirit have done and are still doing for us. In another message centered on Rev. 3:20 we heard the appeal of Christ to our souls. It was made clear to us how our intellect, our affection and our resolution are enriched and ennobled by giving the prestige in our souls over to Christ. We were shown by Gal. 2:20 how the life philosophy of Jesus was self-denial, how the world does not desire to read the Bible but it desires to read our lives.

We were then led deeper into the secret of what it means to be a Christian by Rev. Walter Dyck, Beatrice, Nebraska. Four cornerstones on which the spiritual house is built, were shown according to Matt. 5. 1. Sacredness of human life—you can't resist will by killing him who commits it.

2. Sacredness of the home—not only the deed, but the thought that provokes it is inexcusable. God will never honor and bless a union that is formed at the expense of dishonoring father and mother.

3. Sacredness of honesty, truth, and integrity—we are not permitted to swear because we are powerless to change anything. By using idle words we identify ourselves with the world.

4. Sacredness of the method of overcoming evil by doing good—A person who is doing more than is expected of him is bearing testimony. We must not look to human beings as examples, but unto Christ, the author and finisher of our faith, to lead us to the right maturity, to perfection.

Rev. David Toews spoke for a little while, then introduced Rev. J. M. Regier, president of the Home Mission Board, who later addressed the young people with II Cor. 3:2 as text, "ye are my epistles." It is the letter of life that the people read.

Rev. J. G. Rempel, principal of Rosthern Bible School, gave us a little glimpse into the surroundings and life of Menno Simons. It was stressed we do not believe in Menno Simons, but in God, in whom Menno's faith was also built.

Rev. Isaac Epp, Secretary of the Youth Committee of Saskatchewan, led us in singing. Choruses, and hymns were sung as well as a number of chorales taken from the *Mennonite Hymnary*. The services were enriched by special numbers—several trios, duets, quartets, and solos were brought.

Rev. Charles Dirks, Ridgedale, Saskatchewan sent an appealing message to our hearts through Mark 8:36-37.

Rev. I. I. Friesen presented to us an inspiring address on the theme "The Gospel."—Its history, its integrity, and its value to the Christian.

Mr. Henry Friesen, who says the least and does the most, was the business manager. He also helped the teachers of summer Bible school to find the right co-worker and the right field of service.

There were 178 young people that registered. Besides these there were every day a number of visitors. There was a fee of $1.50 for registration. This, combined with the fund realized from the collection, covered the expenses of the workers that followed the invitation to the retreat as well as the travelling expenses of the S. B. S. workers.

There were representatives from the whole province. From local districts, some from places not so near, and others coming from districts as far as Swift Current in the south or Meadow Lake and

(Continued on page 13)

SENIOR DEPARTMENT

SOMETHING ABOUT THE CHURCH

Matt. 16:13-19; 21-26

I. Worship Service:

1. Songs: "Hark, Hark, My Soul!" No. 261; "The Church's One Foundation," No. 273.
2. Reading of main topic, prayer, and leader's opening remarks.
3. Question box on Book of Acts.
4. Offering for foreign missions.

II. Leader's Introduction:

"The followers of the Way met weekly in the homes of believers. With evangelical zeal they daily added new converts to their number. They commissioned representatives to carry the good news of Christ to other parts of the Roman world. They caused the sacred literature to be written which became, in the course of time, the New Testament. In their gatherings they developed forms of worship which became a part of the rich heritage of Christendom. They evolved forms of government and administrative policies which continue to be used by the various denominations and communions today. Their methods of receiving converts and preparing them for membership in the churches should serve today as an example for us."

III. Suggested Topics for Short Talks:

1. Birth of the Church,	Acts 2:1-4
2. Christ, the Corner-stone,	Mark 12:10
3. A new name,	Acts 11:26
4. The body of Christ,	I Cor. 12:27, 28
5. The church in action,	Acts 5:14-16

IV. For Discussion

1. In what cities did the early Christians live?
2. What work did the apostles do?
3. Discuss Paul's missionary journeys. (Have a good leader for the discussion.)

V. Facts for Study:

"The Antioch church, the first one to be called "Christians," was the first church to be composed of people who had been Jews, and also of those who had been converted directly from Gentile beliefs. The Great Commission is about to reach its third stage. The first had been "in Jerusalem"; the second, "in all Judea and Samaria," and now the third, "and unto the uttermost part of the earth" (Acts 1:18). Formerly ordained by fasting, prayer, and the laying on of hands, Paul and Barnabas were sent forth to take the story of Jesus to new fields. There were three missionary journeys, each time Paul and his companions returning to make a report. He preached in Europe as well as Asia, establishing churches as he went. The last journey was the trip to Rome as a prisoner. Acts of Apostles closes with him in Rome, having the privilege of receiving his friends, and making converts to Christ."

The last words of Acts, "none forbidding him" indicate the continuous progress from the early days of the church to the present time.

VI. Illustrations:

Everything for Christ

"Would you advise young Christians to do something for the Lord?" This was the question once put to Robert Chapman of Barnstaple. "No," was the prompt and rather astonishing reply of Chapman. But he added immediately, "I should advise them to do **everything** for the Lord." The advice was consistent with that given by Paul when he said, "Whatsoever ye do, do all to the glory of God."

"Well, I never knew before that you were a Christian," said one man to another in a Michigan logging camp, "though we've been on the job together here for two years. When the sky pilot was here last winter and talked with me about my soul, I told him if so clean a chap as you could get along without religion I believed I could take a chance on it myself." The silent Christian felt that he had been disloyal to Christ.

INTERMEDIATE DEPARTMENT

OUR NEIGHBORS OF OTHER RACES

I. Purpose of This Meeting

The race problem is one of the greatest problems facing this country and the world today. In fact, it has been said that if there is another war, it may be a race war. Certainly Christ came bringing a message that would draw all peoples of the world together. As we have failed to live in a brotherly way with the negroes, the Japanese, the Italians, the "foreigners" of all races, so have we failed to follow Christ.

We need to acquaint ourselves with the facts about various races represented in this country, about their leaders, their accomplishments, the discrimination against them. And always we must seek to find the Christian attitude toward these problems.

In some sections of the country,

C.P.S. Camp No. 55, Belton, Montana, on a Moonlight Wintery Night

2. Is it true that Jews own most of the wealth of this country?

3. Are all Jews dishonest and unethical in business?

4. What causes discrimination against the negro?

5. Do negroes have the same educational opportunities as white people?

6. Would you welcome a Japanese family for neighbors as much as a white family?

7. If a negro family would ask admission to membership in your church what would be your attitude?

8. Why are the Japanese in relocation centers? What will be the effects of this on the Japanese? On the white people?

9. What influence does war have on racial prejudice?

10. Do we sometimes feel racial prejudice and do not recognize it?

11. What would be Jesus' feeling to those of another color or race?

Closing Hymn—"O Master Let Me Walk With Thee"—223.

Benediction

III. Materials

"The Jews Today" by Conrad Hoffman, Jr. can be secured for $ .35 from Mrs. A. J. Neuenschwander, Quakertown, Pa.

"Brothertown" by Louise B. Griffiths is a collection of stories dealing with the race problem. It can be ordered from a religious book store; cost, $ .60.

"I Was in a War Relocation Authority Camp, and Ye...." by M. Elizabeth Locher. **The Mennonite,** June 8, 1943, page 9.

Story of Roland Hayes—found in the Practical Notes written by Carl Lehman for the **Mennonite Sunday School Quarterly,** May 16, 1943, pages 27-28.

Series of four articles in **The Christian Advocate:** "The Japanese Evacuation in Retrospect" October 15, 1942 page 6. "Exclusion Act, 1942 Model" Oct. 22, 1942, page 10. "Inside Nisei-America" Oct. 29, 1942, page 12. "Little Nisei . . . What Now?" Nov. 5, 1942, page 12.

Stories of any of the following may be found in an encyclopoedia: Toyohiko Kagawa, Paul Ehrlich, Felix Mendelssohn, Rosa Bonheur, Albert Einstein, Julius Rosenwald, Bela Schick, Marian Anderson, Paul Robeson, Paul Laurence Dunbar, Booker T. Washington, George Washington Carver.

—**Alma Hilty Mast.**

JUNIOR DEPARTMENT

AUTHOR OF LIBERTY—OUR FATHER'S GOD,

Micah 6:8

"Be still, and know that I am God. I will be exalted among the nations; I will be exalted in the earth."

"The Lord of hosts is with us, The God of Jacob is our refuge."

"They that trust in the Lord are as Mount Zion, which cannot be moved but abideth forever."

Of late years there has been a tendency to think more seriously about what our country is for, than was formerly true. For Christians the call to be a good citizen is, of course, the first call of patriotism, a Christian patriot.

Man does not make his own liberty, rather it comes from God. Do you often thank God, that you were born in a free land with liberty of speech and worship?

We should remind ourselves daily that God is the "author of liberty" and unless He wills it for a nation, that nation cannot attain it.

Just since the declaration of this war, several unfortunate trends have been noticeable. **First** crime and delinquency among youth have risen 20 per cent. **Secondly,** race prejudice have become violent in places. **Thirdly,** an **America First Attitude** has led people to become blind and selfish in their patriotism, wanting luxuries for themselves, even when the rest of the world is starving. These people think nothing of hoarding or using the black markets.

As young people, let us keep busy so we will not get into trouble and lend a helping hand where needed. We can help the world by showing friendship to all races and nations. We can hate fascism and still refuse to hate people in our hearts.

What Others Say About Liberty

Abraham Lincoln, one of our great presidents, knew that liberty comes only as the gift of our Father, God. He once said, "What protects our liberty and independence? It is not our frowning battlements, our bristling seacoasts, our army and navy. These are not our reliance against tyranny. Our reliance is in the love of liberty which God has planted in our hearts. Our defense is the spirit which prized liberty as the heritage of all men in all lands everywhere."

A good American, the Jewish Rabbi Hillel Silver, wrote a beautiful poem about the making of America.

"God built him a continent of glory and filled it with treasures untold,
Then He called unto a thousand peoples and summoned the bravest among them.
They came from the ends of the earth, each bearing a gift and a hope.
The glow of adventure was in their eyes and in their hearts the glow of hope.
And out of the bounty of earth and the labor of men,
Out of the memory of ages and the hopes of the world,
God fashioned a people in love, blessed it with purpose sublime and called it America."

The Question Bee

1. Why are the most boisterous and hilarious patriots, not always the most sincere? 2. Why did George Washington believe in prayer at Valley Forge? 3. In what ways do our actions speak louder than words?

The Prayer List

1. That we may be worthy of the gift of liberty. 2. That our lives may reflect Christ in us, to those around us. 3. To live more unselfishly, and give of our things to those less fortunate and starving. 4. Pray daily for God to lead and man to be willing to follow.

CORRESPONDENCE

ALEXANDERWOHL CHURCH

Goessel, Kansas

We could hardly believe it when the message came to us Tuesday morning, July 20, that Rev. P. H. Unruh, the elder of our church, had died suddenly. We all knew that his health was failing and that something like this might happen, but no one expected it just now.

His last sermon to his congregation he preached on June 27, as a special message to the young people on the subject "Does the Youth of Today Have a Future?" He had the sermon ready for July 18 on the subject "What Must I do When I Get Into a Tight Place?" However the services were canceled because of the unusually heavy rain, and so he was not able to deliver it.

Funeral services for Rev. Unruh were held Friday July 23 at 2:30 p.m. at the Alexanderwohl Church. The order of the service was as follows:

Prayer and Scripture, Rev. C. C. Wedel; Song "Lasz mich gehn, Lasz mich gehn," choir; Obituary and Sermonette (German), Rev. C. C. Wedel. His text was from Hosea 6:1, "Come let us return unto the Lord; for he hath torn, and he will heal us; he hath smitten and he will bind us up." Song "The Haven of Rest," choir; Obituary and Sermonette (English), Rev. P. H. Richert.

He based his sermon on Hebrew 13:7, "Remember them which have the rule over you who have spoken unto you the word of God; whose faith follow, considering the end of their conversation." Song, "Be still my soul," choir. The close was made by Rev. P. C. Hiebert, the President of the Mennonite Central Committee. He based his remarks on Proverbs 10:7, "The memory of the just is blessed."

The service at the cemetery was conducted by Rev. J. M. Regier, Pastor of the Johannestal Church.

Rev. Unruh will be greatly missed by all of us in the church. May this deep sorrow which we are experiencing help to draw us closer to our dear Lord and Savior Jesus Christ.

—*Katie Wedel, Corr.*

A block of usable wood or of any other good material may become a stumbling block, IF it is placed where it does not belong.

—*J. H. Langenwalter*

FEAR IN THE ORIENT

IV

We sometimes hear that fear is paralyzing. Perhaps if any of us would all of a sudden face a tiger in the open forest, we might experience such paralysis. But in the Orient it takes much less than a tiger to render people helpless out of sheer fear The readers will have heard about the cholera scourge in India during the hot season of 1942. Several months after it was all over I visited in one of the villages in which we have a good sized church. Brother Rupdhar, the local evangelist, told me about what had happened when the cholera pest was on them. One of their great needs had been water. A good well with good water was only a little over a quarter of a mile outside of the village. Yet no one could go there for fresh water. Just a bit over a mile away is a natural spring, flowing right out of the mountain side. However, no one even thought of going there for water. Right near the village was a pond, nearly dried out, and very muddy. There people went and drank. Even to this place no one would go alone; but several people together, leaning on each other. Brother Rupdhar said he had prayed very much, and as a result he had been strong enough to go from home to home to visit the sick and pray over the dead. He had gone to non-Christian homes too. But one morning he too was disabled. He had gone to the home of one of the village authorities with whom he had been on friendly basis. He enters the courtyard, but not a soul is in sight. He goes into the house, and there he sees the man lying on a cot; eyes wide open, mouth wide open, —dead, of cholera. "Then my strength failed me too," he said, Fear had just overwhelmed him too, and he could hardly walk home.

J. Thiessen

(Continued from page 10)

Carrot River in the north and east. All united under one name, for one purpose.

As we think back on the blessings wnich we have shared in these days, our hearts are lifted in praise to the throne of grace, as well as in petition for strength and courage to manifest his love to others.

Yesterday, today, forever
Jesus is the same
All may change, but Jesus never
Glory to His name.

—*Marie Klaassen*

"It is not *who* is right, but *what* is right that is the important thing in this life."

"Doing good means more than just talking good."

Reply To Inquiries

Announcements have been sent out stating that a school, calling itself the "Grace Bible Institute," is to be opened at Omaha, Nebraska. The following ministers, who are pastors of General Conference churches, are named in the circular as officers of this Institute's executive committee: President, C. H. Suckau, Berne, Indiana; Vice President, Albert Schultz, Butterfield, Minnesota; Secretary, Harold Burkholder, Quakertown, Pa; and Treasurer, August Ewert, Mountain Lake, Minnesota.

Biblical training that will unite us more closely on the basis of sound Christian doctrine is needed and should be encouraged.

Since our conference has elected boards and committees that are accountable to it for carrying on its work along the line of education, mission, relief, etc., deep concern has been expressed as to the object of said Institute, and inquiries have come to me as to what relation it may have to the officially established activities of our General Conference. I therefore felt impelled to make written inquiry.

While some questions I asked were not answered, may I state that the Grace Bible Institute has no official connection with our General Conference, or with any one of our six district conferences. I am informed that it considers itself an auxiliary to the Oklahoma Bible Academy. Furthermore, assurance has been given that the undertaking is not directed against any conference activities, that its aim is to endeavor to meet the need of such young people who may be contemplating attending a Bible school, and that it is the purpose conscientiously to support the Conference.

If this support should be lacking—however much one might deplore that fact—how could one take any favorable note of the undertaking or give it moral or financial support without becoming disloyal to our Church and Conference? We owe first allegiance to the church of our choice.

Therefore let us scrupulously avoid anything that might be divisive in doctrine or in deed. Let us cheerfully accept the charge which Christ Jesus has entrusted to our church. And may I kindly ask and urge every member and every one of our 180 churches to continue to give their prayerful and wholehearted support and devotion, first of all, to each and every one of the various authorized conference activities which our Lord and Savior, the sole Head of His Church, whose we are and whom we gladly serve, has definitely entrusted to our branch of the Mennonite Church. In these disturbed times that undivided support is needed more than ever before. Let us search our hearts to make sure we are "walking worthy of the vocation wherewith we are called . . .Endeavoring to keep the unity of the Spirit in the bond of peace."

To that end may all of our efforts have that Divine motivation which the Master can richly bless.

—C. E. Krehbiel, Conference President

Young People Sponsor Church Paper Drive

The Young People's Committee of the Pacific District Conference is sponsoring a subscription drive for **The Mennonite** and the **Bundesbote** during the month of July.

OKLAHOMA CONVENTION TO CONVENE AUGUST 28-29

Three churches in the south—the Bergtal Mennonite Church at Corn, the Sichar Mennonite Church at Cordell, and the Herald Mennonite Church at Bessie—have this year invited the Oklahoma Convention to meet in their neighborhood. The exact place will be announced later. The meeting will be held in the forenoon, afternoon and evening of July 28 and 29.

The program for the convention will appear after certain items are more definitely arranged. Business matters for the convention will be dispensed with in as short a time as is possible on Saturday. The Saturday evening program will be in charge of the Womens Missionary Societies. Sunday afternoon the annual song festival will be heard. The young people are in charge of the program Sunday evening.

Start now to save the necessary gasoline and plan to fellowship together at the Oklahoma Convention.

—The Program Committee

IN MEMORIAM

REV. JOHN C. GOERING was born at the village of Waldheim, in the province of Wolhynia, West Russia, on February 24, 1862. In 1874 he came to this country and with many relatives and friends settled in what is now the Moundridge, Kansas, community. With his widowed mother, one sister and one brother he experienced the hardships of pioneer life.

He received the holy rite of baptism on April 19, 1878, and became a member of the Hopefield Mennonite Church, Moundridge. In 1883 he transferred his membership to the First Mennonite Church of Christian, Moundridge, where he remained a member for the rest of his life.

On March 22, 1885, he was united in marriage to Maria Wedel. On March 7, 1907, death snatched his beloved wife from his side. This was as a staggering blow to him. After serving the place of mother as well as father to his large family for four years he married Magdalena Hirschler on April

16, 1911. But soon he was called upon to bear a wife to the grave for a second time when she passed away on January 28, 1920.

For many years the deceased farmed in the Moundridge, community, but he also lived in Moundridge many years and engaged in business. As a business man he was conscientious and upright. Very much of his service he rendered gratis, and many there were who sought his wise counsel. Various offices were entrusted unto him. He held the position of Mayor of Moundridge from 1892-1895, Commissioner of McPherson County 1899-1905, was appointed as Notary Public by Governor Leedy from 1898-1902, and in 1919 was appointed as a member of the Board of the McPherson County Hospital.

His most outstanding services he rendered as Pastor of the First Mennonite Church of Christian. To this pastorate he was elected on November 2, 1902, and ordained on December 7 of the same year. His ordination as Elder was on January 12, 1908. Conscientiously and sacrificially he served the church, and under his leadership it prospered. Upon his urgent request he was relieved of his duties as Elder of the church on Mar. 21, 1917, but he continued to serve occasionally as health and strength permitted. He was also active in the conference, serving as a member of the Home Mission Committee of the Western District Conference from 1914-1917.

The last years of his life he lived with his children. He passed away at the hospital in Upland, California, on June 20, 1943, at the age of eighty-one years. Five sons and four daughters survive him, namely Gerhard of Pretty Prairie, Kansas, Ernest of Arlington, Kansas, Daniel of Pamona, California, Elmer of Hutchinson, Kansas, Richard now oversea in the service of the government, Martha, (Mrs. Pete Wedel) of Hardin, Montana, Katharine (Mrs. August Ritthaler) of Perry, Oklahoma, Selma (Mrs. Ray Schowalter) of Wichita, Kansas, and Maria (Mrs. Otto Ritthaler) of Hutchinson, Kansas.

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MENNONITE PUBLICATION OFFICE,
Newton, Kansas

« « JOTTINGS » »

—**Dan Gilbert** preached on "The Insanity of Sin" to the First Mennonite Church, Berne, Indiana, on August 1.

—When **E. W. Baumgartner** was in Kansas for a meeting of the Board of Publication he was privileged to enjoy a "Swiss" reunion at the Dan Heintzelman home near Moundridge. Present were: the Paul Schroeder family of Halstead, Dr. and Mrs. W. E. Regier of Whitewater, Rev. and Mrs. J. C. Kaufman, and Rev. and Mrs. E. J. Neuenschwander of McPherson, and those already mentioned. Brother Baumgartner reports that at one time during the evening five former Berne girls were around a table talking Swiss "like nobody's business."—"The Berne Witness."

—**Luke J. Horsch,** Ontario, California, spoke on "The Price of Liberty" as he addressed the West Zion Mennonite Church, Moundridge, Kansas, on August 1.

—**The Curt Siemens** family is leaving the Moundridge, Kansas, community. Mr. Siemens was superintendent of the Moundridge schools during the past years.

—**Jacob Friesen,** who is a ministerial interne in the First Mennonite Church, Reedley, California, writes, "...I am enjoying my brief stay at Reedley to the full. I have sought to carry on without Dr. Langenwalter for three Sundays; so there's only one more Sunday before he will be back. The people out here have been most kind..this experience is proving to be very profitable....I am reading **The Mennonite** with increasing interest, and I have also heard a number of expressions to the effect that **The Mennonite** is proving to be more and more profitable for personal value and also for church adaptation."

—**Orlo Kaufman,** a ministerial student, brought the message to the Eden Mennonite Church, Moundridge, Kansas, on July 25.

—**Henry Hege** brought the message to the Alexanderwohl Mennonite Church on July 25. Brother Hege also visited the Western District Y.P. Retreat. He reports that Oklahoma will have a retreat this year.

—**"For All Mankind"** is the name of a little booklet that is coming off the Bethel College Press this week. Dr. J. H. Langenwalter is the author of it. The booklet presents "peace" as inextricably woven into Christ's whole way of life. The Bethel College Press is printer and publisher, and copies may be ordered from it for twenty-five cents a copy.

—**First Mennonite Church, Wadsworth, Ohio:** Rev. Donovan E. Smucker taught a class on "Protestant Relations with Catholics and Jews" at a youth conference of Presbyterian churches of eastern Ohio. He is also teaching at the All Mennonite Retreat at Camp Mack. Funeral services were conducted for Fannie M. Liechty on July 4 and for C. B. Curtis on July 17.

—**The Young People's Retreat at Lake Sequoia** in California will be held from August 10 to 17. Alfred Habegger, missionary among the American Indians, and Bernhard Bargen, professor of commerce at Bethel College, will be among the leaders.

—The young people of the **Reedley Mennonite Church** are sponsoring a subscription drive for the **Bundesbote** and **The Mennonite.**

—**Abraham P. Friesen**, formerly professor of physics at Bethel College, has been granted a leave of absence to become head of the physics department of Southwestern University, Georgetown, Texas. Brother Friesen took up his new work by July 1.

—**The Alfred Habegger** family recently visited the Menno Mennonite Church, Lind, Washington.

—**Millions of children are starving in occupied Europe.** If permission were given by the American and British governments for food to be sent, they could live. Allied nations are begging a chance to purchase food here or in South America. Swedish ships and sailors not in war service are ready to deliver the food. The State Department, the International Red Cross and the Quakers say that the food sent to Greece does not fall into enemy hands, and, consequently, has had no effect on the progress or outcome of the war. The same would hold for Norway, the Netherlands, Belgium and France.

—**First Mennonite Church, Aberdeen, Idaho:** Dr. P. C. Hiebert, of Sterling, Kansas, Professor B. Bargen, of North Newton, Kansas, and Missionary Alfred Habegger, of Busby, Montana, were recent visitors in Aberdeen, Idaho. Dr. Hiebert and Professor Bargen both spoke at the First Mennonite Church, on July 12. Missionary Habegger spoke at the church July 18, and 19 and also showed kodachrome and other slides of the missionary activities among the Cheyenne Indian tribe in the state of Montana.

The young people of our church enjoyed a two-day retreat July 24-25. The retreat was held at Weston's Camp, a beautiful spot in the Bannock mountain range. About forty-five young people and also fifteen young men of the Downey, Idaho, C.P.S. Camp were in attendance.

EASTERN DISTRICT CONFERENCE NOTES

DEEP RUN—The Deep Run Mennonite church, near Bedminster, Pa., of which the Rev. Russell L. Mast is pastor, recently introduced a weekly church bulletin. The cover page has a nice picture of the church and the back page announces the stated church meetings. The order of service and news notes are found on the inside pages.

PHILADELPHIA, SECOND—The Rev. and Mrs. Walter J. Dyck of Mt. Lake, Minnesota, the newly elected pastor and wife arrived in Philadelphia about the middle of July. We wish them God's richest blessing in the Second Church and the Eastern District Conference.

PHILADELPHIA, FIRST—The Rev. J. J. Plenert, pastor, recently visited the C.P.S. Camps at Grottoes and Staunton, Va., in behalf of the Peace Committee of the Eastern District Conference. Cpl. James Plenert, son of the Rev. and Mrs. Plenert, recently spent a week with his parents. Mrs. Peter Kuyf, Jane, and Wilhelmina recently visited the Rev. and Mrs. Carl Landes at Meron, Indiana. Wilhelmina then continued travelling west to attend the Western District Conference Retreat. The church closed its very successful vacation Bible school on July 14.

EAST SWAMP—The Rev. Harold D. Burkholder, is Secretary of the Board of Directors of the newly organized *Grace Bible Institute at Omaha, Nebraska.* The Church held a special offering for this cause on Sunday July 11 that amounted to $615.45. Dr. C. H. Suckau, pastor of the Mennonite Church at Berne, Indiana, was the guest speaker at the Sixth Young People's Bible Conference held July 15 to 18. Dr. Suckau has been elected President of the Board of Directors of Grace Bible Institute.

SUNDAY SCHOOL CONVENTION—The Annual Sunday School Convention of the Eastern District Conference will be held in the East Swamp Church Saturday, September 25 with afternoon and evening sessions. The convention theme will be "Guidance." Delegates and friends are requested to bring their own lunch.

ALLENTOWN, FIRST—The Christian Endeavor Society was in charge of the service at the Home for the Aged on Sunday afternoon, July 11. The meeting was in charge of Miss Jean Shelly, president of the Society. Instead of delivering a message the pastor, the Rev. Howard G. Nyce, conducted a Bible quiz which was greatly appreciated by the home guests. The pastor spent July 15 visiting the guests of the Home in their own rooms. Every month a certain pastor is assigned for this visitation program which is greatly appreciated by the home family. The pastor was recently elected a member of the Advisory Council of the newly formed Grace Bible Institute at Omaha, Nebraska.

FAIRFIELD—On July 11, the members and friends of the church gathered at the home of Mr. and Mrs. B. E. Benner and family for a picnic lunch and an afternoon of fellowship. Gas rationing has made it difficult for the members to get together often. This is the reason that we had this meeting after church on Sunday. Most of the members and friends were present and enjoyed a day of fellowship together. On July 13, the women of the Fairfield Mennonite Church met in the kitchen of the Methodist Church in Ortanna to can cherries for the C.P.S. camps. A few women of the Bethel Mennonite Church of Mummasburg, assisted in the project. During the day they canned 111 two-quart jars of sour cherries. The cherries were donated by the Ortanna Canning Company. They plan to get together later in the summer to do some more canning for the camps. On Sunday morning, July 18, Brother C. L. Graber, at present assistant to the executive secretary of the National Board for Religious Objectors, visited our church. He spoke to the group on a number of the problems that the C.P.S. program is facing today and also of the hope for the future of the program.

—Howard G. Nyce, Conf. Corr

Ja 44

Prof. Melvin Gingerich
North Newton
Kansas

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVIII NORTH NEWTON, KANSAS AUGUST 10, 1943 No. 31

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized January 22, 1919.

THE CHURCH PAPER

J. S. Wood

It is the common practice of denominations, associations, and independent organizations to publish a paper known as their official organ. The purpose of such publication is to send forth their message through the printed page, as well as from the pulpit; to keep their constituency well informed as to the past accomplishments, the present activities, and the future of the church work, to promote unity and cooperation in carrying forth their programs, to interest others in their activities, and to encourage all in their problems and assist them in spiritual life and development.

It is surprising, sometimes shocking, to learn how many members and friends **do not take** the church paper. True, some few are not financially able to take it but with many such it is not the case as they can afford a daily (including the Sunday paper), magazines, journals, and others. **Very few, if any, church papers are self-supporting as they do not usually carry worldly advertisements.** Many of them have a deficit which must be met from some source. Therefore, the members and friends should subscribe for, and boost their church paper.

A prominent Presbyterian Church, on its weekly program printed the following reasons for taking the church paper:

1. A religious paper makes Christians intelligent.
2. It makes them more useful.
3. It secures better pay for the pastor.
4. It secures better teachers for the Sunday School.
5. It secures better attendance at the prayer meeting.
6. It leads to a better understanding of the Scriptures.
7. It increases interest in the spreading of the gospel.
It promotes unity of faith and practice in the church.
9. It exposes error.
10. It places weapons in the hands of all to defend the truth.
11. It affords a channel of communication between the brethren.
12. It gives the news from the Churches.
13. It awakens the talent of the church and makes it more useful.
14. It throws light upon the obscure questions of practical interest.
15. It is a great aid in the study of the Bible.
16. It cultivates the taste of reading.
17. It makes the children more intelligent.
18. It makes better children.
19. It creates interest in the salvation of others.
20. It gives the current news of general interest.

—Exchange

Boys in Camp Enjoy News From Home Church

The First Mennonite Church, Newton, Kansas, sends the "Home Church Letter" to boys in camp. Below are some of the expressions of appreciation received from the boys:

1. "Received my copy of the 'Home Church Letter' the other day and sure want to thank you for it. It really means a lot to us to get the news from our home church."

2. "You will never know how much that letter means to us, who are away from home."

3. "Today I received the second 'Home Church Letter' and I read it over and over. These letters are very interesting and show what is going on in our Church while we are away, but more than that they show us that you are thinking of us and praying for us."

4. "Many, many times I'll be waiting for the next 'Home Church Letter.' "

5. "Received the news letter yesterday and enjoyed it immensely. I think it is a wonderful way to keep interest in the home church and strengthen old ties."

6. "I find so much spiritual comfort and advice."

7. "I received the letter from the church this evening and enjoyed it very much. It was a real blessing to me."

"Mennonite" Passes 4,000 Mark

On July 31 the subscription list to **The Mennonite** totalled 4,001. The subscription list has been growing steadily. A goodly number of churches have adopted the 100 per cent subscription plan. If you are interested in this plan for your church, write to Rev. J. M. Suderman, 722 Main Street, Newton, Kansas, for information.

MENNONITES and RURAL LIFE

By. J. Winfield Fretz

MENNONITES AND TOBACCO

In certain sections of Eastern United States where Mennonites are settled, tobacco is regularly grown on their farms as one of the main crops. Many claim that it is their chief source of cash income. The income thus derived is referred to as "mortgage money" and "mission money." Although Mennonite and Amish people grow tobacco a high percentage of them do not use it. Mennonites in other parts of the United States who discover this for the first time think it strangely inconsistent with the Mennonite way of life and cannot see any justification for raising the "ugly weed." Within the last decade or two, however, the church has more and more clearly taken a stand against the raising of tobacco. Each year additional farmers find themselves uneasy of conscience to grow such a useless and harmful crop when the world is crying for food and shelter. They are substituting other cash crops such as tomatoes, potatoes, or peas and finding them equally satisfactory. This is a hopeful sign and an encouraging trend in favor of a more thorough-going plane of pure Christian living.

An Unfortunate Counter Trend

While there are a great many Mennonites in the country who think it wrong for Christians to raise tobacco, they see no inconsistency in their practicing the useless, enslaving, and filthy habit of smoking and chewing it. Because of the large number of Mennonites who are now employed in shops, factories, and offices; attend schools and are in contact with people who use tobacco in various forms, there seem to be an increasing number of Mennonites who are allowing themselves to develop the profitless habit. The popularizing of smoking in this war by the tobacco interests will undoubtedly find many Mennonite young men returning from the service thoroughly victimized by the habit. From the "slushy" advertisments one reads today about sending the boys in service a carton of cigarettes we are supposed to believe that it is a thoughtful and heroic sacrificial act of mercy equal to bringing a cup of cold water or a piece of bread to a famished human being. We can be thankful that the Mennonite Central Committee, as the agent of the Mennonite churches, has consistently discouraged the use of tobacco in any form by the boys in the Civilian Public Service Camps.

A Personal Matter

Most of those people who use tobacco insist that it is a personal matter and therefore of no concern to others. Such reasoning is basically fallacious from the Christian standpoint because on such grounds all matters pertaining to morals, ethics, and religion would be personal. The Mennonite Church, however, is concerned with all personal matters that affect the whole body of believers. It considers itself a communion of saints, each member of the body living as pure and as holy a life as it is possible for him to live. Whatever hinders this goal is not a purely personal matter. Therefore, whether growing or consuming tobacco, the Mennonite Church will view with concern any conduct of its members that threatens its four century tradition of high thoughts and plain living. God has given us a pure and invigorating atmosphere; let us not defile it and make it stifling.

Why Use Our New Junior Quarterly

Use It Because—

1. It is unwise to try and travel the lines of one railroad system while relying for one's information upon the time table of another system.
2. Of the valuable knowledge that your family physician of long-standing is able to utilize for diagnosis and treatment in case of sickness.
3. Of the better fit that is generally secured when a suit is skillfully made to order.

The new *Mennonite Junior Quarterly* has been designed to meet the needs of our conference. —rw.

Come Ye Apart and Rest a While

God made this world for activity and rest. Night follows day. One out of seven days is a day of rest. Human beings become tired and then are refreshed as they rest. After rest one's feeling tone is generally better, one's mind works more clearly, and one's body is stronger.

Yet like a little child that rebels against going to sleep, many adults seek to engage in prolonged feverish activity as though the need for rest could be evaded. Pressing and exciting conditions drive them into this attitude. We are living in a restless world.

However, as Christians we dare not be of this world. As Christians we can have a peace that passeth understanding. Perhaps, this wonderful peace cannot be entirely separated from the need for rest. Born-again human beings need rest for the refreshing of body, mind, and soul after wilting activity.

God desires to restore the freshness of life to us through rest. We need to give Him this opportunity. God's way is right. If we ignore it, then we sin and suffer. "Come ye . . . apart . . . and rest a while."

rw.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

MARTHA BURKHALTER REPORTS

Janjgir C. P. India
April 29, 1943

Dear Brethren of the Board of Foreign Missions,

Greetings with Hebrews 2:11. I wish to thank you very much for your Christmas letter, which I received on January 30. We were all glad to get information about our missionaries in China, in the Philippines and in the Home-land. It is true, we are all one great family and God is the Father of us all. If one member of this Family of missionaries and members of the Mission Board suffers we all suffer, and if one is blessed, we are all blessed in spirit.

We were all very happy to get your last air-mail letter, in which you state your intention of sending two single missionaries out to India as soon as possible. We hope and pray that the way will be open for them to come soon. So far we have not heard of many missionaries being able to come back since the war has started. We hear of many missionaries of different Missions who are eager to come back. We have heard of only one or two Bishops who have been able to fly here by airplane.

I do not intend to come home this year, if the Lord continues to give me health and strength, as He has done throughout this whole term. I wish to praise His name. It is now seven years and nearly four months since I arrived in India the last time. My furlough was due last year, and I intended to come home. I had all my boxes packed and the Janjgir church had already given me a farewell. But the Lord cancelled my plans. The past year was a blessed one in many ways and I am looking forward to another year of rich blessings in His Vineyard.

Throughout this whole term I have been the principal (or supervisor) of the Janjgir Bible Training School, which Rev. Unruh started in 1930. The School has grown very much. We have had, at different times, students from eight different Missions. Since the last two years the Methodists have been sending us students also, in spite of the fact that they have their own Theological Schools. Our aim is not to train preachers for city churches, but to train village pastors, evangelists, and lay leaders. Over 50 have received diplomas or certificates in the last ten years. Including these, 147 have been enrolled in all. Some have stayed only one year. But all except a very few who have been here, are now pastors, evangelists, Bible-women, and lay leaders. A few who have been here, have been sent on to high schools to learn English, and to prepare for more responsible positions.

We are still having our classes in the Janjgir church building and on the veranda of my bungalow. We need a new Bible school building. The Missionary Workers' Conference has passed a resolution that I will be permitted to solicit funds for such a building when I go home on furlough. At present it is not advisable to build, because nearly all materials have tripled in price, and some materials it is absolutely impossible to get, such as cement. Nails and screws are almost worth their weight in silver. We count them as carefully as pennies. But we hope the war will end some day and then we can go ahead with our plans. I feel that the Bible School is the most important institution in our Mission at present, especially since we need so many trained leaders in the mass-movement areas.

During our touring season with the Bible students in January and February, we found many eager listeners. Rev. and Mrs. Moyer and Rev. Waltner helped to supervise the five camps. Rev. Waltner took some moving pictures of camp life. In nearly every camp we had true seekers after salvation. However on account of the severe persecution of any one who wished to become a Christian by the Brahmins and village head-men, we were not able to baptize anyone while our camps were there. Really the Brahmins in the Janjgir area seem more determined than ever to hinder our work of spreading the Gospel. However, some baptisms have been given since. The seekers sometimes follow us from camp to camp or come to Janjgir to be baptized.

After the touring season I went to Jagdalpur, a Methodist Mission station, 200 miles southwest from here, to take part in an Institute for village leaders. Over 100 leaders, who have charge of the shepherding of 4000 Christians in dense jungle areas, were present. The Institute was held in a jungle on the shore of a small lake. The Lord was with us as He was present with the disciples on the Sea of Galilee, and said just as definitely to all of us, "Feed my sheep, Feed my lambs."

After this Institute I came back to Janjgir and found that all our evangelists, Bible School teachers and Bible women had gone to a Hindu Mela, where 20,000 Hindoos gather yearly to bathe in a sacred spot of the Hasdo River, and where they offer 20,000 coconuts to idols of wood and stone, with the hope of getting some blessings for their fields and for their families. I decided to go too, and the next day I made the trip of seven miles in our two-wheeled ox-cart over terribly dusty and stony roads. As I came near the river, I could see a continual stream of pilgrims coming and going. Some of these had walked for eight days to come and attend this Hindoo festival. Our ox-carts stopped at the edge of a 40-acre mango grove. Here our Christians had pitched their tents.

From this slightly elevated position one could see a mass of humanity moving among the trees and in the open spaces. They were all going to or returning from the river, the temples, or the booths of merchandise. Near the temples sat a row of "holy sadhus" posing as gods and receiving gifts from rich and poor alike. They are in fact the unholiest people in all India, but the masses of pilgrims throw their coins before them and worship them.

I found Mrs. Moyer and our evangelists and Bible women carrying on a campaign of selling books, tracts and Bible portions to the pilgrims. They had been at it for several days. They were trying to see who could sell the most. Mrs. Moyer was offering a prize to the one who had sold the most at the end of the week. They had already sold 800 books and tracts and Gospel portions! And this in a year of famine and high prices. A group of workers would go out and sing a song to attract the attention of the people. Then the books were held up and displayed and the contents described. Most of the books were Gospel portions. But there were also hymn books, and stories of famous Indians who had become Christians, and stories of poor unknown villagers who had accepted Christ and through whom mass movements had been started. There were tracts in which the way of salvation was made plain to any who could read. These were given away free with other books which were sold. Again and again our men and women went back to Mrs. Moyer's tent to get new supplies when all their books had been sold. Can you see the hands of India stretched out reaching for the Bread of Life?

But here was opposition too. A merchant in a booth selling his wares was given a tract to read. He looked at it and when he had read a few lines he said angrily, "Jesus Christ! I will never read this nor will my children read it," and with great vehemence he tore it into shreds, and said to some one near by, "Burn this up!" One of our evangelists came back very sad to relate this story.

But our sadness at such opposition was turned into joy when one day a fair-faced young man with a head of black curly hair, and bright eyes came to the evening devotions at Mrs. Moyer's tent and asked for a New Testament. He wore the saffron robe of a sadhu and said that he had been wandering from place to place in search of salvation. Evening after evening he came, and two weeks later he was baptized at Janjgir. Now he is going about preaching salvation through Jesus Christ.

With greetings
Martha Burkhalter

Do any of you get the *Evangelical Christian?* Read the article on page 475 of the December 1942 issue. It tells of the experiences of Mrs. R. E. Bell and her two children who had to live 20 days on a raft 8x10 after their ship was sunk by a U-Boat. Mrs. Bell was a missionary of the Christian and Missionary Alliance on the Ivory Coast in Africa. If the Lord gives me health and strength, I would rather stay in India till the war stops, rather than to go through an experience like that. A large group of India missionaries have lately been stranded in Develan, South Africa.

HOME MISSIONS

A. J. Neuenschwander, Secretary

FIRST QUARTERLY REPORT

United Mennonite Church, Vancouver, B. C.
6460 St. George Street

The New Year started out with a lot of work outside the work in Vancouver. I had to make a number of trips to the outlaying churches in British Columbia. In addition to preaching the Word many other problems had to be considered; also Infant Consecration, Communion Services had to be conducted and Bible Conferences were conducted.

On March 21 the Bible School teacher and Evangelist, Jacob Dieterich Siemens, was ordained as Minister of the Gospel, in Coghlan.

Another trip was made to attend our Conference when matters concerning our Non-resistance position were considered, and also the work of the Mennonite Relief work in England was reviewed.

These many tasks afford a sense of joy and satisfaction since I can see that each instance is an open door of service in our field. On some Sundays the task is a bit heavy to travel 50 or more miles into the country for some Worship Service and possibly an afternoon meeting and then to be back in the city ready and fresh for the evening worship.

The attendance at our regular worship services is such as to give encouragement and the evident hunger for God's Word, makes the work a delight. On Thursdays I give Catechism instruction. Some of the girls in the Home are also attending these classes, while the others attend choir rehearsals. The inquiries for girls is constantly larger than the supply. There are not quite as many girls working in the city as in past years and those that are here are usually kept by their former employers. The girls make many articles that can be used in Mission work, also do they make comforters. These are sold and this year the money realized in this way goes to the Coghlan Bible School.

The money for the Relief Work in England is coming in quite well. The monthly offerings from the B. C. Churches in this Quarter have already reached beyond the $300.00 mark.

The conscientious objector situation precipitates many questions, but so far we have been able to adjust them in a satisfactory manner with the Provincial Board. The Lord has been gracious to us so far.

I wish to close with a greeting to all friends and the Board,

In Love,
E. and J. B. Wiens

(Translated from German by the Secretary)

CIVILIAN PUBLIC SERVICE

Cooking School Closes

On Wednesday evening, July 21st, appropriate exercises were held at C.P.S. Camp No. 4, Grottoes, Virginia to mark the closing of a Cooking School which has been in progress there for the last three months.

Twenty-one assignees were permitted to attend this school, but two did not complete all of the prescribed work due to special assignments elsewhere. A Certificate of Recognition was awarded to all of those who completed the prescribed work. This Certificate specifies the particular courses completed as well as the Special Project which was undertaken by each of the students.

Mary Emma Showalter, dietician at the Grottoes Camp, was in charge of the school. She was capably assisted by Misses Ava Rohrer, instructor in Home Economics at Eastern Mennonite School and Edna Ramseyer, instructor in the same field of Bluffton College.

A number of special speakers visited the School, most of whom were able to present the current needs for relief-feeding in war stricken areas.

Most of the boys who received training in the School will return to the camps from which they came. We anticipate very worthwhile service in our camp kitchens as a result of this successful endeavor.

Camp Briefs

The Smoke-Jumper's Project at Seeley Lake, Montana has reported its first casualties. One broken leg, and a number of sprains and bruises were included in the results of the first jumps. The Project, however, remains very popular with all those participating in it.

Miss Alida Schrag, Matron-Nurse at Camp Denison has left C.P.S. to enter missionary work in India.

Grant M. Stoltzfus, formerly of the Publicity and Peace Section of the Mennonite Central Committee Headquarters, reported to C.P.S. Camp No. 24, Hagerstown, Maryland, on July 26. Brother Stoltzfus' work at the Akron office is, for the present, being cared for by other members of the staff.

Brethren Eli Bontreger, Shipshewana, Indiana, and Ira Nissley, Kalona, Iowa, Old Order Amish Bishops have been in and out of Akron Headquarters during the past two weeks in connection with their visiting of Amish men in eastern C.P.S. camps and units. Their visitation schedule calls for at least two visits yearly to each of their men in C.P.S.—the total number from the M.C.C. group now being 295.

Puerto Rico's Need

Correspondence from Justus Holsinger in Puerto Rico indicates that conditions of poverty and abjection arrest the attention of the newcomer. The natives are unbelievably poor and ignorant. Most marked of all, Holsinger relates, is the spiritual destitution.

Goshen Relief Training Unit

The training course at Goshen College for prospective relief workers will complete its work by mid-August. Plans are being undertaken to provide opportunities for the bulk of the participants to transfer to a project in which their value to relief effort will be further enhanced by both additional training and experience. Some of these men have elected to return to their former assignments, others will have opportunity to get into a beneficial hospital program. Of the remainder, a few will likely serve in Puerto Rico. While the group without earlier C.P.S. experience will move to one of the camps where it will be possible to maintain the group interests.

P. C. Hiebert and H. A. Fast are giving assistance in the closing weeks of the School.

Dairy Testers

Three more dairy testers have been added to the number in Michigan. This brings the total in that state to sixteen. Approval has been given for the placement of five testers in Iowa.

PEACE SECTION NOTES

Draft of Fathers

We have received the following note out of Washington: "Selective Service has announced that fathers will not be drafted at least until October.... To Selective Service a father is a man living with and supporting a child or children born before September 15, 1942. Quotas are expected to be filled in the meantime with 50,000 of the 90,000 youths turning 18 each month, by those already in line for induction, and by 'recoveries' from the 8,976,000 Class IV-F. Current refusal rate of those physically unqualified still runs around 40 per cent.

Released August 4, 1943
Compiled by John H. Mosemann

Arnold Epp Goes to Burrton Church

Brother Arnold Epp, who was ordained to the ministry by the Bethesda Mennonite Church, Henderson, Nebraska, on August 8, has accepted a call to serve the Mennonite Church at Burrton, Kansas. This Church was formerly served by Brother J. J. Regier and previous to his term of service by Walter H. Dyck.

Our Post-War Youth Problem

The problem of our drafted youth—will they be a source of strength for our church when they come back, or will they be estranged? What is our responsibility?

The answer to this question depends chiefly on three things, namely: (1) in what spirit our draftees leave their home churches; (2) and what influence camp life will have had on them; and (3), how they will be received, when they come back.

I

Our draftees when they leave for camp are not all alike. We here at home know this, and when they come to camp it does not take long before those who live with them in the camp also know it. This is seen from articles that appear in the camp papers like the one in a recent issue of the paper from Downey, Idaho, under the heading "Is C.P.S. Beneficial?"

I know the writer as a very conscientious young man, and he undoubtedly expresses his honest opinion about two things: (1) about the difference in the home training with which the draftees come to camp; and (2) about the effect which C.P.S. camp life has upon them. On the last point he is rather hopeful without being dogmatic. This agrees with practically all letters that come home from the C.P.S. camps. Most of these letters are rather optimistic. They praise the educational and devotional program in the camps, and mention especially the mid-week prayer meetings as a blessing. Most of these men come from churches that cannot very well have such mid-week prayer meetings; and when one hears the testimonies of our young men about the blessings they receive from them in camp one wishes that we at home could have more of it. And these testimonies are already beginning to stir up prayer life at home even before these young men come home. Why should they not do the same, and even more, when they themselves come home? Perhaps not so much by introducing the same prayer meeting in the home churches, but rather by injecting the prayer spirit into the other regular meetings which we have such as C.E. meetings, Bible study classes, etc.

Then the opportunity in these camps to get something of our Mennonite history, which they should have gotten in our schools at home but did not get, should prove helpful to appreciate our heritage. Not only our history but also our doctrine is taught in camp of which many of our young men in camp do not know enough when they leave home. Most of you, perhaps, have seen the titles of the six booklets written especially for our campees. But they are also being used by special study classes in the home churches which already is a blessing for us here at home. Their general title is, "Mennonites and Their Heritage." It is an excellent set of booklets. Only one of them contains a chapter that is not quite scriptural.

The titles are as follows: *Mennonite Origin in Europe, Mennonites in America, Our Mennonite Heritage, Our Mission as a Church of Christ, Christian Relationships to State and Community, Life and Service in the Kingdom of God.*

Besides these there are many other studies in the educational program of our camps. I counted some fifty of them, such as Red Cross First Aid, German, Spanish, Typing, and other high school studies. Also some ten handicrafts are taught, such as rug making. This keeps the boys busy even after their regular working hours in soil conservation, forestry, reconstruction, etc.

Then there is the detached service in hospitals, dairies, experiment stations, etc. The campees have also a library and learn to read good literature, including our church papers; they can get a taste for such reading, besides Bible reading. Our church papers are being read more in camp than at home. One of the weakest spots in our home church life is that the church papers are not read enough by the young people. The big dailies and certain magazines take nearly all their reading time at home if they read at all. This is a great loss to spiritual life and thinking.

So far we have described only peace camp life. But what about war camp life? Perhaps one third of our draftees are in war camps. What influence that will have on them and on us at home largely remains to be seen. But some indications we have already from the letters that come home from the camps. Some are already confessing the mistake they have made.

Who is to blame for these mistakes? The young men, his parents, pastors or teachers? This is a very important question when it comes to the question of discipline. What about those who have taken the gun voluntarily? Will their home churches receive them back as 100 per cent Mennonites just like the C. O.'s? Many of them will very likely say when they come home, as some did after the last war, "Never again, even if they shoot me." They will have a good influence on the church life at home. Others may weaken our C.O. position in the churches.

II

That brings us to the second part of our subject, namely the responsibility in this whole matter, especially when there has been a lack of peace teaching at home. How can a home church discipline its members, who have conscientiously served in the army either as combatants or non-combatants because of lack of instruction and training? Who should be disciplined for misguided consciences? Or should there be no discipline? For those who voluntarily took up arms some discipline appears necessary, or else the acceptance of our peace confession at baptism does not mean much. Of course, if a change of conviction has taken place the churches must respect the conscience, but they cannot respect the denial of their accepted confession. Some churches would want to wait with discipline until further instruction has been given. But if even that fails to bring about repentance, a church letter to some church that believes in war would seem to be the best discipline if we may call it so. Or the right to vote and hold office should be taken away. That would respect the conscience without respecting its mistake. The greatest responsibility on the part of the churches will be in regard to the following four points:

(1) Respect conscience, (2) Correct a misguided conscience, (3) Sharpen a dull conscience, and (4) Honor the steadfast conscience of the C.O's, and support them.

Never in all history was conscience put so much on its metal as it is today, unless it be before the flood, when there were no laws and governments, but only the Holy Spirit speaking to conscience. When conscience broke down the flood had to come. But conscience held out 1,700 years without government which is a marvel as compared with conscience today. Nothing is more needed in the world today, even among Christians than an awakening of conscience consciousness. Even a misguided conscience is better than a dull or a dead one. If our C.O. position as a church would do nothing more than make the world *conscience conscious,* we would have fulfilled a great mission. Only three countries today respect conscience officially enough to have exemption laws for the C.O.'s, namely; United States, Canada, and England—including Australia, I think. That shows how terribly low the world stands on the conscience problem—so low that dooms-day cannot be far away, unless a revival comes. Jesus compares the last days with Noah's days.

So the chief problem of our responsibility will be how best to deal with conscience. There will be no end of the need of *teaching and praying.*

In conclusion, it may be well to remind ourselves that we must respect also those of our non-Mennonite neighbors who are for an all out war, because they have been trained so. We must not call them murderers unless they hate their brothers If they call us slackers we must not be too much afraid to give them the reasons for our stand. In many cases this will take away the bitterness and make both them and us feel better.

P. H. Richert

(The above article was presented at the last Western District Minister's Conference.)

Mennonite Bible Academy North Newton, Kansas

At a recent meeting it was decided to offer a full four-year high school course in our *Mennonite Bible Academy* instead of only a two-year course as announced previously. It has been felt by parents that their children should have an opportunity to get their Bible training in connection with their high school courses as early as possible. In order to meet this demand plans are in preparation to offer in our *Mennonite Bible Academy* a fully accredited high school course. We are happy to make known that well qualified teachers have promised to put their talents into this venture. The names of the teaching staff will be announced later.

The school will open its doors, if the Lord permits, Friday, September 3, 1943.

Please direct all correspondence to the *Mennonite Bible Academy,* A. Warkentin, North Newton, Kansas.

The spiritual life of our fathers, as of all true Christians, was in essence the fruit of a personal relationship with God. The essence of Christianity will become ours in no other way than by sustaining the same personal relationship with Christ as they did. May we, like them, follow Christ in unreserved loyalty and consecration to His service.

—*John Horsch*

VERY IMPORTANT

Pastors, S. S. Superintendents, C. E. and Church Treasurers please note that all funds for the Foreign Mission Treasury should be sent to P. A. Penner, Office Manager of the Headquarters of the General Conference of the Mennonite Church of North America, 722 Main Street, Newton, Kansas.

Do **not** send to Mr. J. E. Regier, as heretofor, nor to my home address 108 South Walnut, but to 722 Main Street.

Also ALWAYS designate the purpose of the gift in an accompanying letter. Observance of my request will avoid confusion and delay. Thank you very much.

P. A. Penner, Office Manager
Headquarters, G. C. of the M. C. of N. A.

DAILY DEVOTIONAL MESSAGES

By Carl O. Basinger, Chicago, Illinois

AUGUST 15—*"Watch and pray that ye enter not into temptation."* Mark 13:33.

The consciousness of the divine presence as an immanent and precious reality cannot be secured without daily practice in prayer and meditation. The saints have not entered into the mystic sense of the ever-present God without the cultivation of habitual prayerfulness. This is a priceless privilege leading to the innermost sanctuary of spiritual life. Said Thomas a'Kempis, "Pray without ceasing—do it many times a day. In the morning fix thy good purposes; and at eventide examine thy ways, how thou hast behaved thyself this day in word, deed, and thought; for in these perhaps thou has oftentimes offended both God and thy neighbor, and knew it not."

AUGUST 16—*"But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father."* Mark 13:32.

Jesus never concerned himself with speculations of the future. It is interesting to compare the sobriety of Jesus in regard to this matter with the other religious leaders of his time. The rabbis and apocalyptists never hesitated to describe what will happen in the world to come, and would even go so far as to predict the time when it would occur. Jesus is content to say "of these things no man knoweth, not even the Son, only the Father." One thing, however, is certain: the future will be morally conditioned. What a man has made of himself in this life will condition his next life.

AUGUST 17—*"Because I live ye shall live also."* John 14:19.

The universe is not a hap-hazard affair of aimless atoms, but is organized around spiritual purposes; and personality, far from being a chance inadvertence, is the fullest and completest way of being alive and the most adequate symbol we have of the nature of God. In Eckerman's *Conversation With Goethe,* Goethe declares, "Our spirit is a being of a nature quite indestructable and its activity continues from eternity to eternity. It is like the sun, which seems to set only to our earthly eye, but which in reality, never sets, but shines on unceasingly."

AUGUST 18—*"If ye love me, keep my commandments."* John 14:15.

Sometimes one feels that too much emphasis has been placed on the so-called "social gospel" in recent years. Jesus fully admits that man should rebel against social tyranny. But he demands that in the inmost recesses of one's heart one be responsible to God. Do God's will. This applies to personal as well as to social life. The part of one's life which is most free demands the most urgent obedience to God.

One can show his sincerity by doing the will of God. Paul clinches the point when he says, "No man liveth unto himself; no man dieth unto himself; both are unto the Lord. "Living for God is the true Christian position.

AUGUST 19—*"Swear not at all."* Matt. 5:34.

This passage has always been of interest to Mennonites because of their traditional repugnance toward the taking of oaths. In the time of Christ no one accepted a statement unless accompained by an oath. The strongest oath was a direct appeal to God, or to swear by your "father's beard," or by your "own head." An individual was believed in proportion to the strength of his oath. Jesus prohibits oaths altogether. It is not that God's name is being used vainly. The purpose of an oath was to call in God to vouch for the truth of a statement. This, according to Jesus, was presumptuous. One might be speaking the truth as far as he knew, and yet might be calling in God to witness a falsehood. forging God's signature, figuratively speaking. Thus, Jesus prohibited oaths entirely.

AUGUST 20—*"For thy work shalt thou be rewarded, saith the Lord."* Jer. 31:16.

Work in itself has little to do with religion. Too often it turns people into machines and distracts them from higher purposes of life. Many people work to keep themselves from thinking or distressing worry. Jesus does not attach value to work for its own sake. He thinks of the great meaning of life as quite apart from general value of life. For the most part he thinks of work desparagingly. To work beyond the supplying of mere needs is actuation of ambition and the love of gain. Work is important in that it is a discipline to fidelity.

AUGUST 21—*"But I say unto you, love your enemies."* Matt. 5:44.

It is easy to love those who love you. There is no reward to be found in that. The genuine trial comes when we have to deal with someone who has offended us. Jesus commanded that we love our enemies. Someone has said that to love our enemies doesn't mean that we should really "like them." Confucious was once asked, "Should we be kind to our enemies?" Confucious pondered on that question a long time and then answered, "No. You must be kind to your friends, but to your enemies be just." Christian love demands that we be kind to our enemies.

Sponsored by
the Young People's
Union of the
General Conference
EDITOR
R. Weinbrenner
North Newton,
Kansas

Mennonite Youth

"A United Mennonite Youth in Christ"

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Dorothy Dietz
Secretary-Treasurer
Quakertown, Pa.

How It Feels to Be a C.P.S. Smoke-Jumper

Below are given quotations from men in C.P.S. who use parachutes to get to fires in places not easily accessible.

"After days of training on the tower and ropes, and physical toughening on the obstacle course, the time came for actual jumping to begin. The "Tin Goose" droned in from Missoula, banked sharply over the Ranger Station as we were suiting up, sat down on the tiny field between snow covered peaks at the head of the lake. Since then the parachutes have blossomed out in clusters of three, and each form swinging underneath the silk has undergone an experience unlike anything he ever had before."

"A test chute is dropped and the wind drift determined; then we circle the target again, making allowances for the wind. We hook our static line to the cable and jump. . .It takes from one and one-half to three minutes to come down

. . .When you leave the plane, you don't get any feeling of falling; it's more of a suspended feeling; you can't see the earth coming up till the last 100 feet or so . . .I came in with the wind, which gave me an approximate forward speed of 15 miles per hour. I lit on my feet and rolled forward on my face and mask; then ploughed the dirt with the mask. When I got up and shook the dirt off, I was ready to try it again. . ."

"Fumbling for the step was hardly an encouraging start, but departure was so quick that I did not reflect upon it. A half conscious thought about the distance to the ground was all I had time for when the chute gave me an easy jolt as it opened. I relaxed and found it was marvelous to hang there and look about. Yet in an all too short a time I became aware of the proximity of the ground. I steeled myself for the landing shock, and was surprised by an easy bounce. My disappointment was that it did not last longer."

"As you step to the door with static line hooked, your heart gives a heavy beat, and a grand feeling envelopes you as you take your place.". . .Then the

Mount Rushmore Memorial, showing the four presidents, is not far from the Hill City C.P.S. camp in South Dakota.

man in front of you jumps, and it is your turn. The feeling is indescribable. If you stop to think you may turn back. You must jump. . .catch your breath as the slip stream hits you, then brace yourself for the shock you feel sure is coming. . .I looked out below and my power to jump almost left me, yet somehow I was able to complete the jump. . .Too late now; we're over the spot; I'll be out in a minute—and I was—out like a light! a little rag doll being swung around in space on the end of a string. . . Can this really be me?. . .Nice and quiet up here. The ground's moving up—I'm going to hit—ugh! Oh, boy! I'm OK! If ma could only see me now. . . .My third jump; A little more apprehensive this time. . .Perhaps it's because I'm beginning to realize what I am really doing—diving out of a plane at 2000 feet with only a bag full of silk and a few small cords."

"After challenges from various individuals, I suppose I would have stepped out without a chute. . . The thrill of floating through space cannot be expressed in words, but must be tried for oneself. My only regret on landing was that I couldn't step right in the plane and do it all over again."

Western District C. E. Convention

Despite gas and rubber rationing, young people of the Western District turned out for the fifty-first annual C. E. Convention on July 31 and August 1. Twenty-three societies were represented by delegates at the business session Saturday evening. William Juhnke, presided at the meeting. Various committees reported on their work during the year. The treasurer's report was encouraging; the total income for the convention year climbed above the $1,800 mark—approximately $750 more than last year's income. Almost $1000 of this came from local societies for specific district projects. Another interesting part of the business session was the vote to amend the convention constitution to the effect that the secretary-treasurer be eligible for re-election for successive terms. The amendment was adopted by a majority vote. This was the year to elect a vice-president and secretary-treasurer for the convention. Alvin L. Reimer of Beatrice, Nebraska, was elected vice-president, and Helen Hiebert Mueller was re-elected secretary-treasurer. Two new members were elected to the Retreat Committee: Miss Mary Becker of Newton, Kansas, and Rev. Herbert Miller of Deer Creek, Oklahoma. Both will serve a two-year term. The report of the resolutions committee was adopted. (It will appear in a later issue.)

The convention program on Sunday was centered around *"Our Mennonite Heritage."* Rev. J. M. Regier, pastor of the Johannestal Church, Hillsboro, spoke on "Our Mennonite Heritage of Worship," stressing the fact that many homes have become lax in their maintenance of the family altar and in church attendance. He suggested that churches take a census of their members to discover where the group as a whole stands regarding these points. "Our Mennonite Heritage in Education" was discussed by Rev. Lester Hostetler, pastor of the Bethel College Church. He mentioned many early Mennonite leaders, founders of the church, who were university-trained men, and said that there is nothing in the Mennonite faith which is inconsistent with education. He also quoted statistics, showing that young people who attend schools of their own denomination will be more likely to retain their affiliation with their own church than if they attend state schools or schools of other denominations.

Dr. A. Warkentin, Dr. Melvin Gingerich, and Rev. Walter Gering spoke on various Mennonite groups who have migrated from Europe to America: Russian Mennonites, Prussian Mennonites, and Swiss Mennonites, respectively. All three discussions were interesting and full of information.

Helen Hiebert Mueller Re-elected Secretary-Treasurer

The Junior C. E. of the Bethel College Church gave a short program during the afternoon. After the mass meeting adjourned, there was a meeting of Junior C. E. Sponsors; Mrs. T. A. van der Smissen of Buhler spoke to the leaders, giving them many helpful suggestions for their work with children.

At the Sunday evening program Orlo Kaufman spoke on "Our Mennonite Heritage—What of its Future." Helen Hiebert Mueller announced the winners of the true story contest sponsored by the C. E.

(Continued on page 12)

"From the Nile to Mount Nebo"

A Character Sketch of Moses

Approximately 3,500 years ago there floated among the reeds of the Nile, a little ark made of bulrushes. In it lay a little baby boy, good to look upon. He was a descendant of the house of Levi and thus had a heritage that predicted nobility and strength of character.

As the little ark rocks to and fro upon the muddy waters of the Nile, there descends from the courtyard of King Pharaoh's palace, his daughter Bithia, the princess. She comes to the Nile to bathe. In a little while the child in the ark is adopted into the royal family and is christened Moses.

But the story of Moses, as the Levite and Israelite does not end here. Because of the strategy of Moses' sister, Miriam, Jochebed, the mother of Moses, is asked to rear Moses through his early infancy and boyhood. Because of the strategy of Miriam, Moses is saved from becoming a haughty, cruel member of the Egyptian court, and Israel is saved a leader.

Playing at his mother's feet, Moses absorbed a loyalty to the God of the Israelitish nation, and a loyalty to the chosen people. This loyalty, the loyalty which he did not give up in royal palace, or in the blazing desert, kept Moses from being merely one of the millions of specks that gray the wall of history, but rather, made him a star of all ages.

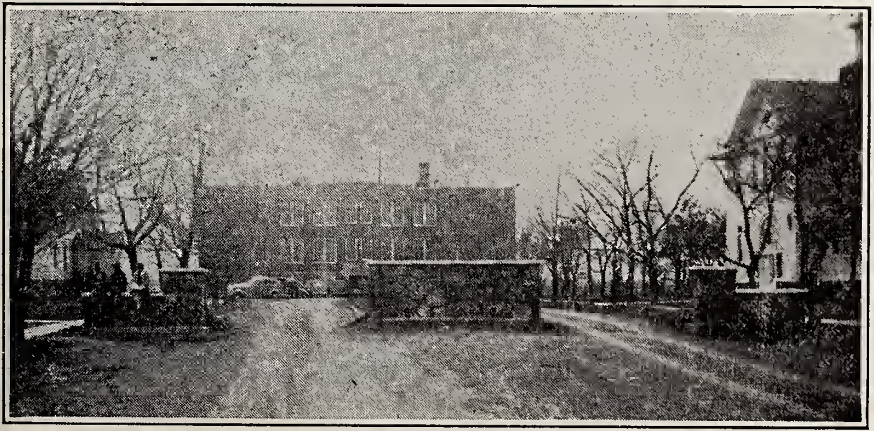
A second character trait lovingly instilled by his mother was a combination of a true sense of justice and sympathy for the oppressed. Perhaps on quiet days when there was no shifting sand, the little boy, Moses, adventurously accompanied his mother to the brick-yards where under the stinging glare of an Egyptian sun and under the torturous floggings of Egyptian taskmasters the Israelitish slaves were making bricks. Perhaps, these dirty, coarse people were at first repulsive to the dainty little boy. Perhaps, he at first had no concepts of fear or pain. Slowly there developed in him a sense of sympathy, a sense of justice, as he saw bleeding, grimy backs, heard the brutish yells, and saw the scowls of the taskmasters, as his mother told him that even if these people were dirty and did not act nice, they really were nice people if they would only be treated right. Maybe as Moses skipped back towards his home he remembered all that his mother had told him that these people had once been free, prosperous, and had loved the God that he had been taught to love. From her words that they should again be a free, god-loving people he probably constructed a dream in which he as a big man would free these slaves from their drudgery and make them respectable people again.

Soon Jochebed, with an aching heart, had to send her wellreared little son to the mighty Pharaoh's palace. Then Bithia, the princess, decided that he must start to school. Very likely he had the very best teachers. Certainly his foster mother would see to that.

When Moses finally comes out of the "Yale of Egypt" he has a thorough Egyptian education. He enters the army of Pharaoh. In short, he seems to be a brilliant Egyptian success. But there were certain qualities in Moses that were spoil-proof in face of the heathen environment that he had and the heathen education that he had received. Soon these qualities were to blossom and the true Moses was to emerge.

On the burning Egyptian sands a taskmaster is flogging an Israelitish slave. Moses sees it. His anger kindles. Injustice? Yes, and it inflicted on an already oppressed man. A blow. A dead Egyptian, a disconcerted, disturbed Moses. Things are happening fast to this youth adopted into the royal family. Accused of murder, when he intervenes between two quarreling Israelites, he flees into the land of Midian, breaking all royal bonds, leaving position, honor, and the land of birth. Yet he was only ringing true. He was now on the road that was to send his name echoing and reechoing through the corridors of Israelitish history.

Newly arrived in Midian, just out of a broil of trouble



The Entrance Gate and the Main Building of Freeman Junior College.

he shows his chivalrous, sympathetic, and just nature by aiding the daughters of Jethro. The dormant qualities of Moses had not yet been fully awakened. Forty years ensued in which *God* molded and shaped the simple, desert shepherd.

The day of his career arrives. God talks. Moses quails. A weak character?—No, an immense task. The task of making a unified nation of God-fearing and following people out of thousands of idolatrous, weakened, dulled slaves, who hungered after the fleshpots of Egypt and were content to perish in their misery.

With Paraoh's permission to leave, Moses starts on the long wearisome journey with the straggling thousands, who know not whom to trust and know little of where they are going. Only a man with iron courage, an indomitable will, unflinching faith in God, and with physical and mental powers superb was fitted for such a task.

Before them is the Red sea, on two sides high mountains; on the open side comes the fickle Pharaoh with murderous soldiers and war chariots. The people quail, murmer, reproach Moses and know not what to do. Moses in the strength of God stands firmly, quietly, as though watching sheep in far-off Midian. God reveals his plan. Moses talks to the people. A terrific wind blows back the waters of the Red Sea. In the morning, the Israelites are safe, and in the gray dawn one might have seen Egyptian cloaks floating upon the turbulent sea. Moses with his faith in God had prevented a panic and had led the way through a precarious situation.

The long wearisome journey continues. Israel need not worry; it has an able leader. Disease, immorality, idolatry, lack of unity are abolished or lessened when the lawgiver, the prophet, reveals to the people God's laws. Out of a disorganized, trashy, rabble of slaves, who had few higher yearnings than to satisfy their stomachs and to secure the alleviation of pain and hard work, Moses shaped a wandering nation that far surpassed the other nations in extensity and quality of moral character, in physical prowness and soundness, and in freedom from disease and crime.

Yet even Moses is not faultless. He succeeded in making thousands obey, but lost control of himself and disobeyed Jehovah. The result of this flaw of character, death on Mount Nebo. Yet not inglorious, but glorious and triumphant, for God showed him the promised land and led him out of this life in a manner not that of the ordinary mortal.

Summing it up I quote from the *Christian Herald:* "Moses is magnificent. Grandeur rests on his mighty head like clouds on Sinai. In him humanity had a noble peak. God a great ambassador."

WESTERN DISTRICT C. E. CONVENTION

(Continued from Page 10)

Convention this year: Anne Kroeker of Newton placed first and Dr. A. M. Lohrentz of McPherson placed second in the senior division; Amanda Ediger of Buhler, Evelyn Zerger of Moundridge, and Betty van der Smissen of Buhler ranked first, second, and third, respectively, in the junior division.

Highlight of the evening meeting was an address by Dr. Ed. G. Kaufman, president of Bethel College, on the subject "Preserving Our Heritage." He told how the Jews have managed through the centuries to preserve their faith. He suggested that we, too, might do much to preserve *our* heritage by having festivals to commemorate important events in the history of Mennonitism. Dr. Kaufman also stated that Mennonites should venture forth in economic and educational undertakings to an extent which they have not in the past. Colonization and land-ownership projects help to develop community spirit among people, and these should not be neglected by our denomination. There is need for greater emphasis on the education of our young people. Vacation Bible Schools, parochial school, summer seminaries for ministers—all these are possibilities which either need to be explored or developed further. If we so strive to preserve our Mennonite heritage, we will be writing it in the sky "with letters of fire."

Part of Intermediate C. E. Program Omitted in Last Issue

the race feeling will center around the negroes or Jews; in other sections, the Japanese or Mexicans may be the object of bad feeling. The topics given below are merely suggestions. It is important to make this meeting fit the situation at hand. If possible, have a representative from another race in the meeting, if not to participate in the program, then at least to be present.

II.Worship Service:

Prelude—Hymn No. 228 may be used. (All hymn suggestions are taken from the **Mennonite Hymnary.**)

Opening Hymn—"In Christ There is No East or West"—320.

Leader's Introduction—The first paragraph under the "Purpose of This Meeting" may be used.

Scripture Reading—Gal. 3:26-29; I Cor. 12:26-27.

Prayer—Petitions centered on the theme should be included.

Poem—Suggestions: One written by Countee Cullen or Paul Laurence Dunbar, both negro poets; or the words of the hymn, "O Brother Man"—229.

Hymn—"Where Cross the Crowded Ways"—222. Verses 1, 2, and 6.

Leader's Talk or Topics based on the following topic suggestions:

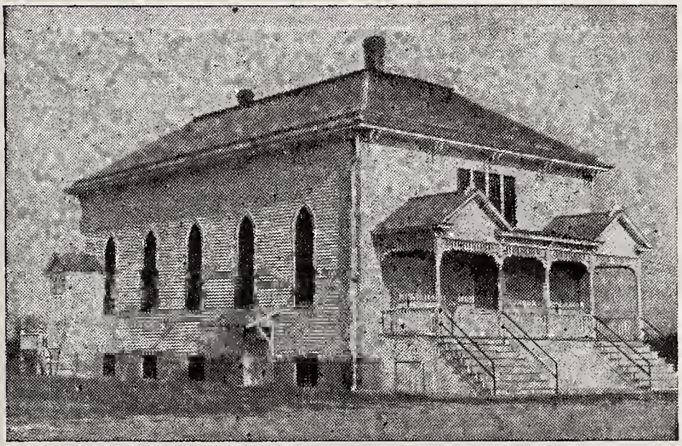
1. In what ways is the negro discriminated against?
2. Contributions of the negro to our life and culture.
3. Anti-Semitism.
4. America and the Jews.
5. Japanese Relocation Centers.
6. The Christian Approach to Race Problems.

Open Discussion led by the leader or sponsor.

IN MEMORIAM

MARY LOUISE WELTY GERBER, daughter of Peter L. and Elizabeth Lehman Welty, was born near Fortuna, Missouri, February 9, 1870, and died April 29, 1943 at a Boonville hospital. She was a member of the Bethel Mennonite Church, Fortuna, Missouri. In 1893 she was united in marriage with John F. Gerber. She is mourned by her husband and the following children: Ira L., Elizabeth F. Aeschbacher, and Roy C. Gerber, all of Versailles, Missouri, and Ruth B. Wahlers of St. Joseph, Missouri. She is also survived by two sisters, Mrs. Ed Lehman of Versailles and Mrs. Crist Hofstetter of Fortuna, Missouri.

JOHN W. SCHMIDT, son of Jacob and Eva Schmidt, was born in Franklin Center, Lynne County, Iowa, Dacember 24, 1877, and passed away in Fresno, California, March 30, 1943. During his life he lived at Goessel, Kansas, in Washita County, Oklahoma, and in Reedley, California. At twenty-five he was baptized and joined the Sichar Mennonite Church near Cordell, Oklahoma. Here he served as deacon from 1908 until 1936. In 1938 he joined the First Mennonite Church of Reedley. He is survived by his wife, five sons, Herman of Port Chicago, California; Adolph of Clinton, Oklahoma; John, Ted, and Otto of Reedley, and a daughter Mathilda Harms of Reedley, and two brothers, Jacob Schmidt of Cordell and Gerhard Schmidt of Bakersfield, California.



Meetinghouse of the Hebron Church, Buhler, Kansas

The Hebron Mennonite Church, which belongs to the General Conference, is the only church in the conference—so far as the editor knows— that practices baptism by immersion. However, the church shows excellent spiritual discernment by accepting those not immersed without re-baptism. The constitution says of baptism, "The church is committed to baptism upon confession of faith, and practices immersion, but recognizes other forms of baptism. Baptism may be administered at any time to persons who are ready in the judgment of the pastor, the deacons and church. Before baptism, the recipient shall give an expression of his belief before the members of the congregation. Baptism shall be preceded by instruction."

HENRY S. SCHROEDER, son of P. S. and Helen Schroeder, was born at Hillsboro, Kansas, February 18, 1880, and died June 18, 1943. He was educated in the public schools and in the Hillsboro Preparatory School under H. D. Penner. When eighteen he was baptized and joined the Johannestal Church, Hillsboro. He married Sarah Flaming 1907. They transferred their membership to the First Mennonite Church of Newton in 1933.

IRMA STEINER, daughter of Peter C. and Elizabeth Bixel Steiner, died May 16, 1943, at the age of forty-five. She was a member of the Grace Mennonite Church, Pandora, Ohio. She is survived by her mother, three sisters, Sellina of Toledo, Lillian of Wooster, Stella of Napoleon, and three brothers, Myron of Sterling, Haydn of Pandora, and Sidney of Charleston, West Virginia.

ADAM SUTER, eighty, of Pandora, Ohio, died June 18, 1943. He was the last surviving member of the family of Christian and Anna Basinger Suter. He married Mary Badertscher who preceded him in death fourteen years ago. He is survived by five daughters and three sons: Mrs. Clara Locher, Mrs. Elizabeth Lehman, and Mrs. Sylvia Geiger of Pandora, Mrs. Elvina Burkholder of Bluffton, Mrs. Verna Hilty of Deerfield, Homer of Kalamazoo, Michigan; Harley of Ft. Wayne, Indiana, and Dr. Waldo Suter of Waterville, Ohio. He was a member of the Grace Mennonite Church, Pandora.

MRS. D. C. PETERS, nee Lena Friesen, daughter of Jacob J. C. and Cornelia Wall Friesen, was born November 4, 1896, near Lehigh, Kansas. In 1913 she was baptized by H. D. Penner and received into the First Mennonite Church, Hillsboro. She later transferred her membership to the Bethesda Mennonite Church, Henderson, Nebraska. In 1920 she married Dietrich C. Peters, who preceded her in death in 1932. On June 14 she died at Hillsboro, Kansas. She is mourned by one stepson Henry, four sons, Arthur, Jacob, Clarence, Herbert, and three daughters, Marie, Hilda, and Cornelia.

ULRICH HEGE, son of Jacob and Elizabeth Landes Hege, was born in Germany on October 19, 1875, and died on May 15, 1943, at Paso Robles, California. In 1899 he married Elizabeth Horsch. At various times they lived in California, Idaho, and Ohio. He is survived by his wife and the following children: Hilda Waltner, Esther Hege, Ruth Hege, Lydia Avery, Mary Wilner, Jarves Hege, and John Floris (foster-child). The deceased was a brother of Rev. Christian Hege of Paso Robles.

MRS. MARTHA ANDERSON was born February 5, 1881, in Norway and died on May 28, 1943, in Chicago, Illinois. She came to America as a young girl and married Carl Anderson. She was a member of the Mennonite Bible Mission, Chicago, and was faithful to the end. She is mourned by her husband, two sons, and one daughter.

PETER H. WEDEL, son of John and Maria Preheim Wedel, was born in Edwardsdorf, Volenien Province, Russia, on May 24, 1859, and died June 26, 1943. He was baptized by Elder Jacob Stucky and joined the Mennonite Church in Russia. He came to America in 1874. He attended the Halstead school. With his parents he regularly attended the Hopefield Church. When the Eden Church was organized he was anxious to see its growth. He was active as Sunday School teacher for many years, was Sunday School superintendent, served on the church board and as church secretary. In 1884 he married Kathryn Schrag. He is mourned by his wife and the following children: Helmut and Christ, Asta, Alma, Selinda, Katie, Reina and Lillie.

MRS. FLOSSIE R. STAUFFER GRABER, daughter of Andrew S. and Emma Roth Stauffer, was born October 29, 1892, and died at the age of fifty. In 1908 she was baptized and received into the membership of the West Swamp Mennonite Church, Quakertown, Pa. In 1913 she married David B. Graber. She is survived by her husband, her stepfather, Frank Mohr, and a step-sister, Mrs. George Angstadt.

ANNA SPERLING JANZEN was born on December 14, 1865, in Waldheim, South Russia. In 1874 she came to McPherson County, Kansas. In 1885 she was baptized by Elmer Dietrich Gaeddert and joined the Hoffnungsau Mennonite Church near Inman, Kansas. In 1886 she married Jacob B. Janzen. In 1914 the family established a home near Carnduff, Saskatchewan, and in 1923 they established their present home at Waldheim, Saskatchewan. She died July 1, 1943. She is mourned by her husband and the following children: Mrs. Mary Voth, Buhler, Kansas; Peter A. Janzen, Waldheim; Mrs. George Buck, Bloomington, Illinois; Dr. H. F. Janzen, Hillsboro, Kansas; Isaac Janzen, Waldheim, Saskatchewan; Mrs. H. R. Epp, Buhler, Kansas; Frank O. Janzen, Waldheim; Mrs. H. W. Janzen, Hillsboro; Mrs. Dave Friesen, Waldheim; Mrs. Henry Friesen Waldheim; Mrs. Isaac Bergen, Calgary, Alberta; Jacob C. Janzen, Waldheim; and Cornelius J. Janzen, Erwood, Saskatchewan.

CORRESPONDENCE

SWISS MENNONITE CHURCH

Alsen, North Dakota

It is indeed with thankful hearts that we look back over the last two months. For we have heard the pure word of God. Rev. and Mrs. H. Larson were in our midst and served two days. Then Rev. Elmer Dick of Montana held services one evening which were also enjoyed by those who could be there but muddy roads kept many of us at home.

The first part of July we had the privilege of having one of our missionaries with us for a few days; this time it was Sister Aganetha Fast. I think it was the first time she visited the churches of this community. She also showed pictures of the work in China. We learned more about the field and of the native Christians.

Brother Albert Schultz of Butterfield, Minnesota, who came up here for the youth conference which was held in the Bethel Church, near Langdon, came to Alsen after the conference for three days, and we had a blessed time. Brother Schultz believes in obeying the command of Jesus to feed the lambs and to feed the sheep. He fed us the Word, and I know all those who had a hunger were fed richly. It seems in our day so many forget to feed the flock; they try to bring them into the fold and then forget about them.

Since we do not have a pastor yet, Brother David Hooge, pastor of the M. B. Church near Munich, has been serving us regularly for a month already by having the preaching service before the Sunday school in our church and after Sunday school in the M. B. church. We are so thankful to have such a consecrated brother serve us. We are strengthened and encouraged, and we hope that the brother may be able to serve till we have the pastor whom God has chosen for us.

Several mistakes somehow got into the last Jotting that I sent in. Mr. W. W. P. Wiebe died and not Mrs. Wiebe. And neither Mr. Pankratz or Mr. Wiebe belonged to our church, but they both attended services in our church.

The grain fields are turning golden; so the busy season is at the door. The crops look good although some grain is lodging. Gardens also look very good, but need rain badly at the present. (Written Aug. 1)

—*Corr.*

RELIEF

Miss Gunden Writes

From Brenners Park Hotel, Baden Baden, Germany, Lois Gunden has again gotten a letter through to her folks. Sister Gunden, together with the Bullers, are patiently passing the weeks and months at their place of internment. There still exists no immediate prospect for the return of these workers.

Attempts are made to make profitable use of these days by engaging in rather intensive courses of study. Apparently a wide variety of talent and experience is represented among the internees.

From Paraguay

Robert Geigley writes encouragingly of efforts to develop plans for the advantageous disposal of produce, etc., by the Mennonite Colonies in that country. It becomes a tedious and arduous task, particularly with all the handicaps in transportation, etc.

« « JOTTINGS » »

—**Brother Erland Waltner,** who is joining other town people in helping relieve the labor shortage emergency on the farms these days suggests "that those who desire interviews with him make appointments ahead of time. Even though the season is a busy one the pastor welcomes anyone who desires to come to him with a spiritual problem."

—**Fred A. Johnson** writes (August 2) "Right now we are busy getting ready to attend our Southwest Bible and Missionary Conference at Flagstaff, Arizona.... We have been busy with our vacation Bible schools in our field. This year the total enrollment of all children was 297. It is still very dry in Arizona . . . and the weather is very hot everywhere."

—While **Brother Earl Salzman** and family were absent for one Sunday of their vacation, Dr. Brubacher of Beulah College brought the message.

—**Stewardship figures at a glance.** In the bulletin of the Menno Mennonite Church, Lind, Washington, are twelve rectangular spaces with figures in each space. The top six tell how much was given for peace, relief, publications, education Committee, foreign missions, and home missions in the first half of 1942. The bottom six show the giving in the first half of this year. This presents an excellent opportunity for the members to compare their giving of this year with that of last year. All figures pertain to General Conference causes only.

—**Jacob Goering,** Education Director of the Lapine, Oregon, C.P.S. Camp, spoke to the Menno Church on a recent Sunday morning.

Hospital Plans Debt Elimination Drive

The above is a picture of the Bethel Hospital in Mountain Lake, Minnesota, which is initiating a drive to eliminate its debts. Frank Rempel, a member of the Hospital Board, has been interviewing church boards in the community for the purpose of laying plans for such a drive. Each church is asked to select a committee which is to meet with other committees to make the final arrangements. Shown beside the hospital building above is the old people's home.

—**General Hershey** testified before a sub-committee of the House Appropriations Committee last week and told the Committee that twenty-three per cent of the men called for the draft had been rejected because of mental and nervous disorders.

"When it appears," he said, "that about a third of your rejections for white soldiers are for mental and nervous reasons, you pause to wonder how you can run a successful war. Maybe we are unfit for modern war. Where does that leave us, if we must win the fight?"

He submitted a table in which he showed the major causes of rejections in this order: mental disease, syphillis, musculos skeletal, cardiovascular, hernia, neurological, ears and mental deficiency.

—**The Olive Branch**

The above picture is of the Bible school students with which Miss Martha Burkhalter, Janjgir, India, works. When the picture was taken the students were gathered together for a retreat, preparatory to an evangelistic tour of two months.

—**Good attendance at Western District Retreat:** A total if 175 young people from Kansas and Nebraska (eighteen from Nebraska) attended the retreat held again at Camp Wood,

—Very soon choice students from a dozen states will be travelling in every direction towards **Bethel College.** Here their talents and energy will be educated, shared, and directed towards the end that all mankind might accept Christ and through Him have life and have it more abundantly.

That same Christian faith which prompted our forefathers to trade prosperity in the old world for religious freedom in America is today moving their children to attend Bethel College.

At this time those who are responsible for the Christian education of these young people seek the intercessory prayers of all Mennonites. Great problems face us. With our own strength alone we would surely fail. Only with God's grace can we go forward.—w.r.

—"We thank our many friends and neighbors for remembering us in prayer during our recent sorrow. We express our sincere appreciation for their kindness and expressions of sympathy in cards and letters."—Mrs. P. H. Unruh, Velma, and Mr. and Mrs. Elmer W. Unruh.

—**Vacation Church School in August:** Because of difficulties encountered in previous years when the school was held earlier in the summer the Zion Mennonite Church, Donnellson, Iowa, is having its vacation church school from August 9 to 20. There are classes for children from four to fourteen.

—**Dr. John R. Schmidt,** who is to go as doctor to the Mennonites in Paraguay this fall, spoke and showed pictures in the Bethel Mennonite Church, Mountain Lake, Minnesota, on August 7.

—Recommended: For an authoritative discussion of movies the pastor suggests, **Our Movie Made Children** by H. J. Forman. . . ."—Donovan Smucker in church bulletin of the First Mennonite Church, Wadsworth, Ohio.

—Women of the **Fairfield (Pa.) Mennonite Church,** recently canned 111 two-quart jars of cherries for C.P.S.

EASTERN DISTRICT CONFERENCE NOTES

Retreat—The 1943 Eastern District Conference Retreat was the largest one we ever had. There were 109 at the Intermediate Retreat, 109 at the Junior Retreat and some eighty at the Senior or a little better than 300 for the ten days. One Junior made a definite decision for Christ, and several young girls expressed their conviction that they felt called into missionary service. How much good has been accomplished otherwise, only God knows. To be sure if each one who attended could give a testimony as to what retreat meant to them, it would prove a very interesting meeting.

The First Quarterly Conference for the 1943-44 Conference year was held in the Eden Mennonite Church, Schwenksville, Pa., Rev. Freeman H. Swartz, pastor, August 2. Every one admired the beautiful interior of the Church and Sunday School. There seems to be an atmosphere demanding a worshipful spirit. The Treasurer's report showed that the Conference churches had already sent in $972.46 toward this year's Conference Budget of $3,800.00. The Treasurer of the Peace Committee, Mr. Willis A. Moyer, of Harleysville, Pa., announced that he had received between $1,500 and $1,600 since Conference. Rev. Delbert Welty, pastor of Memorial Mennonite Church, Altoona, Pa., presented a very well prepared paper on the theme "Visitation Evangelism." A long interesting discussion followed the presentation of the paper. The conference president intrdouced the Rev. and Mrs. Walter Dick, pastor of Second Church Philadelphia to the Conference.

After a box lunch, the evening session was opened. The evening message on the theme "The Foundation Stones of our Faith" was presented by the Rev. Ernest J. Bohn of Souderton. This was his last conference meeting prior to his leaving for his new field.

No Home Anniversary—At the Quarterly Conference, Rev. Freeman H. Swartz, member of the Board of Managers for the Home of the Aged announced that at the meeting of the Board held "this morning," (August 2) the Board decided to cancel the Home Anniversary this year on account of the gas rationing, but that the week of September 5 to 12 will be **Home Donation Week.**

—**Howard G. Nyce, Conf. Corr.**

Correction: In last report "Second Church, Philadelphia" should have read "First Church, Philadelphia."

Dr. H. A. Fast's New Address

The Dr. H. A. Fast family has moved from 809 East 6th Street, Newton, Kansas, **to North Newton, Kansas.** All mail formerly addressed to his street address in Newton should now be sent to them at North Newton.

BUILDING FOR STORAGE OF RELIEF CLOTHING

A large and commodious brick structure, located in Ephrata, has been made available to the M. C.C. rent-free for the purpose of storing relief clothing. This added facility will prove quite valuable since the building now used for receiving, sorting, and packing of clothing was not adequate for storage purposes.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.
Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.
Published every Tuesday, **except the weeks of July Fourth and Christmas,** by the Board of Publication of the General Conference.

Business Office: Mennonite Publication Office, Newton, Kan.
Editor ...... Reynold Weinbrenner, North Newton, Kansas
Subscription in advance, $1.50 .... Foreign, $2.00

Address all contributions and communications for this paper, and exchanges, to THE MENNONITE, North Newton, Kansas.
Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS.

North Newton
Kansas

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVIII NORTH NEWTON, KANSAS, AUGUST 17, 1943 No. 32

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized January 22, 1919.

Important Announcement

Recently we mailed sample copies of the new General Conference publication, the *Mennonite Junior Quarterly,* to all the Sunday Schools of our conference. These sample copies contained two complete lessons, just as the lessons in future issues of this quarterly will be worked out. On the back cover of these sample leaflets we asked that these lessons be carefully examined by the Sunday School officers and teachers and used by the teachers of the Junior classes in the study of these particular lessons. The purpose of this request was to give both officers and teachers an opportunity to become acquainted with this new quarterly.

No doubt the Sunday Schools made use of this opportunity to become familiar with this newest of our conference publications, and we hope that the *Mennonite Junior Quarterly* has won many friends through its printed pages and, particularly, its adaptation to the understanding and the needs of the Junior age pupils. It is valuable also because of its Mennonite tone, something which cannot be said of any lesson quarterly published by a non-Mennonite organization. In order to interest our young people in our Mennonite faith and principles, they must be given an opportunity to learn what that faith and those principles are. And this is what the Mennonite Junior Quarterly aims to do.

Beginning with the next quarter (October-December), the *Mennonite Junior Quarterly* will be available for all Sunday Schools of our conference in any quantity desired. A number of S. S. have already placed their order for the October quarter, and no doubt many more will want to do so. A considerable number of these quarterlies have been printed, but not knowing how many copies will be called for, it may be that the supply will not be sufficient to fill all orders that will be received. In order to make sure of having their order filled, Sunday Schools should send in their order as soon as possible, preferably not later than September 1st. The price will be as follows: Single copies 30 cents per year; five or more copies 5 cents each per quarter, or 20 cents per year. All orders and money in payment for the *Mennonite Junior Quarterly* should be sent to the

Mennonite Publication Office, Newton, Kansas.

Dr. H. A. Fast Joins Bethel College Faculty

Word has just been released that Dr. H. A. Fast joins the Bethel College faculty as head of the Division of Bible and Christian Education, filling the vacancy caused by the resignation of Rev. A. E. Kreider. Dr. Fast graduated from Bethel College in 1917 with an A.B. degree. He received his B.D. degree from Witmarsum Seminary in 1922 and continued his graduate study at Garrett Biblical Institute in the summers of 1922, 1923, and 1924. In 1936 he received his Doctor of Philosophy degree from Hartford Theological Seminary.

Dr. Fast served as a professor of the New Testament at Witmarsum Seminary from 1922-25, pastor of the Bethel College Church from 1925-1930, pastor of the Buckingham Congregational Church in Glastonbury, Connecticut, from 1930-36 while attending Hartford Seminary, after which he served as the field secretary for the General Conference until 1940, during which time he visited all of the General Conference congregations as well as the Mennonite settlement in South America. Since 1940 Dr. Fast has served as general director of the C.P.S. camps under the auspices of the Mennonite Central Committee, in which position he has rendered outstanding service.

Dr. Fast is assuming his duties at Bethel College beginning with the new school year. He may, however, be unable to give full time for the first quarter as the Mennonite Central Committee may need his assistance in working out the new arrangement to carry on his present work.

Bethel College is fortunate in securing the services of a man with the training and experience of Dr. Fast as a member of the faculty, in which capacity he will also assume leadership in the school's program of ministerial training. During the last school year there were nineteen ministerial students enrolled and for the current year, according to indications, there probably will be a few more.

"The man who thinks he knows it all has merely stopped thinking."

"In the end the things that count are the things you can't count."

Young But Once

We are young but once. How very important this fact becomes when we realize that youth is the period in which nearly all lives are molded for good or bad.

Youth is that period when the soil of knowing, feeling, and willing can be best cultivated. It is like unto the period immediately following a rain before the ground hardens again and cultivation becomes nigh impossible. Just as it is important to hoe or stir the ground at exactly the right time after a rain, just so is it important to cultivate the whole life-soil of a child before the hardening and drying process of maturity sets in.

That's why we must choose with care the schools which our children attend. In terms of money it may be a little cheaper to attend a local high school or state college or university than a Mennonite academy or college, but in spiritual terms it may be terribly expensive. This year the High School Victory Corps will, undoubtedly, be a very prominent part in the program of the public high school. If carnal strife is sin for us and our children, should we not be very careful as to what influences we expose our children?

Youth is a precious period of opportunity. Are you doing your best for your child now when so much can be done for it? Soon maturity and adulthood will be here. Will you then be able to say to your grown son or daughter, " . . . *from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.*"—rw.

The Executive Committee of the General Conference

The constitution of our conference says of the Executive Committee:

"The Conference Officers and the Chairmen of the Boards of Foreign Missions, Home Missions, Publication, Education, Emergency Relief, and Trustees, shall constitute an Executive Committee which shall represent the Conference between Conference sessions and shall co-ordinate the work of the boards and standing committees. This Committee shall call special sessions of the Conference; prepare and publish an annual budget, it may appoint or employ field workers; get into touch with other Mennonite bodies in matters of our faith and represent the Conference at Washington; if it approves of obligations proposed to it by Boards, the Conference shall be bound by such approvals to the amount of $35,000.00. This committee is authorized to send fraternal delegates to other Mennonite bodies; and to have one meeting annually."

One seldom hears anything of this committee. The writer is unable to remember any report of a meeting in the past year. In view of the emphasis that we put upon the independence of each congregation this may have its favorable aspects. On the other hand, the committee was created for a purpose. United action is desirable as well as independent action. As we act together in the unity of the spirit we can accomplish things that we cannot do alone. Perhaps, the time is ripe for this committee to function more vigorously. The recent establishment of a headquarters for the conference at 722 Main Street, Newton, Kansas, and the employment of an office manager (P. A. Penner) and a secretary is a step in the direction of more integrated, efficient action. The efforts of all of our churches and institutions need to be coordinated to a greater extent for the glory of God.

Members of the present Executive Committee are: Chairman, C. E. Krehbiel; Vice Chairman, A. J. Dyck; Secretary, Phil. A. Wedel; P. P. Wedel, J. M. Regier, H. J. Andres, E. G. Kaufman, I. W. Bauman, H. E. Suderman.—rw.

Sam Goering in Lima, Peru

Brother Sam Goering, who is on his way to China with Brother Joe Graber of the Old Mennonites as relief commissioners, wrote from near Lima, Peru, on July 28. Riding 17,000 feet in the air, he wrote the letter to his family, telling them that they would soon land, and the way things looked they would spend about five days in Lima. Bro. Goering reports that so far they have enjoyed the trip very much, that flying has been so smooth that he could balance a cup of coffee on the arm of his chair and that none of the passengers had felt ill.

The men came from Ecuador, and after their stop at Lima were to cross the Andes Mountains by air into Argentine.

THE MENNONITE

The Mennonite is a man of action rather than of words. He is simple in his philosophy of life, straight forward in his statements (sometimes too much so), and logical in his conclusions. He stands firmly by his views and principles.

He is not faultless, of course, and he knows it. He is almost too much given to self-criticism and gloom, which he often mistakes for repentance. But he firmly believes in the redeeming blood of Jesus Christ that takes his sins away and thus removes the barriers put up by them and the mistakes of the past, and marches on again to attain to the purification of his heart and to see God.

Mennonites are divided among themselves, but their true members are all headed for the maturity in Christ Jesus and for God, their Father, in whom they will all be one in God's own good time.

Today the paper, *The Mennonite* came to my desk again. It bears its name rightfully and I like it for its preserving conservatism as well as for its fiery, youthful progressiveness.

—*Jacob H. Janzen, Waterloo, Ontario, Canada*

MENNONITES and RURAL LIFE

By J. Winfield Fretz

EDUCATION FOR A PURPOSE

Today a father of thirteen children told me he was not going to allow his children to get an education beyond the minimum legal school requirements. He said he had observed that Mennonite young people graduated from colleges and universities tended not only to be lost to the close fellowship of the family circle by great geographical distances but that they were also generally lost to the home community and to the Mennonite Church. There is more than a little truth in this observation.

College Alumni

An analysis of the activity of our Mennonite College Alumni will pretty largely substantiate the fears of the father mentioned above. A very high percentage of our college graduates have been lost to the home church and community. The work for which they have been trained has all too often unfitted them for local places of leadership. College education has thus rather depleted than completed talent in the home community.

Education For A Purpose

My answer to the father of thirteen children is not that he should prevent his children from getting a higher education but rather that he should help them get the right kind of an education. In this area our colleges must do careful thinking and planning. The purpose of higher Mennonite education should be to train our young people to serve effectively in the local communities from which they come. It should not serve as a stepping stone out of these communities. The first purpose of a college education should be to learn to live a pure and wholesome Christian life and, secondly, to earn a living. The present emphasis is too frequently in the reverse order.

Technical courses in agriculture, business, engineering and the like may be important but not nearly as important as are courses on the Bible, religion, poetry, literature, philosophy, history, and biology. Purposeful Mennonite education will seek to make spirit-filled men first and occupationally successful men second. It will train men to serve well their home church and community. For what doth it profit a man if he serve the whole world and neglect his own community?

NOTICE TO MINISTERIAL STUDENTS

All denominations in America, including the Federated Council of Churches, are greatly concerned for the future of the ministry as affected by the draft. Selective Service fully shares this concern that a steady supply of men shall be made available for the Christian ministry. Occupational Bulletin No. 11 as revised on July 1, sent out by General Hershey, states that a pre-theological student should be considered for occupational classification (2-A) if (1) he is a full time student in good standing in a recognized college and it is certified by the institution that if he continue his progress he will complete such pre-theological course of studies within twenty-four months of date of certification, and (2) it is certified by a theological college which was recognized before September 16, 1940, that such student is accepted for admission to undertake professional studies upon completion of his pre-professional work.

At Bethel College the first two years are considered pre-theological, after which a student takes up professional theological work, which means that students must complete the pre-professional work within twenty-four months after reaching the age of eighteen. All of this, however, must be so indicated on the questionnaire that a person fills out after his registration for draft upon reaching the age of eighteen.

Young men interested in ministerial training and desiring further information on any of the above points should write to the President of Bethel College.

THE MARVEL OF CONVERSION

The Apostle Paul speaks of the man in Christ being a new creature (II Cor. 5:17). This seems so miraculous that one may sometimes wonder with Nicodemus, "how can this be." We also all know enough about "old Adam" coming back unto us that one is rather humble about calling oneself very new. Yet in Christ we are new. So are our Christians in India who come out of the most depraved and depressed conditions of life. People who have never been permitted to choose and be responsible for their choices. For generations and centuries they have been pressed and held in a mold which permits no change. Now Christ comes to make them free. Many accept this freedom, and almost in bewilderment they look around wondering what to do with that freedom. This accepting Christ is a marvel which no human language can express. Indian social life and Indian thinking, especially in village areas is set and encased in a hard crust. But as moisture and warm sunshine breaks the hardest crust in which a kernel is encased, so the grace and love of Christ can and does break the fetters of the most cruel social and mental bondage in India. People do change from a life of superstition and fear to a life of confidence and trust in the heavenly Father. They do change from dishonesty and instability to a life of honest dealing and Christian manliness. The change is from a life of darkness to the light which is in Christ. Yes, the marvel of conversion is that people become new creatures.

—*John Thiessen*

HOME MISSIONS

A. J. Neuenschwander, Secretary

Saskatoon, Saskatchewan, April 15, 1943

Dear Friends in Christ:

To work to advantage one has to have a goal and a program toward which he strives. To work without planning is sure to be simply a marking of time. At the beginning of the year we had a rededication service and decided on some goals to be attained. The two main objects to be attained in a mission or church is to win souls and to build up the saints in the Lord. We took as our text for the year: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, and lo, I am with you always."

The "entrance of Thy Word, giveth Light"

If a man is to have a healthy knowledge, he must have certain instruction. Who questions this that much of our trouble exists because men do not have the right knowledge or in many cases any knowledge of the will of God for us. The proverb: "Knowledge is light, ignorance is darkness," is as true today as ever. In this present time it is especially noticeable how active the powers of darkness are in order to suppress all that is eternal, holy, or true; therefore the Church needs to be more concerned than ever to preach the Word and to establish our youth in the Way of life. This task is not easy, and if we would not have the promise, "lo, I am with you" we might become discouraged, in the effort to reach our goal.

We were busy preaching the Word in regular worship services, in private personal work, in the Sunday School, in catechism classes, in mission societies, in Christian Endeavor meetings, in meetings in the Girls' Home, and in every other way that was open. Constantly souls were found that responded to the Word. It was a real blessing to have such who did declare themselves "on the Lord's side."

Extreme Cold Last Winter

Our worship services were quite well attended, weather conditions considered. Some winters it may be snow and storms, but this winter it was the extreme cold weather that worked hardships. The thermometer dropped to forty degrees quite often and it even went down to sixty below! Br.r.r! On account of a shortage of fuel some churches had to cancel their services, but we were fortunate to have sufficient fuel so that all our meetings on Sunday and during the week could be held regularly.

Catechism Class Plans for Baptismal Service

The catechism class was started January 18. Ten persons were enrolled. In the Sanatorium we have two young women, and these are also given regular instruction. They too commit the answers to memory It was a joy to work with these two individuals. A young man with leanings toward our Mennonite Church would also like to be baptized, but had no one to instruct him; so we correspond regularly and by mail; the lessons are assigned, explained, and answered. He has a good foundation from Bible School and has declared his faith and acceptance of Christ as Saviour. He is planning to be at home on Pentecost, June 13, for the baptismal service.

Special Singing Instruction

At the annual meeting the fact was acknowledged that our church singing was not as good and as wholehearted as it ought to be. Provisions were therefore made for the engaging of David Peatkau out of the Academy (Fine song leader at the General Conference) and Mr. K. H. Neufeld from Wickler, to conduct special choir rehearsals during the winter. First came Teacher Paetkau and later on came Neufeld. Noteworthy progress was made and the closing program found everyone in anxious anticipation. However, a deep sorrow came with it. While the singers were getting ready to open the program one of the members, Mrs. David Lepp, had a heart attack and died three hours later. She was only forty-four years old and at the height of her strength and usefulness in the Sunday School, mission society and in the Church in general.

In the Girls' Home the work is going on as usual. At the present time we have many more inquiries than girls to meet the demand for work. Very few new girls come to the city. The reduced number that are in the city, attend the Bible studies in the Home as regularly as their work permits.

Personally we have enjoyed fairly good health. We have been spared serious sickness, for which we are duly grateful when we consider the many who are sick in our hospitals. For some time I have been handicapped, since the dentist had to pull the remaining twenty teeth, and then unfortunately the first plate did not fit so that I have to wait several more weeks to get the second one.

Thanks to the Board and all supporters for the regular remuneration that comes to us.

Brotherly greetings,

J. J. Thiessen

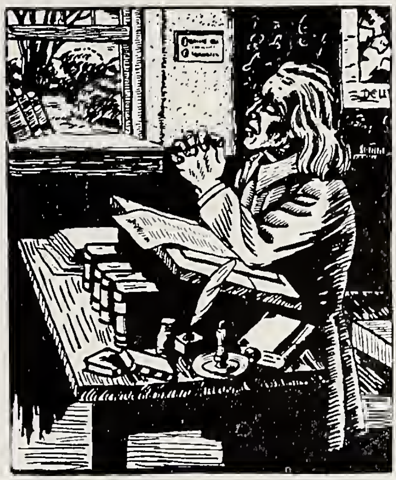
(Translated by A. J. Neuenschwander from the German.)

HE MOST LIVES

We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on the dial.
We should count time by heart-throbs when they beat
For God, for man, for duty. He most lives
Who thinks most, feels noblest, acts the best.
Life is but a means unto an end—that end
Beginning, mean, and end to all things, God.

Suggestions for the Observance of Education Sunday

The Board of Education of the General Conference has set aside the last Sunday of August as Education Sunday. This day of prayer for our schools falls on August 29 this year.



Christopher Dock, early Mennonite teacher, who made it a practice to pray for his pupils.

Worship Service

A special *sermon* stressing the place and importance of *Christian* education in the life of the individual, in the program of the church, and in our nation.

Special *prayer* for our church schools and for those about to enter upon a year of school work. Ask God's guidance for those who have in their charge the destinies of the school.

Request and stress continued prayer throughout the year for education and for those being educated.

The Sunday School

A special program for the *opening exercises* of the Sunday school might be arranged, stressing the importance of Christian education.

Special *decorations* for the day can be arranged, including flowers, posters, and pictures. Catalogs and picture bulletins could be on display. If you want material of this kind about one of our schools write to the school for it.

There could be a *farewell* service for those going away to school. Our young people need the interest and prayers of the church and need to feel the interest which the church has in them

Special programs could be arranged in the junior, primary, and intermediate departments for those about to begin another year in the public schools. Pupils should be led to appreciate the privilege of education and to see its importance. The relation of education to Christian living and to opportunities for service could be stressed.

Young People's Meetings

Evening young people's societies could select a special discussion topic dealing with the need for and difficulties of Christian education in such a day as this. The need for education of Mennonites in the principles of the church could well be stressed. Information could be given regarding the provisions Mennonites have made for the education of their children.

In the Home

Education Sunday is to be *essentially a day of prayer* for our educational institutions and for guidance for all connected with them, either as students or as staff members. Parents can give due recognition during *family worship* to the importance of Christian education.

Mennonite Bible Academy, North Newton, Kansas

At the last Western District Christian Endeavor Convention, held July 31 and August 1, 1943, the following resolution was passed:

"Resolved . . . that we urge our young people to pursue the development of their spiritual qualities and talents, and that we urge enrollment for college students in our own schools of learning which have for years held high the banner of Christ. That we recommend to individuals of high school age to make use of our college academies that are being conducted, if in their own town high schools they find the demands of conflicting loyalties a danger to their moral and spiritual development."

The *Mennonite Bible Academy* of North Newton, Kansas, has taken notice of this splendid resolution and would like to express its appreciation to the Christian Endeavor Convention for this encouraging note and evidence of confidence.

The aim of the *Mennonite Bible Academy* is to give the Bible a prominent place in the curriculum of the school. In fact, it is expected that all courses will be brought into harmony with the Scriptures and the revelation of God. High scholastic standards shall also be maintained. It is our prayer that we may live up to the expectation of the fathers and mothers and of the young people who come to attend our school. Our life shall find its orientation in the Bible and in personal fellowship with the Lord and shall express itself in work of high quality.

Please direct all communication to the *Mennonite Bible Academy*, A. Warkentin, North Newton, Kansas.

The Mennonites in Switzerland

By John C. Wenger, Goshen College

Almost one hundred thousand American Mennonites, says the late John Horsch, are of Swiss descent. These Swiss Mennonites are continuing in North America the faith and practice of their forefathers in the Canton of Bern in the old Fatherland. How did the Swiss Mennonites get their faith, however? How did the church originate in the first place? What are the Mennonites of Switzerland like today?

The Mennonite Church originated in Switzerland in January, 1525, well over four centuries ago. The chief founder was of a wealthy and influential Swiss family, a young man of less than thirty, Conrad Grebel by name. He was supported by a converted monk named George Blaurock, by a young scholar named Felix Manz, by a converted priest named William Reublin, and by others. Grebel was at first a follower of Ulrich Zwingli, the reformer of Zurich, Switzerland. But when Zwingli refused to go all the way in the establishment of a church patterned after that of the New Testament, Grebel broke with him and dared to inaugurate believer's baptism. The followers of Grebel called each other simply brethren, and are now known technically as Swiss Brethren, but were by others dubbed with various terms because of their rejection of infant baptism. Among such nicknames were Taeufer, Wiedertaeufer, Anabaptists, Catabaptists, Taufgesinnte,—all of which indicated some sort of stand on baptism, against (infant) baptism, in favor of re-baptism or simply baptism-minded. The Swiss Brethren set up congregations of converts who had accepted Christ and were baptized on confession of faith. They exercised a scriptural discipline over their members. They taught the principle of Christian love and nonresistance. They bore one another's burdens, assisting each other as there was need. They made no demands on anyone except the right to live holy lives and preach the gospel, but were denied even these privileges. For separating from the state church and for rejecting all extra-biblical practices and beliefs, they were subjected to abuse, social pressure, imprisonment, and martyrdom.

The Swiss Brethren preserved their faith through dungeon, fire and sword. They were drowned, beheaded, and burned at the stake. But through it all they maintained a beautiful resignation of spirit, a stalwart fortitude, and a remarkable testimony of good cheer and Christian joy. The first known martyr was Eberli Bolt burned at the stake in May, 1524. The last known execution was that of Elder (bishop) Hans Landis, beheaded in Zurich in September, 1614. All Mennonites were ordered out of Bern in 1660, but many refused to emigrate. A special division of the Bernese government was set up in 1659 to combat the Swiss Brethren. A dozen years later Bern sentenced some Mennonites to galley slavery on the Mediterranean. In 1669 a special police force called *Taeufer-jaeger* was created. Indeed, one could say that the Swiss Mennonites were abused for the first three centuries of their life in their homeland. As recently as 1811, for example, twenty-seven Mennonite children were forcibly baptized in Langnau in the Emmenthal (Emme Valley).

Partial relief finally came about 1815 when at least one bone of contention was removed. The Swiss Mennonites were allowed to purchase freedom from military service by the payment of a fee. This privilege was continued until 1874 when complete equality with all other Swiss citizens was achieved. At that time, however, they lost the right to purchase their military exemption. The Mennonites of Switzerland were required by law to perform military service.

The Mennonites objected at first but ultimately yielded. The year 1875 saw the first Swiss Mennonites in army uniforms. The government did grant them the concession of having the right to do sanitary service, a noncombatant function. This step was a complete reversal of policy for the Mennonites of Switzerland. Indeed, when the question of the Mennonites and military service was discussed in the Bernese Senate in 1835 one senator declared: ". . .If we wished to compel the *Wiedertaeufer* to do military service, we would make them martyrs of their faith. For not a single *Wiedertaeufer* will allow himself to be forced to take up arms."

The compromising stand of the Swiss Mennonites since 1875 has somewhat broken down their conscience on the doctrine of nonresistance. Today many of their young men do not even take advantage of their privilege to do noncombatant service; they voluntarily take up arms.

Swiss Mennonite history is of further interest to American Mennonites because it was in Switzerland and Alsace that the Reist-Ammann division took place in the last decade of the seventeenth century. The major issue was caused by Jacob Ammann's desire to inaugurate the Dutch Mennonite practice of avoidance or shunning. Today the Amish-Mennonite issues have all but been forgotten in Europe.

Large numbers of Swiss Mennonites emigrated to the Palatinate, to Holland, to Prussia, and to America down through the centuries. The bulk of the eighteenth century Mennonite immigrants to America were either directly or indirectly from Switzerland, mostly from the Canton of Bern. Again in the first half of the nineteenth century, many Swiss Mennonites emigrated to Wayne County, Ohio, to Adams County, Indiana, and to Minnesota.

In 1899 the late A. D. Wenger, a Virginia Mennonite, visited the Swiss Mennonites near Basel. He wrote: "The congregation was small and the service was much similar to ours at home. Three ministers took part, each speaking very emphatically in German on the truths of the Word. The worshipers had the appearance of sincerity and humility. There was nothing so flashy about their attire. The sisters wore plain hats and one aged sister wore a black cap." *(Six Months in Bibles Lands,* page 29).

In 1823 the government of Bern ordered a census of the Mennonites in Bernese territory (where most of the Swiss Mennonites lived then, and still do) and found that there were 1,365 Bernese Mennonites. Persecution and emigration kept the number down, so that a 1916 census of the Bernese Mennonites revealed a Mennonite population of but 1,545 souls, of which 873 were baptized. The Swiss Mennonites today probably have a baptized membership of about one thousand.

Those who read the German ought to look up the article "Bern" in the *Mennonitisches Lexikon,* written by Bishop Christian Neff of Weierhof in the Palatinate. Even more interesting and instructive is the only volume on their history produced by the Swiss Mennonites themselves *Die Taufgesinnte-Gemeinden (The Baptism-Minded Congregations)* published at Karlsruhe, Germany, in 1931. The author was Samuel Geiser of near Tavannes, assisted by David Lerch, and Samuel Geiser of near Tramelan, all of Switzerland. Chapters 10, 16, 17, 18, 19, and 20 are especially valuable. After page 400 there is a picture of a typical Swiss Mennonite preacher of the eighteenth century, as well as a Mennonite woman of the same century. Peter S. Lehmar's (1821-99) likeness is found after page 416; he was ordained to the ministry by the lot in 1848, and emigrated to America in 1852. Other interesting pictures are of Bishop David Ummel (sometimes Umble in this country) who died in his ninety-ninth year in 1896; Johann Gerber and wife, a minister who was ordained in the year 1875 and died in 1918; and Bishop Ulrich Steiner, 1806-77 author of the book, *Angenehme Stunden in Zion (Pleasant Hours in Zion).* Steiner was ordained as preacher about 1830 and as bishop in 1835. Once he was imprisoned and once fined for "proselyting" (the fine was later cancelled). One of the most typical figures of the book is the picture of Bishop David Lerch, 1829-1915. Lerch was ordained to the ministry by lot in 1856, and as bishop twenty years later. The author of the Swiss Mennonite history, Samuel Geiser, also has an article in English translation on "The Mennonites of Switzerland and France" in the January 1937 *Mennonite Quarterly Review.* The same journal, October, 1937, issue, contains an important article by Milton Gascho on the Amish division, 1693-97. John Horsch's last book, *Mennonites in Europe* 1942, contains numerous chapters on the Swiss Mennonites. Very valuable also is C. Henry Smith's *Story of the Mennonites,* 1941.

Today the Swiss Mennonites are a humble and sincere body of earnest Christians who have weathered the storms of persecution. They have maintained their witness through four centuries. They can still be classed as evangelical Christians. Believer's baptism they have retained. No distinctive garb is worn, but the simplicity of the dress is quite marked. Their ministry is generally without special training or salary and is elected by the congregation. Ministers are not ordained upon election, however, but first pass through a probationary period.

Perhaps the most encouraging factor in Swiss Mennonitism today is the keen interest which some of their active leaders are taking in their glorious history and the courage and inspiration which they are drawing from the life and witness of their forefathers.

INFORMATION FOR COLLEGE FRESHMEN

Our people should be informed that Bethel College complies with the recommendation of the Policy Commission of the North Central Association to accelerate the educational program of young people by admitting students who have senior standing in high school, rank in the upper ten per cent of their class, and are recommended by their high school principal for college work. By this arrangement qualified young people are permitted to skip the senior high school year and go to college. It is urged that young people who are interested and qualify should send in their applications at once.

BETHEL SECURES DIRECTOR OF BAND AND ORCHESTRA

Mr. Vilas R. Gerger of Pandora, Ohio, is coming to Bethel College as an addition to the Music Faculty. He secured his Bachelor of Science in Music from Bluffton College in 1938 and his Master's Degree in Music from Ohio State University in 1942. He has specialized in wind and string instruments. Besides teaching vocal and instrumental music in various schools, he has also played in various symphonic bands and orchestras.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

Published every Tuesday, **except the weeks of July Fourth and Christmas,** by the Board of Publication of the General Conference.

Business Office: Mennonite Publication Office, Newton, Kan.
Editor ...... Reynold Weinbrenner, North Newton, Kansas
Subscription in advance, $1.50 .... Foreign, $2.00

Address all contributions and communications for this paper, and exchanges, to THE MENNONITE, North Newton, Kansas.

Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS.

DAILY DEVOTIONAL MESSAGES

By Carl O. Basinger, Chicago, Illinois

AUGUST 22—*"But even the very hairs of your head are numbered. Fear not therefore: ye are of more value than many sparrows."* Luke 12:7.

One of the principal themes of Jesus' teaching was God's care for man. We can trust in Him absolutely because He knows us as individuals. We can depend on Him at all times because of his goodness and kindness. Every man's duty is to submit to the will of God. Jesus was tremendously conscious of God. He taught that: (a) believing in God's providence we must rid our minds of all anxiety, and (b) a mood of quiet trust is the best source of strength.

AUGUST 23—*"We know that thou art a teacher come from God".* John 3:2.

The truth is that Jesus was not primarily a teacher. We misunderstand him altogether when we class him in the same category as Socrates, Kant, and Acquinas, who were great thinkers in regard to moral issues. Jesus was a man of action, but wanted to build a world on different principles than those which were held by the world builders of his time. He realized that a firm basis could only come about through a change in the individual. Said Napoleon, "None of us can compare with Jesus Christ. He built an empire which is lasting even today."

AUGUST 24—*"Look not on his countenance, or on the height of his stature; for God seeth not as man seeth; for man looketh on the outward appearance, but God looketh on the heart."* I Sam. 16:17.

There is sternness and tenderness in the thought that ultimate judgment will be given by a righteous God and not by man. Some of us may pass a favorable examination from society and receive a rating of respectability, but behind the veneer God can see us in our true light. On the other hand, men often rest their condemnation on the innocent. But the Father knows both our nature and our circumstances, and His judgment is both just and gracious.

AUGUST 25—*"Forgive us our debts as we forgive our debtors."* Matt. 6:12

Almighty and most merciful Father, we have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done, and we have done those things which we ought not to have done . . . Have mercy upon us. Through Jesus Christ our Lord! —Allen Knight Chalmers.

AUGUST 26—*"Ye are all the children of light."* I Thess. 5:5.

It is comforting in these depressing and tragic times to realize that God's creativity has not ceased—that He is still working in the world and in human events. It is our faith that even now we as a denomination are playing an integral part in the creation of a world brotherhood based on love and equity. It is our faith that God is working through us in the extension of His creativity. What a privilege it is to cooperate actively in that creativity.

AUGUST 27—*"Work out your own salvation with fear and trembling."* Phil. 2:12

Handling difficulty, making the best of bad messes, is one of life's major businesses. Very often the reason victory is not won lies inside the individual. The recognition of this fact, however, by the individual concerned is difficult. At times we all resemble the Maine farmer laboriously driving his horses on a dusty road. "How much longer does this hill last?" he asked a man by the roadside. "Hill!" was the answer. "Hill, nothing! Your hind wheels are off!"

AUGUST 28—*"That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."* I Pet. 1:7.

It is through intense heat and oxidation that the impurities of a mineral are eliminated and the final hardened metal is obtained. The same principle is applicable to the Christian life. "The bodies of martyrs are the seed of the Church". Trial and persecution invariably result in renewed growth in the history of the Church, and tend to bring forth the noble and deeply spiritual qualities of a people. "Be ye not weary in well doing."

AUGUST 29—*"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."* Rom. 8:18.

"There is a fact in life, O God, and we try not to face it; that righteousness comes only through those who are willing to suffer for the right; that justice is restored by those who are willing to bear injustice; that peace comes to men through the restless, unsatisfied, hungry searchers for the peace which passes the understanding of common men."—*Selected*

AUGUST 30—*"The sting of death is sin . . . ."* I Cor. 15:56.

O Breather into man of breath
O Holder of the keys of death!
O Giver of the Life within:
Save us from death, the death of sin;
That body, soul, and spirit be
Forever living unto thee.

—*John Ellerton*

SUPPLEMENT TO

The Mennonite

VOLUME LVIII NORTH NEWTON, KANSAS, AUGUST 17, 1943 NUMBER 32

REPORT OF MONEY RECEIVED IN THE SECOND QUARTER, 1943

REPORT OF MONEY RECEIVED FROM THE CHURCHES OF THE WESTERN DISTRICT CONFERENCE DURING THE MONTHS OF APRIL, MAY, AND JUNE, 1943

Name of Church and Address	For. Mis.	Peace	Relief	Home Mis.	Publication	Education	Total	Membership	Quart. Mem.
Alexanderwohl Mennonite, Goessel, Kansas	196.21	660.00	70.67	86.18			1013.06	911	1.11
Arlington Mennonite, Arlington, Kansas	33.44						33.44	84	.40
Bergtal Mennonite, Corn, Oklahoma	42.29	16.00	8.50		23.64		90.43	127	.71
Bergtal Mennonite, Pawnee Rock, Kansas	132.43	413.45	76.00	97.02	5.00		723.90	198	3.66
Bethany Mennonite, Kingman, Kansas	38.83	143.36	27.79	57.61	5.00	5.00	277.59	189	1.47
Bethel Menn., Inman, Kans. (no membership)	271.25	540.00	167.50				978.75	276	3.55
Bethel College Menn., North Newton, Kansas	111.26	325.00	156.88	40.04			633.18	402	1.58
Bethel Mennonite, Hydro, Oklahoma	29.82	43.65	26.40				99.87	66	1.52
Bethel Mennonite, Perryton, Texas								33	
Brudertal Mennonite, Hillsboro, Kansas	192.47	313.75	92.00			12.62	610.84	202	3.02
Buhler Mennonite, Buhler, Kansas	114.20	360.00	39.12	48.50	27.08		588.90	316	1.86
Burrton Mennonite, Burrton, Kansas	45.50	52.95		37.36			135.81	133	1.02
Deer Creek Mennonite, Deer Creek, Oklahoma	46.62	27.00	42.60	25.15			141.37	109	1.30
Ebenezer Mennonite, Gotebo, Oklahoma								85	
Ebenfeld Mennonite, Montezuma, Kansas								28	
Eden Mennonite, Inola, Oklahoma	57.99	80.47		41.75			180.21	126	1.43
Eden Mennonite, Moundridge, Kansas	835.77	900.00	141.40		25.00	25.00	1927.17	772	2.50
Einsiedel Mennonite, Hanston, Kansas	14.46	20.33					34.79	82	.42
Emmanuel Menn. Canton, Kans. (also "Galva")	75.32	132.45	50.47				258.24	85	3.04
Emmaus Mennonite, Whitewater, Kansas	145.95	829.51	731.20			23.10	1729.76	327	5.29
First Christian Mennonite, Moundridge, Kans.	211.50	424.50	145.00	57.00			838.00	352	2.38
First Garden Mennonite, Halstead, Kansas	97.83	151.00	75.00	49.50		5.76	379.09	198	1.91
First Mennonite, Beatrice, Nebraska	505.45	400.00		141.01			1046.46	353	2.96
First Mennonite, Geary, Oklahoma	13.15			11.60			24.75	132	.19
First Mennonite, Halstead, Kansas	61.99	292.54	93.88	53.16		17.65	519.22	291	1.78
First Mennonite, Hutchinson, Kansas	9.55	128.65		9.55			147.75	126	1.17
First Mennonite, Newton, Kansas	556.58	847.25	238.24	118.73			1760.80	614	2.87
First Mennonite, Ransom, Kansas	25.79	268.79					294.58	115	2.56
Friedensfeld Mennonite, Turpin, Oklahoma	52.90	107.50	22.50	57.11			240.01	73	3.29
Friedenstal Mennonite, Tampa, Kansas	73.00	42.81	33.63	17.57			167.01	110	1.52
Gnadenberg Mennonite, Whitewater, Kansas	78.26	20.50					98.76	160	.62
Goessel Mennonite, Goessel, Kansas	90.85	477.80	71.00	36.36		20.30	696.31	285	2.44
Grace Mennonite, Enid, Oklahoma	20.00	42.00					62.00	42	1.48
Gruenfeld Mennonite, Ft. Cobb, Oklahoma		34.50					34.50	65	.53
Hebron Mennonite, Buhler, Kansas	180.83	959.48	60.60	70.72			1271.63	258	4.93
Herold Mennonite, Bessie, Oklahoma	102.27	218.00	94.49	29.72			444.48	165	2.69
Hillsboro Mennonite, Hillsboro, Kansas		375.00					375.00	330	1.14
Hoffungsau Menn. Cuauthemoc, Chih., Mexico								25	
Hoffnungsau Mennonite, Inman, Kansas	194.29	535.00	47.43	30.13	19.21		826.06	393	2.10
Hoffnungsfeld Mennonite, Moundridge, Kansas	10.11	82.00			8.00		100.11	116	.86
Inman Mennonite, Inman, Kansas	30.00	283.49	32.25	20.00	8.09	9.56	383.39	201	1.91
Johannestal Mennonite, Hillsboro, Kansas	107.82	348.11	169.00	54.09			679.02	194	3.50
Kidron Mennonite, Orienta, Oklahoma		14.50					14.50	32	.45
Lehigh Mennonite, Lehigh, Kansas	46.36	91.90	16.25	13.87			168.38	248	.68
Lorraine Ave. Mennonite, Wichita, Kansas								160	
Meadow Mennonite, Colby, Kansas	45.60	221.91	24.60				292.11	25	11.68
Medford Mennonite, Medford, Oklahoma	6.40	187.38	78.68				272.46	128	2.13
Mennoville Mennonite, Enid, Oklahoma								14	
New Friedensberg Mennonite, Vona, Colorado	17.15						17.15	30	.57
New Hopedale Mennonite, Meno, Oklahoma	142.39	633.89	20.00	86.58			882.86	333	2.65
Pleasant Valley Mennonite, Kismet, Kansas	39.37	33.77	60.02				133.16	46	2.89
Pretty Prairie Menn., Pretty Prairie, Kansas	255.68		51.45	132.29	44.37	37.75	521.54	530	.98
Saron Mennonite, Orienta, Oklahoma	26.71	110.80					137.51	90	1.53
Second Mennonite, Beatrice, Nebraska		64.60	57.03	88.11			209.74	160	1.31
Sichar Mennonite, Cordell, Oklahoma	30.13	67.55	15.00				112.68	93	1.21
Swiss Mennonite, Whitewater, Kansas	176.26						176.26	98	1.80
Tabor Mennonite, Newton, Kansas	94.18	456.59	27.00				577.77	400	1.44
Walton Mennonite, Walton, Kansas								52	
West Zion Mennonite, Moundridge, Kansas	123.00	330.95	142.61	40.35			636.91	307	2.07
Zion Mennonite, Elbing, Kansas	375.66	303.50	374.41	250.00			1303.57	102	12.78
Zion Mennonite, Kingman, Kansas	14.80						14.80	66	.22
Zoar Mennonite, Goltry, Oklahoma	75.00						75.00	271	.28
Total All Churches	**6274.67**	**13414.18**	**3580.60**	**1801.06**	**165.39**	**156.74**	**25392.64**	**12334**	**2.06**

REPORT OF MONEY RECEIVED FROM THE CHURCHES OF THE EASTERN DISTRICT CONFERENCE DURING THE MONTHS OF APRIL, MAY, AND JUNE, 1943

Name of Church and Address	For. Mis.	Peace	Relief	Home Mis.	Publication	Education	Total	Memship	Mem. Quart.
Bethany Mennonite, Quakertown, Pennsylvania		42.74					42.74	159	.27
Bethel Mennonite, Perkasie, Pennsylvania		9.30					9.30	30	.31
Bowmansville Mennonite, Pine Grove, Pa.		68.00					68.00	56	1.21
Calvary Mennonite, Mechanics Grove, Pa.		24.00					24.00	70	.34
Deep Run Mennonite, Deep Run, Pennsylvania		31.90	53.10				85.00	189	.45
East Swamp, Mennonite, East Swamp, Pa.	55.00	48.00	30.00		10.00		143.00	159	.90
Eden Mennonite, Schwenksville, Pennsylvania								258	
Emmanuel Mennonite, Denver, Pennsylvania		37.50					37.50	29	1.29
First Mennonite, Allentown, Pennsylvania	153.00	95.59		76.53			325.12	187	1.74
First Mennonite, Philadelphia, Pennsylvania		150.00	33.44	17.92	1.79	1.79	204.94	330	.62
Flatland Mennonite, Flatland, Pennsylvania	15.59	39.00	2.32	11.06			67.97	63	1.08
Germantown Mennonite, Germantown, Pa.								37	
Grace Mennonite, Lansdale, Pennsylvania	63.69	22.25		56.63			142.57	220	.65
Hereford Mennonite, Bally, Pennsylvania		120.00					120.00	252	.48
Memorial Mennonite, Altoona, Pennsylvania				54.62			54.62	40	1.37
Napier Mennonite, Napier, Pennsylvania								63	
Richfield Mennonite, Richfield, Pennsylvania	20.00	62.00	10.00				92.00	195	.47
Roaring Spring Mennonite, Roaring Spring, Pa.		75.00					75.00	47	1.60
Saucon Mennonite, Saucon, Pennsylvania			7.40				7.40	20	.37
Second Mennonite, Philadelphia, Pennsylvania			7.85				7.85	186	.04
Smith Corner Mennonite, Smith Corner, Pa.		15.95					15.95	69	.23
Zion Mennonite, Souderton, Pennsylvania	225.00	95.00		135.00	50.00	20.00	525.00	519	1.01
Springfield Mennonite, Springfield, Pa.								25	
Upper Milford Mennonite, Zionsville, Pa.		352.27					352.27	176	2.00
West Swamp Mennonite, West Swamp, Pa.	97.10		28.00				125.10	220	.57
Total All Churches	**629.38**	**1288.50**	**172.11**	**351.76**	**61.79**	**21.79**	**2525.33**	**3599**	**.70**

REPORT OF MONEY RECEIVED FROM THE CHURCHES OF THE PACIFIC DISTRICT CONFERENCE DURING THE MONTHS OF APRIL, MAY, AND JUNE, 1943

Alberta Com., Portland, Oregon		45.00	67.00				112.00	57	1.96
Bethel Mennonite, Winton, California		12.00					12.00	43	.28
Emmanuel Mennonite, Pratum, Oregon		75.88					75.88	249	.31
First Mennonite, Aberdeen, Idaho	541.06	400.30	131.65	120.61			1193.62	381	3.13
First Mennonite, Colfax, Washington	29.03	105.00	155.00				289.03	118	2.45
First Mennonite, Deer Park, Washington	11.50	15.00	7.00				33.50	24	1.40
First Mennonite, Monroe, Washington	61.12	65.99	103.13	30.39	8.69		269.32	120	2.24
First Mennonite, Paso Robles, California	66.47	25.76		81.26			173.49	74	2.34
First Mennonite, Reedley, California	124.38	971.62	183.79	66.75		10.87	1357.41	526	2.58
First Mennonite, Shafter, California	27.55				2.00		29.55	96	.31
First Mennonite, Upland California	68.81	125.64	109.80	51.39	14.90		370.54	350	1.06
Grace Mennonite, Albany, Oregon	29.59		27.09				56.58	92	.62
Grace Mennonite, Dallas, Oregon	86.59			38.21			124.80	183	.68
Emmanuel Mennonite, Los Angeles, California	171.50	210.00	65.00	114.49	5.00	5.00	570.99	231	2.47
Menno Mennonite, Lind, Washington	184.98	133.40		153.79		10.00	482.17	145	3.33
Newport Mennonite, Newport, Washington	40.93	48.65	463.48				553.06	65	8.51
San Marcus (Second) Menn., Paso Robles, Calif.	166.92	23.42		52.90			243.24	124	1.96
Total All Churches	**1610.43**	**2257.66**	**1312.94**	**709.79**	**30.59**	**25.87**	**5947.28**	**2878**	**2.07**

REPORT OF MONEY RECEIVED FROM THE CHURCHES OF THE MIDDLE DISTRICT CONFERENCE DURING THE MONTHS OF APRIL, MAY, AND JUNE, 1943

Apostolic Mennonite, Trenton, Ohio								225	
Bethel Mennonite, Fortuna, Missouri	158.86	67.72		25.72	8.00		260.30	122	2.13
Bible Mission, Chicago, Illinois	10.50	51.64	25.14				87.28	68	1.28
Ebenezer Mennonite, Bluffton, Ohio	300.00	24.00	7.00				331.00	552	.60
Eicher Emmanuel Mennonite, Wayland, Iowa (also "Noble)	110.86	381.71	32.00	44.79	4.00	8.00	581.36	221	2.63
First Federated, New Stark, Ohio								36	
First Mennonite, Berne, Indiana	2314.32	375.00	137.50	785.09			3611.91	1283	2.82
First Mennonite, Bluffton, Ohio	275.00	431.91	11.00	125.00			842.91	475	1.77
First Mennonite, Chicago, Illinois	17.06			34.55			51.61	107	.48
First Mennonite, Lima, Ohio								31	
First Mennonite, Nappanee, Indiana	216.87	78.00	108.83	50.00			453.70	189	2.40
First Mennonite, Summerfield, Illinois	50.00	70.50	15.00	25.00	5.00	11.90	177.40	155	1.14
First Mennonite, Sugar Creek, Ohio		100.00		70.00			170.00	200	.85
First Mennonite, Wadsworth, Ohio								226	
Grace Mennonite, Pandora, Ohio		177.00					177.00	410	.43
Pulaski Mennonite, Pulaski, Iowa	31.42	149.08		30.92			211.42	168	1.26
Salem Mennonite, Dalton, Ohio	58.52	298.16	65.00	41.76			463.44	228	2.03
St. John Mennonite, Pandora, Ohio	180.00	32.60	10.10	90.00			312.70	270	1.16
Wayland Mennonite, Wayland, Iowa	5.00		60.00				65.00	260	.25
Zion Mennonite, Donnellson, Iowa		89.25					89.25	230	.39
Total All Churches	**3728.41**	**2326.57**	**471.57**	**132283**	**17.00**	**8.00**	**7874.38**	**5456**	**1.44**

REPORT OF MONEY RECEIVED FROM THE CHURCHES OF THE NORTHERN DISTRICT CONFERENCE DURING THE MONTHS OF APRIL, MAY, AND JUNE, 1943

Name of Church and Address	For. Mis.	Peace	Relief	Home Mis.	Publication	Education	Total	Memship	Quart. Mem.
Bergfelder Mennonite Mt. Lake, Minnesota	121.91	318.00	100.00				539.91	217	2.49
Bethany Mennonite, Freeman, South Dakota	63.06	57.42		35.00			155.48	226	.69
Bethel Mennonite, Langden, South Dakota	21.05						21.05	58	.36
Bethel Mennonite, Lustre Montana	188.52	66.00		103.79			358.31	45	7.96
Bethel Menn., Dolton, South Dakota (Marion)	23.03	120.00	10.00				153.03	100	1.53
Bethel Mennonite, Mt. Lake, Minnesota	350.00	799.50	445.53	85.00		25.00	1705.03	580	2.94
Bethel Mennonite, Wolf Point, Montana								71	
Bethesda Mennonite, Henderson, Nebraska	837.47	949.11	464.05	408.17			2658.80	754	3.53
Bethesda Mennonite, Marion, South Dakota		201.49	191.17				392.66	227	1.73
Bethlehem Mennonite, Bloomfield, Montana					16.47		16.47	219	.08
Emmanuel Mennonite, Doland, South Dakota	111.00	50.00					161.00	98	1.64
Fairfield Bethel, Huron, S. D. (Gen. Conf. only)	19.12						19.12	45	.42
First Mennonite, Butterfield, Minnesota	152.89	50.70	25.00	113.58			342.17	95	3.60
First Mennonite, Madrid, Nebraska	45.32	40.62					85.94	42	2.04
First Mennonite, Mt. Lake, Minnesota	330.47	525.63	348.15				1204.25	400	3.01
Friedensberg Mennonite, Avon, South Dakota	141.20	77.54		25.00			243.74	128	1.90
Hutterthal, Freeman, South Dakota	100.89			75.00			175.89	160	1.10
Hutterthal, Hitchcock, S. D. (Dist. Conf. only)	7.00	86.22					93.22	150	.62
Immanuel Menn., Delf, Minn. (Bergfelder)	149.57	88.50	20.00	29.18			287.25	88	3.26
Mennonite, Butterfield, Minnesota	67.20	111.35					178.55	100	1.79
Neu Hutterthal, Bridgewater, S. D. (Dist. Conf. only)	33.24	70.00					103.24	130	.79
New Home Mennonite, Westbrook, Minnesota								46	
Salem Mennonite, Freeman, South Dakota	245.00	955.00	225.00	245.00			1670.00	500	3.34
Salem Mennonite, Munich, North Dakota		124.85	161.37				286.22	140	2.04
Salem Mennonite, Wisner, Nebraska			140.00				140.00	20	7.00
Salem-Zion Mennonite, Freeman, South Dakota	233.97	461.58	238.93	78.00	54.76		1067.24	411	2.60
Swiss Mennonite, Alsen, North Dakota	10.00	56.88					66.88	138	.48
Woodland Mennonite, Warroad, Minnesota		60.00					60.00	46	1.30
Zion Mennonite, Arena, North Dakota		61.50					61.50	29	2.12
Total All Churches	**3251.91**	**5331.89**	**2369.20**	**1197.72**	**71.23**	**25.00**	**12246.95**	**5263**	**2.33**
Total All Districts	**15494.80**	**24618.80**	**7906.42**	**5383.16**	**346.00**	**237.40**	**53986.58**	**29530**	**1.83**

REPORT OF THE FOREIGN MISSION BOARD FOR APRIL, MAY, JUNE, 1943

Cheyenne Ch., Clinton, Okla., $31.63; Cheyenne Ch., Hammon, Okla., $9.81; Cheyenne Ch., Thomas, Okla., $7.07; J. C. Wedel, Tampa, Kan., $5.00; A. R. Keiser, Everett, Ohio, $14.50; Eighth St. Menn. Ch., Goshen, Ind., $15.00; Mr. and Mrs. Albert Schwartz, Monroe, Wash., $25.00; Mrs. A. Dirks, Bethesda Hosp., Goessel, Kan., $40.00; Mrs. Selma Linscheid, Colorado Springs, Colo., $20.00; S. P. and Agnes Ediger, Inman, Kan., $30.00; J. J. Bargen, Mt. Lake, Minn., $25.00; Anonymous, Berne, Ind., $50.00; Mrs. Henry Miller, Butterfield, Minn., $2.00; A Member, Menno Ch., Lind, Wash., $35.00; First, Jarrettown, Pa., $35.83; Elisabeth Ruth Legacy, $915.60; Mrs. P. C. Wedel, Galva, Kan., $100.00; Mrs. Helena P. Neufeld, Inman, Kan., $25.00; Y. P. U. of Pacific Dist., $43.49; Y. P. U. of Western Dist., $58.83; Welty Legacy, $632.19;

Voth Legacy, $2.00; D. A. Vogt, Salem, Ore., $100; Menn. C. E., Plum Coulee, Man., $15.00; Eigenheim Ch., Rosthern, Sask., $20.00; Whitewater, Gem., Lena, Man., $2.50; Menn. Group, Truax, Sask., $9.90; Menn. S. S., Altona, Man., $30.00; Essex Co. Vereinigte Gem., Leamington, Ont., $290.00; Canadian Sundries, $74.00; Canadian Bank Exchange, $ .50; Refunds, $332.42; Ex. Com. of Miss. Soc., Mrs. Frieda R. Entz, $484.04; Menn. Ch., Kirk, Colo., $7.06; P. H. Krehbiel, Moundridge, Kan., $2.00; Anonymous, Cleveland, Kan., $3.00; Waldo J. Flickinger, Chicago, Ill., $40.00; Catharine and Margaret Reimer, Beatrice, Neb., $50.00; Mrs. Christian Wirkler, Los Angeles, Calif., $100.00; Anonymous, Alta Loma, Calif., $25.00; Pauls Legacy, $200.00; Bethel Deaconess Inst. Newton, Kan., $11.00; P. J. Klaassen, Hillsboro, Kan., $30.00; Eastern Dist. S. S. U., $400.00;

Mission Friend, Wichita, Kan., $50.00; Isaac Penner, Inman, Kan., $50.00; Friend, Elbing, Kan., $300.00; Friend, Through J. J. Isaac, $10.00; Goodwill Band, Herbert, Sask., $5.00; Westheimer S. S., Rosemary, Alta., Man., $63.00; David Dalke, Morden, Man., $40.00; Ebenfelder Menn. Group, Lusland and Superb, Sask., $6.20; Mrs. Fred Fuhrman, Success, Sask., $2.50; Menn. S. S., Black Creek, B. C., $5.35; Eigenheim Ch., Rosthern, Sask., $14.25; Willie B. Penner, Plum Coulee, Man., $11.25; Refunds, $80.92; Interest, $387.50; Ex. Com. of Miss. Soc., Mrs. Frieda R. Entz, $485.74; Ex. Com. of Miss. Soc., Mrs. Frieda R. Entz, add., $ .50.

A Friend, Upland, Calif., $100.00; Mr. and Mrs. Albert Schwartz, Monroe, Wash., $10.00; Herman Jantzen, Plymough, Neb., $10.00; Kleinsasser Legacy, Freeman, S. D., $2.00; P. J. and Mrs. Waltner, Pretty Prairie, Kansas, $40.00; Elizabeth Richert, Goessel, Kan., $10.00; Two Friends, Upland, Calif., $10.00; Mrs. John H. Roth, Salem Ore., $10.00; Mr. and Mrs. John S. Schwartz, Monroe, Wash., $20.00.

P. A., Hillsboro, Kan., $100.00; Friend, Newton, Kan., $50.00; Hoffnungsfelder Gem., Lymburn., Alb., $20.00; Elizabeth Peters, Altona, Man., $10.00; Emmaus Ch., Wymark, Sask., $15.84; Bergthaler Gem. of Manitoba, $142.25; Menn. S. S., Rosthern, Sask., $20.15; Altbergthal S. S., Altona, Man., $6.00; Menn. Gruppe, Lacombe, Alb., $2.00; South End S. S., Steinbeck, Man., $20.00; South End Ch., Steinback, Man., $100.49; Bethel Missionshircher, Winnipeg, Man., $10.00; Steinback Ch., Steinback, Man., $15.25; Menn. Ch., Rosenfeld, Man., $25.00; Ex. Com. of Miss. Soc. Mrs. Frieda R. Entz, $1,332.38; Refunds, $22.68.

Total from all sources: $23,511.38. Balance on hand July 1, 1943, $11,581.53.—J. E. Regier, Treasurer, Newton, Kansas.

REPORT OF THE PEACE COMMITTEE FOR APRIL, MAY, JUNE, 1943

Zion Mennonite Church, Bridgewater, S. D., $70.00; Emergency Relief Board, $60.00; Ex. Com. Women's Mission Societies, $40.00; Freeman Junior College, $3.45; Mennonite Group, Fredonia, Kan., $21.00; Mr. and Mrs. J. P. Bartel, Turpin, Okla., $6.00; Minna D. Regier, Furley, Kan., $8.00; J. A. Hiebert, Ontario, Calif., $3.00; Eastern District Ladies Organization, $50.00; Ben Smith, Pawnee Rock, Kan., $25.00; P. J. Deckert, Pawnee Rock, Kan., $40.00; Mrs. Selma Linscheid, Colorado Springs, Colo., $20.00; Middle District Women's Mission Societies, $10.10; Henry Boehr, Wisner, Neb., $15.00; Mr. and Mrs. Roland Decker, Galva, Kan., $5.00; Mrs. Fred A. Rutschmen, Furley, Kan., $10.00; Mrs. and Mrs. Chester Linscheid, Brookings, S. D., $10.00; Rev. H. H. Adrian, Escondido, Calif., $15.00.

Mrs. Marie Vogt, St. Paul, Minn., $5.00; "A Friend," $4.00; Rev. A. A. Penner, Orienta, Okla., $180.00; Song Festival, Bethel College, $75.00; Mrs. M. Woelke, Los Angeles, Calif., $2.00; Mrs. and Mrs. Jacob J. Kunkel and daughter, Munich, N. D., $5.00; Mrs. W. F. Wilkowski, Molalla, Ore., $10.00; Arthur Friesen, Canton, Okla., $30.00; Fred A. Rutschman, Furley, Kan., $10.00; Mrs. Elizabeth Friesen, Long Beach, Kan., $3.00; Mr. and Mrs. P. P. Buller, Ontario, Calif., $3.00; June Brenneman, Wadsworth, Ohio, $5.00; P. G. Baergen, Corn, Okla., $25.00; Anonymous, $60.00; "Friends," McPherson, Kans., $50.00; J. H. Mathies, Portland, Ore., $100.00; "P. A.," Hillsboro, Kan., $25.00; Northern District Young People's Conference, $104.70; U. S. Amstutz, Wisner, Neb., $10.00; Lizzie Overholtzer, East Greenville, Pa., $50.00; Cornelius Jantzen, Plymouth, Neb., $25.00; L. M. Ledig, Upland, Calif., $15.00.

Total from all sources: $25,827.25.—L. J. Horsch, Treasurer, Ontario, California.

REPORT OF THE EMERGENCY RELIEF BOARD APRIL, MAY, JUNE, 1943

Jacob H. Schroeder, Canton, Kan., $20.00; W. P. Rempel, Calif., $55.00; Rudolf Hiebert, Lehigh, Kan., $3.00; Mrs. Selma Linscheid, Colorado Springs, Colo., $10.00; Elizabeth Thieszen, Henderson, Neb., $20.00; Arthur K. Schmidt, Goessel, Kan., $25.00; Mr. and Mrs. John V. Harms, Augusta, Kan., $25.00; Otto R. Schmidt, Newton, Kan., $3.00; Peter A. Pankratz, Hills. Kan., $50.00; Mr. and Mrs. P. J. Waltner, Pretty Prairie, Kan., $15.00; Olive Amstutz, Lima, Ohio, $40.00; Mrs. Anna Thiesen, Dallas, Ore., $5.00; L. J. Horsch, Ontario, Calif., $22.00; C. Steadman, Astcadero, Calif., $10.00; B. A. Claassen, Paso Robles, Calif., $27.98; H. S. Ratzlaff, Cordell, Okla., $5.00; P. H. Krehbiel, Moundridge, Kan., $2.00; Herbert S. Rempel, Pasadena, Calif., $50.00; Cor. Janzen, Plymouth, Neb., $25.00; J. J. R. Claassen, Beatrice, Neb. $66.00; Marie, K. Fast, Portland, Ore., $75.00; J. D. Stucky, Snohomish, Wash., $20.00; Anna Franz, Goessel, Kan., $6.00.

J. J. Buller, Orienta, Okla., $15.02; Peter P. and Margaret Buller, Ontario, Calif., $51.00; Herman Janzen, Plymouth, Neb., $10.00; F. H. Banman, Canton, Kan., $10.00; William Franz, Goessel, Kan., $1.00; W. W. Jantz, Meno, Okla., $10.00; Mrs. John H. Roth, Salem, Oregon, $5.00; Orland Deckert, La Habra, Calif., $6.00; Margaret Reimer, Goessel, Kan., $20.20; Women's Miss. Soc., Newton, Kan., $43.55; Eastern Dist. Conf. Ladies Organization, $50.00; Eastern Dist. Peace Com., Souderton, Pa., $22.94; Young People's Union of the General Conf., $154.89; Ex. Com. of Mission Societies, $117.26; Freeman Jr. College, Freeman, S. D., $64.10; Young People's Union, General Conf., $243.36.

Total from all sources $9,310.72. *Total Remittances,* $7,046.30.—*Submitted by Peter H. Unruh, Goessel, Kansas.*

REPORT OF THE HOME MISSION BOARD FOR APRIL, MAY, JUNE, 1943

Mr. and Mrs. A. F. Toews, Wolf Point, Mont., $500.00; First Menn. Ch. Saskatoon, Sask., Canada, $10.00; C. Frey, Newton, Kan., $50.00; Young People's Union, General Conference, $162.96; Mission Friend, Mt. Lake, Minn., $60.00; Bequest, Elizabeth C. Ruth, $964.05; Nickols Contract, No. 2309, Tacoma, Wash., $316.09; Women's Organizations of Gen. Conf., $83.19; P. H. Krehbiel, Moundridge, Kan., $2.00; Brotherhood East. Dist. Conf., $40.40; Mary Waltner, Freeman, S. D., $2.00; Bethel Deaconess Institution, Newton, Kan. $5.50; Mrs. Christian Wirkler, Los Angeles, Calif., $50.00; Trust Fund of Gen. Conference, $142.00; Mr. Willis B. Friesen, Newton, Kan., $3.75; Mrs. Helen Gaeddart, Wichita, Kan., $20.00; Eastern Dist. Intermediate C. E. Union, $20.00; Mission Friend, Temple City, Calif., $15.00; Mission friends, Snohomish, Wash., $16.00; Mission friends, Upland, Calif., $10.00; Eastern Dist. Jr. C. E. Union, $10.00.

Total from all sources $7,885.10.—*J. J. Plenert,* 7319 *Whitaker Avenue, Philadelphia, Pa.*

REPORT OF THE BOARD OF PUBLICATION FOR APRIL, MAY, JUNE, 1943

P. H. Krehbiel, Moundridge, Kan., $2.00; J. H. Krehbiel, Newton, Kan., $200.00; Two friends, Upland, Cal., $10.00.

Total from all sources $558.00.—*E. W. Baumgartner, Treas., Berne, Indiana.*

REPORT OF THE BOARD OF EDUCATION FOR APRIL, MAY, JUNE, 1943

P. H. Krehbield, Moundridge, Kans., $2.00. *Total from all sourcess* $251.30. —*A. S. Rosenberger, Treasurer, Dalton, Ohio.*

REPORT OF THE COMMITTEE ON DOCTRINE AND CONDUCT FOR APRIL, MAY, JUNE, 1943

First Mennonite Church, Newton, Kansas, A. P. Dick, $32.79; Bethel Mennonite Church, Mountain Lake, Minn., J. B. Fast, $10.00; Hoffnungsau Church, Inman, Kansas, S. P. Ediger, $12.84; Tabor Church, Goessel, Kansas, H. B. Schmidt $3.00; Total $58.63. —J. E. Entz, Treas., Newton, Kansas.

HOME MISSION COMMITTEE TREASURY, WESTERN DISTRICT CONFERENCE

APRIL

Home Mission Bd., J. J. Plenert, $24.00; New Hopedale S. S., R. M. Koehn, $20.95; Herald Church, J. A. Harms, $35.24; First Ch. S. S., Hutchinson, Mrs. Marvin Kroeker, $4.55; Burns Group, Fred J. C. Gehring, $7.15; New Hopedale Ch., Alpha J. Unruh, $59.37; Sychar Ch., H. S. Ratzlaff, $6.32; Buhler Church, H. B. Buller, $15.89; Ransom Menn. Ch., Elmer Huxman, $148.21; Zoar Menn. Ch., E. F. Unruh, $30.00; Emergency Relief, P. H. Unruh, $25; Garden Twp. Ch., Paul E. Vogt, $49.50; Bethel Ch., Hydro, B. H. Thiesen, $5.40; Ebenezer Ch., Gotebo, W. A. Krause, $4.74; Brudertal S. S., P. F. Funk, $76.80; Gnadenberg Ch., Leo Voth, $36.48; Greenfeld Ch., Frank Koehn, $115.50; Alexanderwohl Ch., H. J. Reimer, $104.65; First Menn. Ch., Pretty Prairie, J. W. Krehbiel, $50.00; Deer Creek Menn. Ch., Elmer Lichti, $10.30; West Zion Menn. Ch., D. R. Winsinger, $43.80; Pleasant Valley Ch., Kismit, D. H. Koehn, 22.20; Medford Menn. Ch., Pete Neufeld, $20.00; Pleasant Valley Menn. S. S., Gladys Koehn, $15.00; Kidron Menn. Ch., F. W. Koehn, $5.30; Bethel College Ch., Women's Mission Soc., $50.00; First Menn. Ch., Halstead, John E. Friesen, $11.97;

Burns Group, Fred J. C. Gehring, $9.67; Mennoville Church, El Reno, Mrs. O. C. Wehmuller, $10.15; New Friedenburg Church, Vona, Colo., D. J. Tanner, $9.49; Inman Mennonite Church, D. P. Wiens, $23.32; First Mennonite Church Sunday School, Beatrice, Fred Claassen, $54.50. Total, $1,105.45.

MAY

Fredonia, Kan., J. J. Plenert, $24.00; Emergency Relief Board, Peter H. Unruh, $25.00; New Hopedale Ch., Meno, Okla., Alpha Unruh, $21.55; Lehigh Menn. Ch., C. R. Duerksen, $13.88; Bethany Ch., Kingman, Elmer O. Albrecht, $5.19; Sychar Ch., Cordell, Okla., H. S. Ratzlaff, $6.31; Swiss Ch., Whitewater, Fred Wuthrick, $57.46; Saron Menn. Ch., Orienta, Okla., J. J. Buller, $11.83; Ringwood Menn. Ch., Okla., C. J. Thomas, $3.51; Hoffnungsau Ch., Inman, S. P. Ediger, $31.76; Zion Ch., Elbing, Kan., H. R. Regier, $62.84; Johannestal Ch., Hillsboro, Edwin Unruh, $50.00; Zoar Mennonite Ch., Goltry, Okla., E. F. Unruh, $15.00; Bergthal Ch., Corn, Okla., C. E. Nickel, $13.78; Bethel Church, Enid, Okla., B. H. Janzen, $7.07.

Eden Church, Inola, Okla., B. H. Janzen, $5.00; Meadows Menn. Ch., Eldo Franz, $47.49; Hebron Ch., Moundridge, C. L. Wall, $21.22; Pleasant Valley Menn. Ch., Kismet, David Koehn, $13.10; Buhler Menn. Ch., H. B. Buller, $15.52; Bethel Ch., Waka, Jacob B. Wiebe, $28.00; Walton Menn. Group, Fred J. C. Gehring, $6.27; Montezuma Menn. Ch., A. E. Unruh, $6.75; Bethel College Ch., Helen Penner, $38.75; Ransom Menn. Ch., Elmer Ummel, $34.63; Freidensfeld Ch., E. F. Bartel, $25.58; Deer Creek Menn. Ch., D. S. Krehbiel, $30.00; Home Mission Board, Gen. Conf., J. J. Plenert, $24.00; Through Bethel College from Pawnee Rock, Ransom, and Hanston churches; $21.48; Peace Committee for one-third of expenses for visiting Oklahoma churches $77.29; Total, $744.26. Submitted by Sam J. Goering.

REPORT OF THE EX. COM. OF MISSION SOCIETIES

APRIL

Foreign Miss. Gen. Treas.: Bethany Miss. Soc. Kingman, Kan., $7.54; Miss. Soc. St. John's Ch., Pandora, Ohio, $14.40; Joint Meeting, Miss. Societies, Five Menn. Churches, Pandora, Ohio, $10.10; Bergfeld Miss. Soc. Mt. Lake, Minn., $5.00. Total, $37.04.

Home Missions: Miss. Soc. St. John's Ch., Pandora, Ohio, Home Miss. Gen. Treas., $7.20; Joint Meeting, Miss. Societies, Five Menn. Churches, Pandora, Ohio, Same, $10.10; Miss. Soc. Reedley, Calif., Same, $15.00; Miss. Soc., Trenton, Ohio, Lima, Ohio, Mission, $10.00. Total, $42.30.

Retired Miss. Pension Fund: Miss. Soc., St. John's Ch., Pandora, Ohio, $2.34; Bethel Miss. Soc., Mt. Lake, Minn., $61.00. Total, $63.34.

For India: Eastern Dist. Conf. C. E., Orphan, $20; Miss. Soc., First Ch., Beatrice, Neb., Three Orphans, $85.00; Same, Biblewoman, $25.00; Young Ladies Aid, First Ch., Hillsboro, Kan., Bible Student, $20.00; Miss. Sew. Soc., Pretty Prairie, Kan., Famine Relief, $30.00; Ladies Organization, East. Dist. Conf., Evangelistic Work, Janjgir St., $100.00; Tabor Sew. Soc., Goessel, Kan., Bible School Work, $10.00; Same, Bibles, etc., $10.00; Same, Medicines for Poor, $10.00; Miss Pauline Wiebe, Dodge City, Kan., Same, $5.00; Emmanuel Miss. Soc., Delft, Minn., Helen Nickel, Work where needed, $17.00; Miss. Soc. Zion Ch., Souderton, Pa., Cows, Leper Home, $50.00. Total, $382.00.

For China: Miss. Soc., Donnellson, Iowa, Biblewoman, $5.00; Ladies, Aid, Alsen, N. D., Evangelist, $40.00; Same, Education of 3 Chinese Girls, $20.00. Total, $65.00.

Memorial Hall, Bethel College: Eden Ladies Aid and Miss. Soc., Moundridge, Kan., $20.50; Immanuel Miss. Soc., Moundridge, Kan., $10.00; Miss. Soc., First Ch., Newton, Kan., $10.00; Eden Sew. Soc., Inola, Okla., $2.50; Miss. Sew. Soc., Inman, Kan., $15.00; Miss. Soc., Zion Ch., Elbing, Kan., $10.00; Friendship Circle, Lorraine Ave. Ch., Wichita, Kan. $5.00;

Young Ladies Aid, First Ch., Hillsboro, Kan., $10.00; Bethel College Ch. Miss. Soc., N. Newton, Kan., $25.00. Total, $108.00.

Bluffton College: Miss. Soc., Trenton, Ohio, $5.00; Bethany Ladies Aid, Quakertown, Pa., $10.00; Grace Ladies Aid, Lansdale, Pa., $5.00; Ladies Aid, First Ch., Philadelphia, Pa., $5.00. Total, $25.00.

C.P.S. Camps: Miss. Soc., Trenton, Ohio, $10.00; Miss. Soc., First Ch., Newton, Kan., $10.00; Miss. Sew. Soc., Pretty Prairie, Kan., $20.00. Total $40.00.

Relief Work: Emmanuel Miss. Soc., Delft, Minn., $17.00; Miss. Soc., First Ch., Newton, Kans., $10.00; Bethel Miss. Soc., Mt. Lake, Minn., $19.00; Bethel College Ch. Miss. Soc., North Newton, Kan., $18.00; Miss. Sew. Soc., Pretty Prairie, Kan., $20.00; Rev. and Mrs. J. J. Regier, Burrton, Kan., $5.00. Total, $89.00.

Expenses of Ex. Com. and "Miss. News and Notes": Immanuel Miss. Soc., Moundridge, Kan., $3.80; Miss. Soc. Trenton, Ohio, $3.00; Tabor Sew. Soc., Goessel, Kan., $3.80; Mrs. Anna Leisy, North Newton, Kans., $1.00; Miss. Soc., First Ch., Beatrice, Neb., $9.20; Eicher Emmanuel Miss. Soc., Noble, Iowa, $2.50; Mrs. D. W. Friesen, Altona, Man., $ .50; Miss Selma Schmidt, Newton, Kan., $ .26; Mrs. C. J. Dirks, Meade, Kan., $1.00; Mrs. David Jantzen, Plymouth, Neb., $ .25; Bethany Miss. Soc., Freeman, S. D., $4.20; Miss. Soc., Donnellson, Iowa, $5.20; Miss. Circle, Petaigon, Sask., $1.24. Total, $35.95.

Miscellaneous: Immanuel Miss. Soc., Moundridge, Kan., Rev. A. Friesen, St's., Okla., $5.00; Miss. Soc. Trenton, Ohio, Migrant Work, $10.00; Bergfeld Miss. Soc., Mt. Lake, Minn., Grace Children's Home, Henderson, Nebr., $5.00; Same, Rev. Erwin Wedel, Jasper, Ala., $10.00; Emmanuel Miss. Soc., Delft, Minn., Same, $20.00; Miss. Soc., Trenton, Ohio, Lit. Com. Work, $2.00; Eicher Emmanuel Miss. Soc., Noble, Iowa, Same, $1.25; Ladies Organization, East. Dist. Conf., Same, $30.00. Total, $83.25. Grand Total, $970.88.

MAY

Foreign Miss. Gen. Treas.: Ladies Aid Soc., Didsbury, Alta., $5.50; Sew. Soc. Janzen and Watson, Sask., $27.00; Sew. Soc., Hoffnungsfeld Ch., Wembley, Alta., $50.00; Sew. Soc., Whitewater, Man., $35.00; Edental Sew. Soc., Gretna, Man., $6.13; Sew. Soc., Sardis, B. C., $35.00; Sew. Soc., Coghlan, B. C., $30.00. Total $188.63.

Retired Miss. Pension Fund: Sew. Soc., Janzen and Watson, Sask., $8.32; Miss. Soc., First Ch., Wadsworth, Ohio, $7.41; East Swamp Miss., Soc., Quakertown, Pa., $20.00; Ladies Aid Soc., First Ch., Allentown, Pa., $21.00. Total $56.73.

For India: Saron Miss. Soc., Orienta, Okla., Biblewoman, $5.00; Sew. Soc., Second Ch., Beatrice, Nebr., Native Helper, $30.00; Jr. Miss. Band, Berne, Ind., Girl, $20.00; Miss. Soc., Second Ch., Paso Robles, Calif., Leper Hospital, $20.00; Miss Barbara Schowalter, Omaha, Nebr., Famine Relief, $5.55; Onecho Miss. Soc., Colfax, Wash., Bibles and Testaments, $10.00; Tabea Sew. Soc., Tampa, Kan., Same, $15.00; Miss. Sew. Soc., Pretty Prairie, Kan., Bible School Work, Janjgir St., $10.00; Same, Medical Work, $15.00; Same, Evangelistic Work, $10.00; Same, Orphans, $10.00; Same, Stipends for Children of Poor Parents, $10.00; Same, Septic Tanks $15.00; Same, Miscellaneous, $10.00; Sew. Soc., Second Ch., Beatrice, Nebr., Leper Work, $12.56; Miss. Soc., Berne, Ind., Miss Helen Nickel, Christmas Gift, $10.00; Same, Miss Martha Burkhalter, Same, $10.00; Same, Mrs. S. T. Moyer, Same, $10.00; Same, Mrs. H. E. Dester, Same, $10.00. Total $238.11.

For China: Miss. Soc., First Ch., Mt. Lake, Minn., Biblewoman, $55.00; Napier Miss. Soc., Bedford, Pa., Where needed, $4.00. Total $59.00.

Memorial Hall, Bethel College: Worthwhile Circle, Reedley, Calif., $10.00; S. O. Circle, Upland, Calif., $10.00; Happy Hour Circle, Hoffnungsau Ch., Buhler, Kans., $5.00. Total, $25.00.

Bluffton College: Ladies Aid, First Ch., Allentown, Pa., $25.00; Eicher Miss. Soc., Noble, Iowa, $20.00; Miss. Soc., Grace Ch., Pandora, Ohio, $25.00. Total, $70.00.

C.P.S. Camps: Sr. Sew. Soc. Hillsboro, Kan., $10.00; Tabea Sew. Soc., Tampa, Kan., $30.00; Chr. Menn. Sew. Soc., Moundridge, Kans., $5.00. Total, $45.00.

Relief Work: Miss Barabara Schowalter, Omaha, Nebr., $10.00; Miss. Soc., Upland, Calif., $7.00; Women's S. School Class, Pawnee Rock, Kan., $11.26; Total, $28.26.

Expenses of Ex. Com. and "Miss. News and Notes": "Happy Home Workers" Soc. Tabor Ch., Goessel, Kan., $1.00; East Swamp Miss. Soc. and Ladies Aid, Quakertown, Pa., $4.50; Tabor Sew. Soc. Goessel, Kan., $ .10; Miss, Sew. Soc., Berne, Ind., $51.00; Tabitha Sew. Soc., Second Ch., Beatrice, Nebr., $5.55; Miss Maria Goertz, Canton, Kan., $1.00; Mrs. George Baumgartner, Ft. Wayne, Ind., $ .50; Mrs. P. J. Sawatzky, Morse, Sask., $ .25. Total, $63.90.

Miscellaneous: Zion Ladies Aid, Souderton, Pa., Rev. J. B. Ediger St's., Okla., Song Books, $5.00; Bethlehem Sew. Soc., Bloomfield, Mont., Same, $10.00; Same, Mrs. V. Petter, Mont., Care of Indian Baby, $5.00; Sew. Soc., Janzen and Watson, Sask., Lame Deer St. Mont., Christmas, $5.00; Jr. and Intermed. Dept. Women's Miss. Assn., Rev. and Mrs. Suderman, Ariz., Vacation Bible School Material, $7.00; Ladies Organization, East. Dist. Conf., Lit. Com. Work, $28.24; Miss Barbara Schowalter, Omaha, Nebr., Bethel Home for Aged, Newton, Kan., $5.00; Sew. Soc., First Ch. Hillsboro, Kans., Bethesda Hospital, Goessel, Kan., $10.00. Total, $75.24. Grand total, $849.87.

JUNE

Foreign Miss. Gen. Treas.: Miss. Soc., Reedley, Calif., $25.00; West Zion Sew. Soc., Moundridge, Kan., $10.00; Eden Ladies Aid and Miss. Soc., Moundridge, Kan., $50.00; Gnadenberg Sew. Soc., Whitewater, Kan., $5.00; Sr. Miss. Soc., Halstead Kan., $30.00; Miss. Soc., Arlington, Kans., $5.00; Mission Friend's Circle, Goessel, Kan., $35.00; Miss. Soc Bethesda Ch., Marion, S. D., $15.00. Total $175.00.

Home Miss. Gen. Treas.: Miss. Soc., Reedley, Calif., $25.00; West Zion Sew. Soc., Moundridge, Kan., $10.00; Sr. Miss. Soc., Halstead, Kan., $30.00; Miss.

Soc., Arlington, Kan., $5.00; Miss. Soc., Bethesda Ch., Marion, S. D., $15.00; Oakleaf Miss. Soc., Mt. Lake, Minn., $10.00. Total, $95.00.

Retired Miss. Pension Fund: Ebenezer Miss. Soc., Bluffton, Ohio, $25.00; East Swamp Ladies Aid Soc., Quakertown, Pa., $18.72; Ladies Aid, Madrid, Nebr., $22.38; Miss. Sew. Soc., Inman, Kan., $10.00; Ladies Aid, Lind, Wash., $24.16; Miss. Soc. Lima, Ohio, $4.20; Goodwill Circle, Hillsboro, Kan. $15.00; Miss. Worker's Soc., Pawnee Rock, Kan., $4.04; Tabea Sew. Soc. Tampa, Kan., $10.00; Miss. Soc. Upland, Calif., $29.83; West Zion Sew. Soc., Moundridge, Kan., $2.15; Eden Ladies Aid and Miss. Soc., Moundridge, Kan., $80.60; Gnadenberg Sew. Soc., Whitewater, Kan., $5.00; Sr. Miss. Soc., Bethesda, Ch., Henderson, Nebr., $18.31; Sr. Miss. Soc., Halstead, Kan., $9.40; Miss. Soc., Deer Creek, Okla., $3.84; Miss. Soc., Donnellson, Iowa, $50.60; Miss. Sew. Soc., Pretty Prairie, Kan., $15.86; Miss. Soc., Second Ch., Paso Robles, Calif., $6.00; Sew. Circle, Lehigh, Kan., $13.44; Ladies Aid, Dallas, Ore., $53.04; Eden Ladies Aid Soc. Schwenksville, Pa., $15.00; Mission Circle, Meno, Okla., $20.00; Miss. Soc., Hanston, Kan., $7.81. Total $464.38.

For India: Sr. Miss. Soc., Henderson, Nebr., Orphan, $30.00; Miss. Soc., Upland, Calif., Orphan, $20.00; Same, Biblewoman, $20.00; Same, Native Worker, $48.00; Miss. Societies, Pacific Dist., Compounder, $86.50; Miss. Soc. Monroe, Wash., Same, $3.75; Mary Martha Circle, Lehigh, Kan., Native Worker, $24.00; Ladies Aid, Avon, S. D., Native Worker, $22.00; Miss, Worker's Soc., Pawnee Rock, Kan., Evangelist, $40.00; Same, Girl, $20.00; Tabea Sew. Soc., Tampa, Kan., Leper Work, $10.00; Miss. Soc., Upland, Calif., Same, $15.00; Young Women's S. S. Class, Hoffnungsau Ch., Buhler, Kan., Cow, Leper Home, $25.00; Miss, Soc., Upland, Calif., Hospital, where needed, $15.00; Sew. Soc., Block Creek, B. C., Gen. Treas., (India,) $20.00; Tabea Sew. Soc., Tampa, Kan., Famine Relief, $50.00; Young Women's Miss. Soc., Henderson, Nebr., Same, $15.00; Eden Ladies Aid and Miss. Soc., Moundridge, Kan., Same, $50.00; Miss. Sew. Soc., Berne, Ind., Medical Work, $25.00; Oakleaf Miss. Soc., Mt. Lake, Minn., Same, $15.00; Young Women's Miss. Soc. Henderson, Nebr., Same, $10.00; Miss. Soc., First Ch., Beatrice, Nebr., Same, $10.00; Miss. Soc., Bethesda Ch., Marion, S. D., Same, $10.00; Miss. Soc. Deer Creek, Okla., Same, $6.00; Women's S. S. Class, Hoffnungsau Ch., Buhler, Kan., Janjgir School, $14.00;

Oakleaf Miss. Soc., Mt. Lake, Minn., Bible School Work, $10.00; Sr. Miss. Soc., Henderson, Nebr., Evangelistic work, $20.00; Same, Testaments and Bibles, $20.00; Sew. Soc., Rosenfeld, Man., Very Poor, $10.00; Miss. Soc., First Ch., Beatrice, Nebr., Stipends for Orphans, $10.00; Intermed. C. E. Union, East. Dist. Conf., Playground Equipment etc., $30.00; Miss. Sew. Soc., Berne, Ind., Industrial Work, $25.00; Same, Touring needs, $25.00; Same, Septic Tanks, $25.00; Miss. Soc., Lima, Ohio, Same, $8.00; Oakleaf Miss. Soc., Mt. Lake, Minn., Same, $10.00; Miss. Soc., Upland, Calif., Same, $20.00; Young Women's Miss. Soc., Henderson, Nebr., Same, $10.00; Miss. Soc., First Ch., Beatrice, Nebr., Same, $15.00; Miss. Soc., Deer Creek, Okla., Same, $5.00; Young Women's Miss. Soc., Henderson, Nebr., India St's. Christmas, $15.00; West Zion Sew. Soc., Moundridge, Kan., Same, $20.00.

Eden Ladies Aid and Miss. Soc., Moundridge, Kan., Same, $40.13; Sr. Miss. Soc., Henderson, Nebr., Same, $20.00; Good Will Circle, Hillsboro, Kans., Same, $15.00; Sew. Soc., Hoffnungsau Ch., Buhler, Kan., Same, $15.00; Tabea Sew. Soc., Tampa, Kan., Same, $5.00; Oakleaf Miss. Soc., Mt. Lake, Minn., Same, $25.00; Miss. Sew. Soc., Berne, Ind., Same, $50.00; Miss. Soc. Bethesda Ch. Marion S. D., Same, $5.00; Mission Friend's Circle, Goessel, Kan., Rev. and Mrs. J. R. Duerksen, Christmas, $30.00; Menn. Ch., Goessel, Kan., Same, $21.00; Sr. Sew. Soc., Goessel, Kan., Same, $5.00; Miss. Worker's Soc. Pawnee Rock, Kan., Evangelist and Wife, Christmas, $2.00; Same, Susanna, Christmas, $1.00. Total, $1,116.38.

For China: Miss. Soc. Upland, Calif., Native Nurse, $31.00; Girl's Miss., Soc., New Hamburg, Ont., where Needed, $10.00. Total, $41.00.

Relief Work: Jr. Mission Board, Berne, Ind., $25.00; Sr. Miss. Soc., Henderson, Nebr., $25.00; Sr. Miss. Soc., Halstead, Kan., $5.00; Miss. Soc., Bethesda Ch., Marion, S. D., $25.00; Miss. Soc. Deer Creek, Okla., $10.00; Bethel Sew. Soc., Mt. Lake, Minn., $50.00; Miss. Sew. Soc., Berne, Ind., $100.00; Alexanderwohl Ch. Sew. Soc., Goessel, Kan., $5.00. Total, $245.00.

C.P.S. Camps: Good Will Circle, Hillsboro, Kan., $17.00; Bethel College Ch. Miss. Soc., N. Newton, Kan., $13.22; Sr. Miss. Soc., Ebenezer Ch., Gotebo, Okla., $10.00; New Hopedale Sew. Soc., Meno, Okla., $25.00; Mary Martha Circle, Brudertal Ch., Hillsboro, Kan., $43.62; Sr. Miss. Soc., Halstead, Kan., $5.00; Miss. Soc., Bethesda Ch., Marion, S. D., $25.00; Mission Circle, Meno, Okla., $5.00. Total, $143.84.

Expenses of Ex. Com. and "Miss. News and Notes:" Ladies Aid, Lind, Wash., $1.90; Miss. Soc., Lima, Ohio, $2.40; Bethany Ladies Aid, Quakertown, Pa., $3.00; Sew. Soc., Carrot River, Sask., $3.45; Happy Hour Circle, Hoffnungsau, Buhler, Kan., $1.40; Onecho Miss, Soc., Colfax, Wash., $2.70; Faithful Worker's Soc., Lehigh, Kan., $1.00; Miss. Soc., Monroe, Wash., $1.50; Oakleaf Miss. Soc., Mt. Lake, Minn., $3.20; West Zion Sew. Soc. Moundridge, Kan., $2.60; Gnadenberg Sew. Soc., Whitewater, Kan., $7.00; Sr. Miss. Soc., Henderson, Nebr., $3.50; Woodland Sew. Soc., Warroad, Minn., $2.00; Mrs. Cor. Krahn, Warroad, Minn., $1.00; Sr. Miss. Soc., Halstead, Kan., $1.80; Miss. Soc. Deer Creek, Okla., $3.40; N. E. Alexanderwohl Sew. Soc., Hillsboro, Kan., $2.00; Bethel Sew Soc., Mt. Lake, Minn. $2.00; Miss. Soc., Hanston, Kan., $2.00; Miss. Soc. Bethesda Ch., Marion, S. D., $3.00; Tabea Sew. Soc., Tampa, Kan., $2.80; Friendly Circle, Buhler, Kan., $2.00; Mary Martha Circle, Brudertal, Hillsboro, Kan., $4.00; Miss. Soc., Lehigh, Kan., $2.00; Miss. Soc., Hutchinson, Kan., $1.80; Alexanderwohl Ch. Sew. Soc., Goessel, Kan., $3.00; Willing Workers,

N. W. Alexanderwohl, Canton, Kan., $1.70. Total, $68.15.

Miscellaneous: Miss. Soc., Grace Ch., Lansdale, Pa., Rev. and Mrs. A. Habegger, Mont., $5.00; Miss. Soc., Deer Creek, Okla., Same, $5.00; Willing Workers Sew. Soc., Alex. Ch., Goessel, Kan., Ediger St's. Okla., Bibles, $5.00; Sr. Miss. Soc. Halstead, Kan., Same, Christmas, $2.50; Little Girl's S. S. Class, Hoffnungsau Ch., Buhler, Kan., Sudermans, Ariz. where needed, $21.00; Jr. Mission Board, Berne, Ind., Rev. Ezra Steiner, Thibet, $25.00; Same, Bibles and Testaments for Soldiers, $25.00; Same, Jewish Mission Work, $25.00; Same, Migrant Work, $25.00; Same, Grace Children's Home, Henderson, Nebr., $25.00; Same, Miss Elizabeth Foth, N. Y., $25.00; Same, Rev. Erwin Wedel, Ala. $25.00; N. E. Alex. Sew. Soc., Hillsboro, Kan., Same, $10.00; Miss. Soc. Deer Creek, Okla., Miss Elizabeth Foth, N. Y., $5.00; West Zion Sew. Soc., Moundridge, Kan., Grace Children's Home, $10.00; New Hopedale Sew. Soc., Meno, Okla., Refrigerator, Hospital, Paraguay, S. A., $25.00; Oakleaf Miss. Soc., Mt. Lake, Minn., Same, $25.00; Gnadenberg Sew. Soc., Whitewater, Kan., Same, $5.00; Miss. Soc. Bethesda Ch. Marion, S. D., Same, $10.00.

Emmanuel Miss. Soc., Moundridge, Kan., Migrant Work, $10.00; Mission Circle, Meno, Okla., Oven, Memorial Hall, Bethel College, $10.00; Mary Martha Circle, Brudertal Ch., Hillsboro, Kan., Same, $10.00; Jr. Aid, Newport, Wash., Same, $10.00; Eden Ladies Aid Soc. Schwenksville, Pa., Bluffton College, $5.00; Zion Sew. Soc., Elbing, Kan., Bethesda Hospital, Goessel, Kan., $5.00; Friend, Inman, Kan., Bethel Hospital, Newton, Kan., $5.00; Good Will Circle, Hillsboro, Kan., Gideon Bible Soc., $10.00; New Hopedale Sew. Soc., Meno, Okla., Northern Bible Soc., Duluth, Minn., $10.00; Miss. Sew. Soc., Berne, Ind., Rev. Geo. Dick, Lima, Ohio, $20.00; Mission Study Circle, First Ch., Newton, Kan., Mrs. Wilma Wahlstead, $21.30. Total, $419.80. Grand Total, $2,768.55.

Mrs. Frieda Regier Entz, Treas., Newton, Kansas

BITTER WATERS

By Fredric E. Carter

I think I know where lies the fault,
That makes the Ocean bitter salt!
Measure all the scalding tears,
Through the endless lonesome years,

Of sweethearts, mothers, and of wives;
For all their loss—ten billion lives,
And all the children who have cried
When their soldier fathers died.

Weigh all the rivers of bitter tears,
Shed in the wars across the years,
Mixed with blood down to the Sea;
Pray, what else could the Ocean be,
But salt and wormwood to the taste?
God in Heaven—what useless waste.

THE VOICE WITH A SMILE

"It's the voice with a smile
That is surely worth while;
It gains its reward in the end,
It turns anger to calm,
To sore hearts it's a balm,
An enemy it turns to a friend!

"Why speak harsh and gruff
To call some one's bluff?
It's yourself you really revile;
Make him comprehend
And still be your friend—
In your voice put a friendly smile!

TELL HIM SO

If you hear a kind word spoken
Of some worthy soul you know,
It may fill his heart with sunshine
If you only tell him so.

If a deed, however humble,
Helps you on your way to go,
Seek the one whose hand has helped you—
Seek him out and tell him so.

If your heart is touched and tender
Toward a sinner, lost and low,
It might help him to do better
If you'd only tell him so.

DO IT NOW

Ben L. Byer

There's a letter you should write,
Write it now—
It may make a dark day bright,
Write it now.
Some sad heart may keep its sorrow
And more trouble try to borrow,
If you wait until tomorrow,
Write it now.

The human heart,
Watered by hope and warmed by love,
Shall start
Their upward growth.
Some day the grain,
Increased a hundredfold, shall yield
Eternal gain. —*Selected*

"Lots of people make a success of making a living but are a great failure in making a life. Your living affects you, but your life affects others. Are you making a living or making a life?"

Sponsored by
the Young People's
Union of the
General Conference
EDITOR
R. Weinbrenner
North Newton,
Kansas

Mennonite Youth

"A United Mennonite Youth in Christ"

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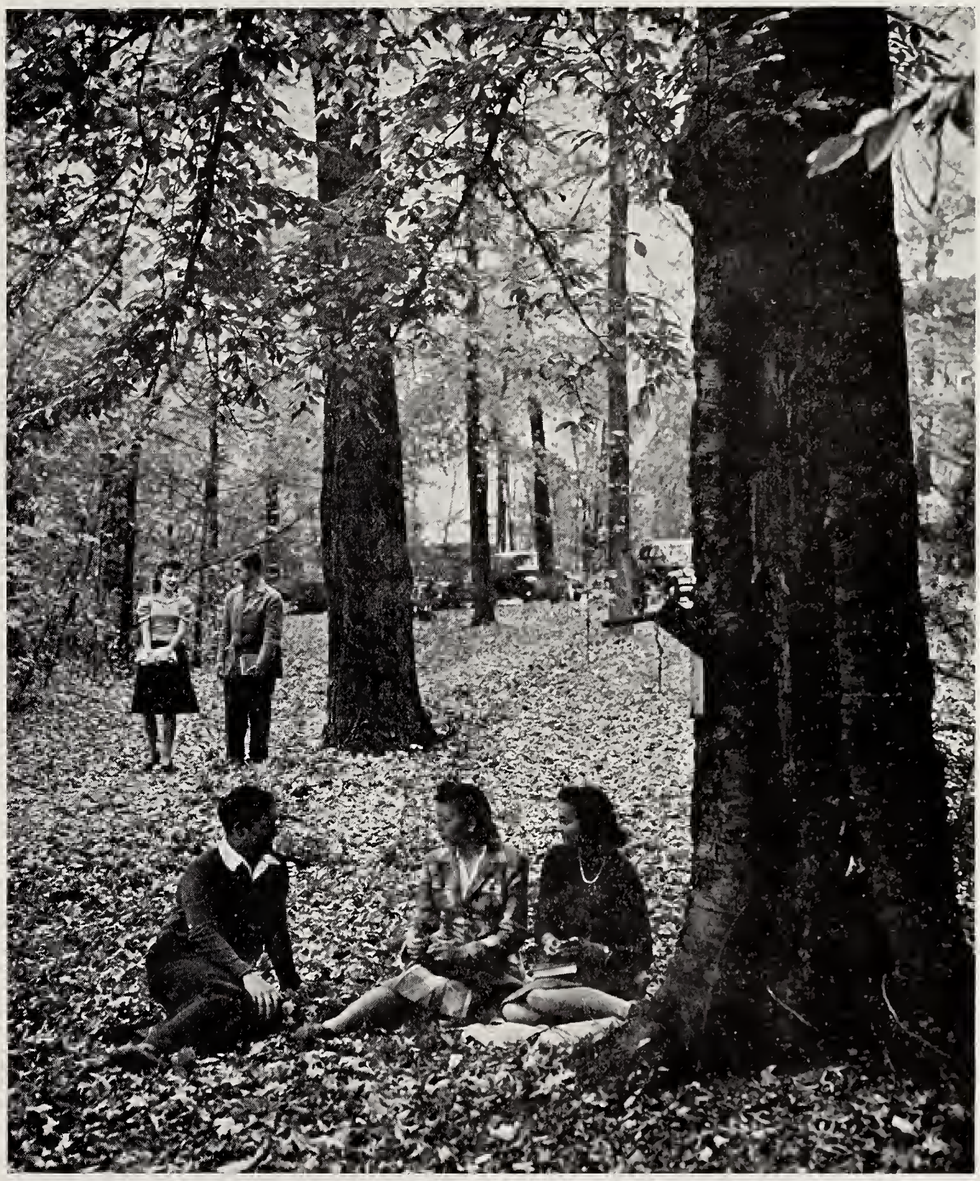


When the Leaves Fall on the Bluffton College Campus

An education is very important in one's life. However, no less so is one's husband or wife. Much of our happiness in life depends upon the mate we choose. Realizing the importance of a careful choice we look for the opportunity to make one. Our church schools present such an opportunity. There Mennonite young men and women of like interests and ideals become well acquainted with one another. Daily contact for nine months for possibly several years is an opportunity for acquaintanceship that is not easily duplicated. Young people can learn to know each other well, as they should. It is not accidental that marriages arising out of acquaintanceships made in our schools are so free from unhappiness. A Mennonite school is helpful for a careful choice.

RESOLUTIONS ADOPTED BY THE WESTERN DISTRICT C.E. CONVENTION

Bethel College

July 31, 1943

We are grateful to our Heavenly Father for the privilege of living in a democratic land where the right to worship according to the dictates of one's conscience is clearly recognized; where freedom of speech and of the press remain the rights of citizens, and where the desires of men to follow the Prince of Peace can find expression in deeds of mercy and kindness.

RESOLVED: That we as Mennonite followers of Jesus Christ take advantage of every opportunity to rediscover the basic elements of our heritage through:

1. Individual study of our background, in an attempt to get the scriptural basis for our faith.
2. Organized study groups, sponsored by pastors and interested laymen, which will give information about our church and its basic tenets of faith, and thereby create a deep appreciation for our heritage.
3. Urging our ministers to assist us in knowing and appreciating our own church, and to discover wherein we are unique, why God has preserved us for this day, and what He is asking us to contribute to our present day.

RESOLVED: That by the Grace of God we bend every effort to a positive witness to the Jesus Way of Life, by:

1. Engaging personally in deeds and acts of kindness and goodwill at every opportunity.
2. Collectively supporting the M.C.C. in its Relief and Civilian Public Service efforts, with our prayers, with our talents, and with our financial means.
3. Keeping a vital contact with those from our churches who have gone to the camps, through individual correspondence, and through organized church groups who work in conjunction with the pastor. That we earnestly entreat our Heavenly Father for grace and strength to keep them morally pure and spiritually in fellowship with Him.
4. Eliminating from our lives ill feelings and prejudices against racial groups by learning to know these groups, to understand them, and to consider them as brothers of ours and all of us together as children of our Heavenly Father.
5. Endorsing wholeheartedly our many-sided church program:
   a. Missions. Though the doors may be closed in certain areas, we are yet confident that God will open other doors where He will want us to enter.

   That we acquaint ourselves fully with our mission program, both at home and abroad; with the personnel of the program, and with the work that is being done.

   That we set forth a committee to study and find a very definite project to which the Christian Endeavors of our conference could give their wholehearted support, and which they could sponsor as their primary project, and which would receive the endorsement of our Western District Conference.

   b. Education. That we urge our young people to pursue the development of their spiritual qualities and talents, and that we urge enrollment for college students in our own schools of learning which have for years held high the banner of Christ.

   That we recommend to individuals of high school age to make use of our college academies that are being conducted, if in their own town high schools they find the demands of conflicting loyalties a danger to their moral and spiritual development.

   c. Young People's Work. That we offer our services to the pastor and to our churches with a new and stronger zeal.

   That we give serious thought to the idea of large numbers of us giving a year of service to the church within our life time.

   That we give serious thought to the idea of giving a tenth of our earnings to the Lord's work, and that we begin to place a much greater emphasis upon our function here upon earth as stewards of God.

   d. Retreat. That we endorse the retreat program as an excellent place for young people to relax from the cares of every-day life and to reconsecrate themselves to the things which are eternal.

RESOLVED: That we make use of this time to better acquaint ourselves with the several other branches of Mennonites who are fellow-members of the Mennonite Central Committee.

That we learn to understand and to respect the differences that exist among us.

That we try to appreciate the several contributions that each of our groups are making to our total Mennonite constituency.

That we try to make use of the many talented leaders of the various groups in order to gain an appreciation for the emphasis that have become our common basic concerns.

RESOLVED: That, in fulfilling the positive corollary of our peace principle, we encourage our government in its new effort to relocate Japanese-American citizens, and that this be done in the following ways:

1. Inform ourselves on the problem.
2. Commend the War Relocation Authority for handling their problems well in face of adverse circumstances.
3. Consider possibilities of relocation of Japanese-Americans in Mennonite colleges, farms, etc.

A SONG OF HOPE

"One broken dream is not the end of dreaming,
One shattered hope is not the end of all,
Beyond the storm and tempest stars are gleaming;
Still build your castles, though your castles fall.
Though many dreams come tumbling in disaster,
And pain and heartache meet you down the years,
Still keep your faith, your dreams and hopes to master
And seek to find the lesson of your tears."

All-Mennonite Retreat Held

The annual All-Mennonite Retreat was held August 2-8 at Camp Mack, Milford, Indiana, with niney-two young people from three states and thirteen churches in attendance. The largest delegation, composed of twenty-five members, was from Bluffton, Ohio.

The young people were under the leadership of Rev's. Wilmer Shelly, retreat chairman; Harry Yoder, retreat director; Jesse Smucker, retreat pastor; Forrest Musser, Donovan Smucker, Robert Hartzler, Herbert Fretz, and Miss Margaret Detwiler, Miss Edna Ramseyer, Miss Verna Yoder, and Mrs. Robert Hartzler.

The peerless facilities of Camp Mack offered a splendid setting for a week of study, worship, and recreation which gave the young people fresh insight into the joys of Christian fellowship.

High spots of the week about which many of the young people will think and talk until next year's retreat included the sunrise and sunset services led by Rev. Jesse Smucker out in the open on the side of Vesper Hill; the evening programs which included an address by Rev. William Stauffer, pictures of China by Rev. L. S. Pannabecker, a stunt night in which each cabin presented some kind of a special act, a musical program staged entirely by retreaters, and an evening spent in discussion with relief trainees and Dr. M. C. Lehman from Goshen College. Probably the softball, swimming, boating, etc., will be long remembered also. And it is certain that the impression made on the young people by the unusually fine staff of instructors will be carried with them for a long time.

At the reorganization meeting of the retreat committee Rev. Robert Hartzler was elected chairman and Rev. Harry Yoder, director, for next year's retreat.

SENIOR DEPARTMENT

WAR IN THE NEW TESTAMENT

Matthew 26: 47-53

I. Worship Service:

1. Songs: "Thine Arm, O Lord, in Days of Old;" "When My Love to God Grows Weak;" "Love Divine, All Love Excelling."
2. Reading of leading topic, and prayer.
3. Talk by pastor: "Righteousness Exalteth a People, But Sin Is a Reproach To Any People." Prov. 14: 34.
4. Offering for Civilian Public Service Camps.

II. Leader's Introduction:

When Christ came to earth the angels sang, "Peace on earth good will to men." As he took up His work He claimed this as His mission, "To preach good tidings to the poor, bring release to the captives, sight to the blind, liberty to the bruised." He emphasizes that His kingdom is a spiritual kingdom, and He goes about "doing good." He says, "Blessed are the peace makers," and tells his followers: "Love your enemies, bless them that curse you, do good to them that hate you, pray for them which despitefully use you and persecute you." He lived a life of love and service, of kindness and helpfulness. He came to save men, not to destroy them. He gave life everlasting to those who would accept Him and His way of living. If we are His followers we cannot kill, we cannot go to war, we dare not hate our enemies. We have something better and nobler to do—we must prove to them and to those around us that since "God is love," we too must love, and love will help and save. We must be willing to follow Christ's teaching: "Whosoever shall smite thee on the right cheek, turn to him the other also."

III. Suggested Topics for Short Talks:

1. Love worketh no ill to his neighbor. Rom. 13:10
2. Avenge not yourselves. Rom. 13:19
3. Overcome evil with good. Rom. 13:21
4. If my kingdom were of this world, then would my servants fight. John 18:36
5. The weapons of our warfare are not carnal, but spiritual. II Cor. 10:4
6. The fruits of the Spirit. Gal. 5:22
7. Christ, leaving an example. I Pet. 2:21-23

IV. For Discussion:

1. What did Christ mean when He said, "Render to Caesar the things that are Caesar's, and to God the things that are God's?"
2. When should we obey God more than man?
3. How can we arrange our daily life so it is in harmony with our peace stand?

V. Facts for Study:

When the negroes were forced into slavery they were deprived of their freedom; they were required to work for their masters, but their work was for **constructive** purposes. Today, when the young men of our nation are forced into the army, they are deprived of their freedom, and they are made to work for **destructive** purposes. They are asked to kill and destroy. If two boys fight and the stronger wins, we do not acknowledge that he was right because he won. It sounds sacreligious for any nation to ask God to help them win the war when His word plainly tells us that war is sin. How can the God of love, to Whom every human soul is precious, approve of maiming and killing men who are created in His image?

VI. For Further Study:

MARK TWAIN ON WAR

There has never been a just war or an honorable one. I can see a million years ahead and this rule will never change. The loud little handful will shout for war. The pulpit will object at first. The great, big, dull bulk of the nation will rub its sleepy eyes and try to make out why there should be a war, and will say: "It's unjust and dishonorable, and there is no necessity for it." Then the handful will shout louder. A few fair men on the other side will argue and reason against war and at first will have a hearing and will be applauded; but it will not last long; those others will outshout them and presently the anti-war audiences will thin out and lose popularity.

Before long you will see a curious thing, the speakers stoned from the platform and free speech strangled by hordes of furious men, who in their hearts are still as one with those stoned speakers—but do not dare say so. And now the whole nation, pulpit and all, will take up the war cry and mob any honest man who ventures to open his mouth; and presently such mouths will cease to open.

VII. Food for Thought:

We need to be deeply penitent for our sins and the sins of our nation.

INTERMEDIATE DEPARTMENT

MUSIC (A Worship Service)

PRELUDE

Suggestions: Chopin's Prelude in A Major; a Bach Chorale—either 548 or 566 in the **Mennonite Hymnary.**

CALL TO WORSHIP

Psalm 95:1-2.

OPENING HYMN

For the Beauty of the Earth—51 **(M.H.)**

SCRIPTURE READING

Psalm 98

PERIOD OF SILENT MEDITATION with soft piano music. (Spirit of God, Descend—133)

PRAYER

RESPONSIVE READING, Psalm 100

SPECIAL MUSIC

Violin selection or vocal solo.

TALK by a person who has made a study of music on the general topic:

Music and the Development of the Church. (Tracing the connection of music and the worship of God from Old Testament times through the early Christian church, the development of organ music, the singing of hymns, etc.; the characteristics of a good hymn.)

SPECIAL MUSIC SELECTION

CLOSING HYMN

Breathe on Me, Breath of God—135

PERIOD OF SILENT MEDITATION followed by a brief

CLOSING PRAYER from the leader.

PLANNING THE MEETING

A worship service should always be worked out in detail so that there is no last-minute confusion. Copies of the program can be made for all those taking part. This will make it possible for the program to proceed with a minimum of announcement.

The theme of the meeting can be announced by means of a poster.

In almost every church there is someone who has made a special study of music or who has a vital interest in it. Sometimes this can be the public school music teacher. It should be a person who realizes that only the best music should be used in the worship of God. Such a person may have a special musical talent, such as singing, or playing the violin or piano. He may then also be responsible for one or both of the special music numbers.

—**Alma Hilty Mast**

JUNIOR DEPARTMENT

THE LAND WHERE JESUS LIVED—BETHLEHEM, WHERE JESUS WAS BORN—Matt. 2: 3-6.

When we know something about a place, or things that happened there our interest is aroused and we become keen to know all we can about this place. Here are some **facts of Bethlehem** even **before Jesus** was **born** there.

1. About five miles from Jerusalem.
2. Rachel, wife of Jacob, died on the way to Bethlehem and is buried nearby.
3. For generations the family of Caleb was very influential in Bethlehem.
4. The rich Boaz lived there, and in his fields outside the city walls, Ruth was gleaning when Boaz fell in love with her.
5. David was born here.
6. David fought many battles with the Philistines around here.

Why was Jesus born at Bethlehem? Because that was the family town of Joseph, the earthly father of Jesus, and the Roman law required that wherever a man might go to live, he must come back to his family home to be registered. Joseph had no choice but to make the journey from Nazareth to Bethlehem, bringing with him Mary, his wife.

On the hills outside the city wall the shepherds were watching their sheep when the star appeared and the angels came to pronounce the holy birth.

When Joseph and Mary arrived in Bethlehem, it was no wonder that the small inn, or public hotel was overcrowded, for many people had come to Bethlehem for the same reasons as applied to Joseph. Here the baby Jesus was born, in a stable. To Bethlehem came the Wise Men with their gifts for the Baby Jesus, and later came the warning that Herod, the king, was likely to have the baby Jesus killed. From Bethlehem Joseph and Mary rode away in great haste, escaping into Egypt before the king's soldiers reached Bethlehem.

Bethlehem was built upon a hill. The houses cluster close together, and they are built of stone and brick. Outside the city wall are vineyards and farm lands. After you ride through the gate into the city you will find yourself in a very narrow street. Of course the inn, and stable are no longer standing, but if any of you should ever go to Palestine and into Bethlehem, you could see other buildings and inns like the ones we read about. The place is also marked where Jesus was born.

The Question Bee

1. Why do you suppose Jesus was born in such a humble place? 2. Did the people believe prophecy then? Do they today? 3. Why are you glad that Jesus was born? 4. Why is Jesus a **gift?** 5. For whom was Jesus born?

The Prayer List

Thank God for the great event, the birth of the Christ Child, the fulfilling of the prophecy, foretold by Isaiah. That we may have life through him. We pray that we may glorify the name of Christ—always.

Oklahoma Convention

August 28 and 29, 1943

The Herald Church, Bessie, Oklahoma, Host
Convention Theme: "I Would Be True."

Saturday Morning Program, 10:30

1. Chairman, Rev. Henry Hege, Pres. of Oklahoma Convention.
2. Opening song service—Otto Pankratz, Cordell.
3. Devotional Service—Rev. J. W. Bergen, Goltry.
4. Address of Welcome—by Pastor of local church, Bessie.
5. Song— **Hymnary,** page 207.
6. Convention Sermon, Rev. Hege, Corn.
7. Special song, local church, Bessie.
8. Business, Rev. Hege presiding.
9. Closing song and prayer.

Saturday Afternoon, 2:00

1. Song Service.
2. Devotional service—Rev. Rudolph Schmidt, Carnegie.
3. Song—Gotebo.
4. Sermon, Convention Speaker, Theme: "I Would be True to My Thought and Words."
5. Song—Hydro.
6. Report on the Oklahoma Bible Academy, Rev. Mouttet, Inola, Pres. of the O.B.A. Board of Directors.
7. Report by Rev. Lubin Jantzen, Superintendent of O.B.A.
8. Report by Mr. Nelson Wedel—Treasurer of O.B.A.
9. Report by the Church Workers Committee.
10. Election of members to the Board of Directors of O.B.A.
11. Song by congregation. (Offering, the receipt to pay for the Convention expenses.)
12. Report of Resolutions Committee.
13. Song—Turpin.
14. Announcements.
15. Closing.

Saturday Evening 8:00

(In charge of Women's Mission Societies.)

1. Chairman—from local church, Bessie.
2. Song Service—Mrs. Herbert Miller, Deer Creek.
3. Devotional Service—by chairman.
4. Roll Call. Each Society respond by Bible Verse.
5. Song—Meno Society.
6. Reading—Enid Society.
7. Message by Convention Speaker, 10 min., Theme: "I Would be True to my Calling."
8. Song—Bergthal Society.
9. Mission Talk—Dr. P. A. Penner.
10. Volunteers.
11. Closing song—Offering, prayer.

Sunday Morning, 10:30

1. Ten minute sing—led by Rev. August Schmidt, Meno.
2. Official opening—song announced by local pastor.
3. Devotional Period—Rev. Menno Kliewer, Cordell.
4. Song—Local church, Bessie.
5. Sermon, Convention Speaker—Theme: "I Would be True to God."
6. Song—by congregation.
7. Benediction—by Convention Speaker.

Sunday Afternoon, 2:00 Song Festival

1. Presiding chairman, Rev. H. N. Harder, Geary.
2. Song service led by Chairman.
3. Devotional—by Chairman.
4. The following program to be composed of groups from the various Oklahoma churches. Each church is requested to bring numbers in song or instrument.
5. Mission Talk, Dr. P. A. Penner.
6. Two songs by combined chorus. First: "All Hail the Power of Jesus Name." (Diadem) Second: "Saviour lead me lest I stray."
7. Closing.

Sunday Evening, 8:00

1. Presiding chairman, Walter Foth, Cordell.
2. Song Service—Leonard Eck, Meno.
3. Devotional Period by chairman.
4. Song—Cordell Gospel Quartet "I will be True to Thee."
5. Theme—"I Would Be True to My Church."
6. Song—Inola.
7. Testimonies—in charge of Rev. Herbert Miller, Deer Creek.

   At this time some of the Ozark Mission workers will give their testimonies also.
8. Song by congregation.
9. Theme: "I Would be True in my Deeds." Virgil Buller, Turpin.
10. Song—Orienta.
11. Reading of Resolutions.
12. Song, Medford.
13. Close.

—**Mrs. J. W. Bergen, Acting Secretary**

« « JOTTINGS » »

—Guest ministers at the **First Mennonite Church, Beatrice, Nebraska,** recently were: Brother Cornelius Krahn, professor at Tabor College and author of the recent articles on civilian public service in Europe, and Brother Ross McCown, pastor of the Presbyterian Church in Beatrice, and Brother Henry Goossen, a ministerial student at Bethel College. Dr. John R. Schmidt visited recently and gave an illustrated talk on the Mennonites in South America.

—Bulletin, **First Mennonite Church, Mountain Lake, Minnesota:** "Anything that you may have may be canned—vegetables, berries or fruit. Processed food will be evaluated and each church will be given credit for the amount they have sent in on their fifty cent per member per month for C.P.S. camps. If members of a congregation have processed a lot of food for camps, they will reduce the quota per month. Food donated to C.P.S. camps counts toward filling your church quota." Dr. John Schmidt also visited here.

—**Special Donation Week** for the Mennonite Home for the Aged of the Eastern District will be observed September 5-12. Among the things needed are single and double bed sheets.

—**Rev. C. E. Rediger** of the Congo Inland Mission recently brought the message to the First Mennonite Church, Wadsworth, Ohio.

—**The First Mennonite Church, Mountain Lake,** is glad to have students who are away in the winter take an active part in church activities during the summer. Gladys Klassen has charge of the choir work. Uncle I. I. Bargen, eighty-five, is in the Bethel Hospital for a rest. He is very weak from suffering with a severe cough. We miss his wise counsel and admonitions in the church.—Katherine Derksen.

—**Pastor,** have you forgotten about sending your church bulletin to the editor. He misses it and would be glad to receive it again.

—**Ernst Harder** from Paraguay addressed the Women's Missionary Society of the First Mennonite Church, Berne, Indiana, on the evening of August 8.

—**Brother Henry Redger,** eighty-six, member of the Friedenstahl Mennonite Church, Tampa, Kansas, passed away recently. All twelve children, including Lincoln Redger of the Lapine, Oregon, C.P.S. camp, were present at the funeral.

—**Friedensberg Mennonite Church, Avon, South Dakota:** Sister Bertha Dahlenberg was ordained as missionary to Columbia, South America, on August 1, She is going out under the Gospel Missionary Union, Topeka, Kansas.

—While this jotting is being typed on **August 5, a delightful rain** is drenching the ground and refreshing the air. The last rain previous to this fell on July 18.

—**Dr. and Mrs. John Warkentin, Chicago, Illinois,** are happy to have in the family a baby daughter, Marilyn Jane.

—**Lincoln, Nebraska, officials** are reported to be well satisfied with the C.P.S. experimental unit there.

—**Miss Edna M. Peters. R.N.,** is nurse and matron at the Hill City, South Dakota, C.P.S. Camp. "Miss Peters would like to become a missionary nurse and is very much interested in foreign relief work. Among her other interests are hiking and sowing for the boys in camp."

—**Edna Kaufman of Moundridge, Kansas,** is the new dietician at the Colorado Springs C.P.S. camp. Miss Kaufman is a graduate of Bethel College and taught in the high school at Neodosha last year.

—**The Federated Church at New Stark, Ohio,** belongs to the General Conference but not to the Middle District. It is composed of 22 Mennonites, 13 Presbyterians, and 8 Methodists, according to a report from Mrs. Moses Baumgardner.

—**Brother and Sister C. E. Krehbiel** are gone on a trip to California at the time of writing, August 5.

—**Missionary Alfred Habeggar** visited the First Mennonite Church, Reedley, California, on August 8. The Senior C. E. had a fellowship supper for Brother Habeggar at 4 p. m. in the city park. A short program preceded the meal.

—**They Serve Without Weapons** is a very attractive and interesting eight-page pamphlet describing the C.P.S. program on the west coast. You can get a copy from the Northern California Service Board, 2151 Vine Street, Berkeley, California, for five cents.

—**J. Herbert Fretz,** graduate of Bluffton College and grandson of Allen M. Fretz, is serving the Sugarcreek, Ohio, church this summer while William H. Stauffer is traveling for the Home Mission Board. Brother Fretz recently took a carload of retreaters to Camp Mack. He also helps with the crops on Brother Stauffer's farm. Then too he will teach a course on the Sermon on the Mount at Camp Ohio during the third week of August. The latter is a local retreat.

—**Bethesda Mennonite Church, Henderson, Nebraska: Brother John R. Schmidt, M.D.,** visited on August 4 to acquaint the church with the program that the M.C.C. is carrying on in South America. Dr. Schmidt showed a film of life in Paraguay. **Missionary F. J. Isaac** spoke to the church on August 5.

—While **Dr. Ed. Kaufman** taught in the Relief Workers' Training School at Goshen, he served as speaker for a vesper service sponsored by Goshen College on July 18.

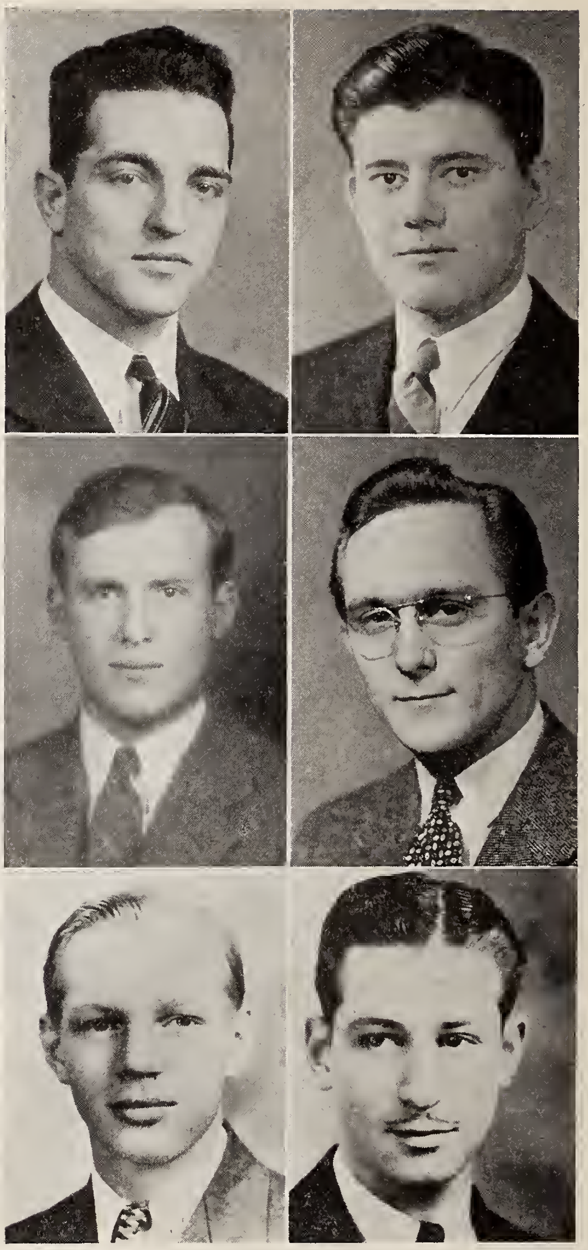
—**Rev. Albert Koontz,** son-in-law of Mrs. P. R. Schroeder, brought the message to the Bethel Mennonite Church, Mountain Lake, Minnesota, on a recent Sunday evening.

—**Catherine Niswander** brought the message to the First Mennonite Church, Philadelphia, on the morning of July 25.

Bluffton College Seniors of 1943

First Panel: From left to right, then drop and right to left, etc.: Lucia Marie Grieser, Jenera, Ohio; Lora Schultz, Bluffton, Ohio; Harold Paul Thiessen, Basna, India; Donald Cameron Hester, Chenoa, Illinois; Dorothy Marin Beckenbach, Canfield, Ohio; Magdalene Marie Oyer, Bluffton, Ohio; Lyle Winton Messner, Barberton, Ohio; John Robert Heiks, Smithville, Ohio.

Second Panel: Bettye Jeanne Lewis, Bluffton, Ohio; Ruth Sprunger Neuenschwander, Quakertown, Pa.; Ruth Anita Burkhard, Orrtanna, Pa.; Margaret Zelma Shelly, Pennsburg, Pa.; Sara Eileen Moyer, Mt. Cory, Ohio; Margery Adelaide McGinnis, Bluffton, Ohio; Nina Lucille Medler, Findlay, Ohio; Mabel Caroline Hill, Lima, Ohio.



First Panel: Grace A. Adams, Celina, Ohio; Esther Mae Geigley, Fairfield, Pa.; Royal Monroe Thomas, Albion, N. Y.; Mary Alice Howe, Bluffton, Ohio; Otto Charles Elmer, New York, N. Y.; James Clay Welty, Lima, Ohio; Herbert Arthur Traucht, Jenera, Ohio; Floyd Dean Hugus, Rawson, Ohio;

Second Panel: Glen Daniel Graber, Wayland, Iowa; James Herbert Fretz, Lansdale, Pa.; Herbert Joseph Oyer, Bluffton, Ohio; Hugh Jason Trippleborn, Bluffton, Ohio; Paul E. Soldner, Bluffton, Ohio; Richard Eugene Mumma, Bluffton, Ohio.

Kansas

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVIII NORTH NEWTON, KANSAS, AUGUST 24, 1943 NUMBER 33

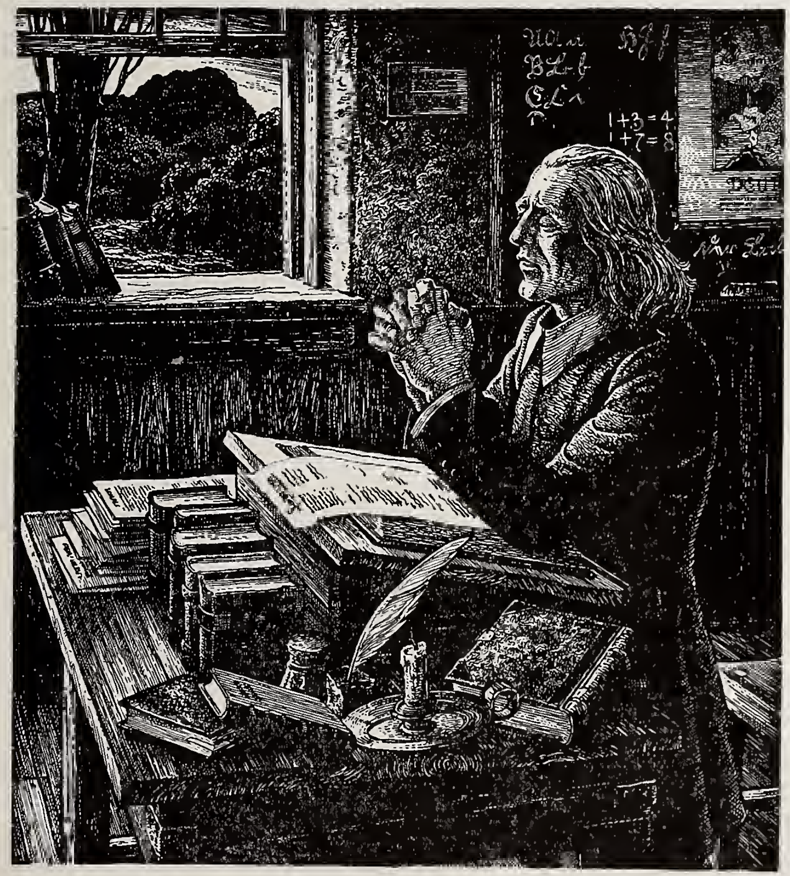
Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized January 22, 1919.

Mennonite Christian Education Sunday

AUGUST 29, 1943

One of the early examples of Christian teaching in the week day schools of America was Christopher Dock, a German Mennonite who emigrated to America and settled in the Skippack valley in Eastern Pennsylvania between 1710 and 1714. His biographer, Dr. Brumbaugh, says of him, "It was his custom each evening after dismissing his pupils to remain in his schoolroom to pray. With the roll of his pupils spread before him, he would kneel and ask God to forgive him for any act of injustice or neglect toward any pupil in his school that day. He would ask, as he pronounced each pupil's name, that God would help him on the morrow to do the best things for each one.

"One evening in the autumn of 1771 he did not return from his school at the usual time. A search was made and he was found in his schoolroom on his knees—dead. Thus ended in prayer for his pupils a life singularly sweet and unselfishly given to the welfare of those whom he believed God had divinely appointed him to teach."



Christopher Dock, early Mennonite teacher, who died on his knees in prayer for his pupils.

"The effectual fervent prayer of a righteous man availeth much."
James 5:16

Mennonites early appreciated the value of education, and in the first Mennonite colonies in America few grown persons could be found who could not read, and the men almost without exception, could write and keep accounts. As the general level of education increased, Mennonites also saw the need for higher education. However, because they understood the teachings of Jesus in a somewhat different way from many of their contemporaries, they wanted schools of their own which would teach Christian faith and life as they understood it. Consequently they sacrificed to build and maintain their own academies and colleges.

This faith and teaching, which Mennonites believe, is now being put to a severe test. Schools which they have maintained are especially essential now, that young people interested in that way of life may have the opportunity of studying together, under the leadership of sympathetic and consecrated teachers. These schools need the prayerful support of all those interested in the church and its teachings, and they need the young people as students if they are to perform the task for which they were created.

Education Sunday is for the purpose of united prayer for these schools and for those who are about to enter upon another year of study. It is also fitting time for rededication of individuals to the purposes for which Christian institutions have been created and maintained.

Just as that early Mennonite teacher, Christopher Dock, believed in education and in the power of prayer, and took to God the interests of his school and of his pupils, so let us today unite in prayer for our schools and for those young people who enter upon another year of study.

C.P.S. EDUCATION

Constructing a terrace, grassing a water runway, preparing a tasty and healthful meal, making a bed in the approved manner, studying the Bible and Mennonite heritage booklets, singing, conducting devotions, getting along with a large assortment of human beings, becoming acquainted with the men of various denominations, re-thinking our peace stand, discipling oneself to regularity of sleep, work, and eating, being away from home, travelling through new stretches of country, working without being paid—these and others are educational opportunities for our C.P.S. men. Those in detached service have opportunities unique to their special work.

Frequently thoughtful young men in C.P.S. say that a year in C.P.S. is of greater value to them than a year in college. Frequently one hears church leaders express the thought that after the duration many of our most able church leaders will be drawn from the number who have been in C.P.S. camps.

Inspiring is the attitude of many who say with Paul, "For I have learned in whatsoever state I am, therewith to be content." Such realize the opportunities that are theirs. They are the ones who will come home from camp and will enrich their home communities.—rw.

WHAT DOES IT MEAN TO BE A MENNONITE?

If some stranger asked us the above question, what would we answer? Could we list six definite points? Below are listed six such points as given by Paul Erb in the booklet entitled, *What It Means To Be A Mennonite.*

It means . . .

1. A definite Christian experience.
2. A noble heritage.
3. A simple life.
4. Separation from the world.
5. Close adherence to God's Word.
6. A living witness.

Each member of a Mennonite church might well ask, "How well is my life characterized by these points?"—rw.

MENNONITES and RURAL LIFE

By J. Winfield Fretz

SMALLER RURAL FAMILIES

A few years ago the typical rural family had from four to six children on the average. In the United States today the average rural family has from three to four children which is just enough to meet the annual death rate. In our present society from three to four children are required per family to keep the population steady.

Steady Decline

A study of population figures reveals that the size of the typical American family has been steadily declining during the past twenty years. This declining trend has been concealed and in part counteracted by the flow of immigrants into the country until the twenties. The birth rates have fallen most drastically in the cities. Here for many years the annual number of deaths exceed the annual number of births. But the rural areas are imitating the cities in this respect just as they are in so many other matters pertaining to fashions, fads, and customs. If this decline continues it cannot help resulting in a total population decline. This fact is obvious.

Some Causes

We do not know all the causes for this situation but several causes are immediately evident. For one thing children are no longer able to find opportunity for work inside or outside the home as they once were. This is certainly true in the cities and is becoming more and more so in the country. Labor saving devices eliminate the need for so many hands. This is one reason why school laws are constantly raising the compulsory attendance age level. Modern conditions in the cities make it almost impossible for a man to support a large family because of prohibitive housing costs. Also parents wanting a first class education for their children find it increasingly difficult with a large family.

Significance

The Biblical injunction to "be fruitful and multiply" is thus being discouraged by modern economic circumstances. The divine institution of marriage and the family circle is becoming of less and less importance in the eyes of the world. Of what good will more wealth, more comforts, and better education be to mankind if these things result in a gradual undermining and potential destruction of the basic institutions for which they were created? The church with a future will be the one that succeeds in stressing strong family life and this in turn can succeed only if she seeks also ways strong family life can thrive.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

OUR INDEBTEDNESS TO WILLIAM CAREY AND THE BAPTIST MISSION IN INDIA

Jagdishpur, Via Raipur, C. P., India.
March 23, 1943

Dear Friends at the Home Base:

Greetings in the name of our Lord Jesus Christ. Heb. 13:7 has a very interesting reading according to Weymouth's translation of the New Testament. It reads, "Remember your former leaders—it was they who brought you God's message. Bear in mind how they ended their lives, and imitate their faith."

It was our privilege this last week to visit our neighbors to the east, the English Baptists, and to take part in the commemoration of the 150th anniversary of the Baptist mission work in India. It was also the 50th jubilee of the work started among the Gara people surrounding this particular mission station.

The distance between our two stations is a trifle less than one hundred miles, but this was our first visit there. Besides Mr. Duerksen and me, seventeen of our Indian Christians went. To most of these it was like going to the home mission because they were from that section of our field that formerly belonged to the Baptist mission. Denominational differences slip into the background in a place like India. To our Indian church, Christians are Christians.

It took this visit to remind us how indebted we are to William Carey and the work of the Baptist Mission in India. One afternoon the young men presented the drama of Carey's life. That same evening we were also shown lantern slides. How little we modern missionaries know of sacrifice compared to that small group who first came to India. Their trip out from England took from June 13, 1793, until November of the same year—never once in between did they get off the ship.

When they came here they found no place ready for them; funds were exhausted long before more could be expected; sickness came and even death when they had to lay away little five-year-old Peter. For almost two years no letters came. But they carried on. The work Carey did in the way of translation work is almost unbelievable. He prepared grammers in six languages, dictionaries in three, and then led in the translation of the whole Bible into six languages and parts of it into several other languages. Among the languages into which the whole Bible was translated were also the Hindi and Oriya, both of which we use in this area.

Quoting from S. Pearce Carey's *William Carey*, "He was often asked how he had contrived to acquire so many tongues, and would answer 'that none knew what they could do, till they tried;' and then, that, having once thoroughly mastered Bengali, Hindi, Sanskrit, Marathi, Persian, Punjabi and Dravidian Telegu, all else was simple."

One of the speakers at this jubilee gathering was a young man, a graduate of Serampore College—Carey's College, so to speak. He is now one of the committee working on a revision of the Oriya Bible. He told us that often they returned to the translation made by William Carey as being the best for the particular point which they were working.

Challenging us at every meeting was a poster bearing those memorable words of Carey, "Expect great things from God. Attempt great things for God."

Coming closer to our Mennonite work was the fiftieth jubilee that was being celebrated. Missionaries and Indian workers of the Baptist Mission had come into that area fifty years ago. They had worked, at first, among the so-called great and were utterly discouraged with the seeming fruitlessness of their labour. Then the missionary and his native workers gave themselves to prayer and pleading that the Lord might show them what He wanted of them. He unmistakeably pointed to the outcast Gara people. They obeyed and the result was far beyond their expectation.

At this time of celebration they could report over eighty churches in that area. Their work had overflowed into Phuljhar State, which is now our mission field and there are twenty-nine organized church groups. And it was the outcome of the Baptist work that opened the work in our Sukhri in 1916.

So we were one in rejoicing in the work God had wrought. No mission work stands by itself—we are bound up with all our fellow missions in the work of spreading the gospel. There is a thrill in the realization that that which sometimes appears so piecemeal to us here on earth is seen as one united task by Him who sent His own out to preach the Word, baptize, and bring into blessed fellowship, peoples from every nation, tribe and tongue.

Yours in His service
Christina H. Duerksen

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.
Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.
Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference.

Business Office: Mennonite Publication Office, Newton, Kan.
Editor ...... Reynold Weinbrenner, North Newton, Kansas
Subscription in advance, $1.50 .... Foreign, $2.00

Address all contributions and communications for this paper, and exchanges, to THE MENNONITE, North Newton, Kansas.
Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS.

VICTORY GARDENS

By Mrs. Paul Wenger

We are interested in Victory Gardens, but at this time I am thinking of a different kind of victory gardens than those of which we commonly speak and hear in these days. We cannot get away from the fact that we and others must eat; it is going to be good for many youngsters and grown-ups as well to get out and dig in the soil. And the blessings of it will not all be of the kind that we can eat, but I suspect that good old mother earth and the process of watching things grow may have some precious secrets to tell.

But let us remember that in the midst of all this constant pressure that we must work, give, think, speak, eat, live, pray, for victory, there is another kind of victory garden which we cannot afford to neglect. We must still have some lovely flowers, and the flower of which I am thinking can only be cultivated to the fullest degree of perfection in one special garden, the HOME.

And since the Holy Scriptures speak of the man in the home as its head, I have chosen to call you fathers at this time the head gardener of your own lovely flower garden. I wonder in how many homes the father still holds his God-given place of authority in the home, not as an autocrat or dictator, of course, but in the sense of all that is included in that strong, yet tender word, father, into which has gone the content which gives us as Christians that unique concept of God Himself.

The Father's Part

As head gardener in our flower garden, it may be the father's part, if he has not already done so to find the correct response to the challenge which comes to us all in these days just as clearly as to those of old, "choose ye this day whom ye will serve!" Do any still need to be convinced that the only road that leads to victory in the home must come in the wake of that same decision, centuries old, that "as for me and my house we will serve the Lord"? Today sons are challenging their mothers, and perhaps also daughters their fathers for this very thing. Who would be so hard as not to find a ready response from within his very soul to the pleas that some of the soldier boys are writing home. You must have read the letter from the young lieutenant, which is being printed in many papers, and broadcast from many stations, in which he calls upon all America to go to her knees, and writes, "you complacent bridge-playing, cocktail-drinking mothers why did you not give your son the Bible instead of a cigaret and dance program?" Here is another in which a young lieutenant and graduate of a school of law bemoans the "spiritual barrenness" of our country's forces and says that unless there be a return to religion, there "will either be no victory, or if there is it will have the taste of ashes instead of fruit." And these laments of failure strike right back beyond school and church into the home.

Only last week I heard what I felt was a very lame, insufficient, and if true, then pitiable reason given for the most alarming increase of moral delinquency among youth, saying that children and young people are being neglected because everyone is so busy winning the war. Having seen what I have seen and heard what I have heard in one year, having travelled from coast to coast, I am fully convinced that we have a defense struggle to face right here at home which is second to none. Yet while young men are giving their lives for the one cause, I am afraid that we as parents and leaders of the young scarcely notice the other, or if we do, we throw up our hands saying "what can parents do?"

Joint Responsibility

We must not be forever seeing black, and yet if there is black there, it were better that we see it, than having eyes see not. But I do not wish to be understood as being one of those who can do nothing but find fault with this generation and claim that all that is good, honorable, and worthy will pass with the passing of my own generation, neither do I accept the attitude that all that is old must be scrapped just because it is old. There can be no fight between the generations. I once spoke a word of criticism of this generation in the presence of a young man. I saw at once a reaction of displeasure and hastened to smooth it over for the moment. Later I said to him, "You did not like that, did you?" "No." "Why not?" "Well, I belong to this generation and naturally I feel it when something is said against it." Whereupon I asked, "Do you merit any more of the blame or of the credit for what this generation is than I do?" And we quickly agreed on the point. We must not blame one another, but share responsibility, and understand each other, and my impressions are that there are young people who are more willing to follow the lead, than their parents are to give it.

One often hears speakers, especially at commencement time telling young people that the world is just waiting for them. One even went so far as to say to a high school graduating class that "it is up to you to get us out of the mess that our parents have gotten us into." On the other hand I have heard a speaker taking down a group of college students by telling them that only a very small percent, only an occasional few really ever do anything very great. Perhaps a better view of ourselves, both old and young, would be that, "we are neither a wonder nor a worm," recognizing that each one of us has his own responsibility and must make his own contribution, and putting as your motto has it, "Service above self" or in other words, "He that would be greatest of all, must be servant of all."

Into the cultivation of our Victory Garden then, there must go some very humble and some old-fashioned tasks, for we are interested in making our flowers the very finest possible, for it is theirs to scatter the fragrance of a truly beautiful and virtuous womanhood, and the day has not come when the world has no need of such.

Abusing Our Language

Perhaps, by way of example—for these flowers do have a very remarkable way of reflecting even unconsciously what their gardener is like, we shall have to remember that even our Lord and Master "pleased not Himself," and look well to some of our habits. I speak first of that of language. Has anyone ever proved that our English language is weak, incomplete, insufficiently expressive to make ourselves understood in these days? A man was buying a perfectly innocent-looking piece of meat from a perfectly friendly and obliging sort of merchant, when giving it a look he said, "it's too damned big." What was he expressing? Would the salesman not have understood had he merely said "It's too big" or had he given some intelligent direction as to how much of it he would like to have? Again let me refer to the message of one of the soldiers which came over the air within the past week, saying that he was utterly tired of hearing cursing and swearing and blaspheming twenty-four hours of the day. And another nearer home, in defense work says he must leave the job because he cannot tolerate the swearing of the women who have come in to do defense work. We would do well to go back to Matt. 5 and re-learn how to use and not to abuse our English language. We would not like it if another nation would come in and corrupt our language as we have done.

Smoking and Drinking

And we certainly would not tolerate being put into such a bondage by any people as we see ourselves getting into through the most enslaving habits of smoking and drinking. But here, sad to say, we must ask who will be the example and set the standard, father or mother? I heard a most challenging testimony over radio a few days ago, told of an army official who being offered a drink, refused. In renewing the offer and pressing the gentleman to accept, the tempter said, "You don't drink?" Why even women and children drink." Whereupon the official replied, "No, thank you, I am neither. I

Students Studying in Musselman Library, Bluffton College am a man. I do not drink" Who of us does not thrill to that splendid expression of clean, courageous manliness?

What Does It Contribute?

Speaking from a background of much travelling, I have often wondered whether people who are otherwise considerate and courteous, have no conception of the discomfort and in some cases actual suffering they cause to non-smokers in places where there is no escape from it. But why should men apologize or retire to a smoking room as they once used to do? May I say to you girls that I have yet to see the first Indian woman smoking. May they long treasure the freedom from this habit which is still theirs. But some will ask, what is the harm in these and other habits. Every generation has asked that question, and no one can possibly fully answer it. We need not ask that question, for it gets us nowhere. But we can challenge such habits to produce a better reason for their indulgence than that it is smart and popular to do them. We can look each temptation squarely in the face and ask it, what are you going to contribute to my highest well-being, materially, socially, physically, mentally, and above all spiritually.

Have You Prayed?

Our Victory Garden will need plenty of sunshine, by which I mean prayer. The very life of it will depend upon it. And when you fathers perhaps saw in the daily newspaper a picture of a group of soldiers, somewhere over there, kneeling in a circle, in the shadow of a great bombing plane, you did not think, how strange, how old-fashioned! Deep down in your heart there was gratitude that the boys were being committed to the care and protection of an Almighty God. Above the picture were the words, "Pause for prayer, then into night skies." If we were to speak truly, of how many of our choicest flowers would it have to be said, "No time for prayer, then into night depths, of evil and temptation," and for many of them to come out crushed and ruined, broken in body and soul. Fathers, when have you knelt in the path by the side of your own fair flower in tender love and concern for all that she is and is to be?

And when I see the soldier boys kneeling there and remember that some of them are now in the home of my adoption, India, my heart cries out, Father, don't let some of them live there as they have done at home. And this is our part back home, to watch and pray and work for the time of their returning. Surely, some of them at least, having seen so much of debauchery and sin, will be utterly weary and sick at heart, and would long to turn their faces homeward to a society whose watchwords are purity and godliness. Will we work for this? If not, then the allies may wipe Germany and Japan from the face of the earth, and our civilization will yet remain a weak, degraded, broken thing. Many most heartening reports come from the soldiers saying that they are finding God. Let them and us remember that "the pure in heart shall see God."

Closed Church Doors

And for all these things we are going to have to be old-fashioned enough to acknowledge that we need the Christian church, living and active and powerful. We are told that one of the main purposes of this ghastly struggle is to "preserve religious freedom, freedom to worship God." "The doors of our churches must not be closed." But I ask you, my non-church-going friend, if such be present, how long since the church doors have been closed for you and yours, and who closed them? Let us not rationalize. Our forefathers had a different idea of freedom to worship God, and no hindrance was so great as to keep them from seeking God's face in regular fellowship and worship. To all who have read the statement in our local paper that less than ten percent of the people are found in churches on Sunday evenings there comes the clear question, "Who is to blame?"

Have we not realized yet that we are a nation of Sabbath desecrators? Many ask, in the face of all the terrors of earth, "Why does not God do something?" Someone has well replied, *"Why ask Him to do more, when mankind will not accept that which He has already done."* With whom shall we fight in order to preserve the spirit of worshiping God? Why fight or pretend to be fighting for a thing which we do not value?

A Responsibility

And now a closing word to the flowers. I recall the story of a gardener, who after he had planted his garden with the choicest vines, fenced it well, had taken out all hindrances and looked well to its sources of life, yes, was even prepared to receive the fruits of it, in the end had to lament "Why these worthless fruits?" "What more could I have done to my garden?" Lest this be their result, you too will have your part to do.

A well-dressed, well-educated modern mother told her own story to a large group of mothers thus: After some years of separation from her daughters she went to make a home for them again on a large American university campus. Mother and daughters were going out one day when daughter said, "Oh mother, don't wear a necklace; no one wears them anymore." And mother saying, "All right, it does not matter to me," put the necklace away. Another day, another error; her hose were too light in color, so these were laid away with a smile. But mother too had been making some observations. Young students were sometimes being carried home, too drunk to walk. And when she tried to find out how daughter felt about questions of drinking, smoking, divorce, etc., there was no response, and *she had to lament that whereas there were such definite opinions on necklaces and hose, there were no convictions down where her daughter really lived.* And, sad but true, she added that it is the mothers and girls who are responsibile for these things.

Yet we are interested in how you appear, as well, and may I suggest that artificial flowers, no matter how attractive must always remain inferior, as long as God continues to give us such lovely and beautiful real ones.

Make much of the priceless companionship of your gardener, girls, and of friendship with Him who loved a garden, and who struggled and triumphed there.

"In the cool of the day in the garden, Lord
Let me hear Thy voice, let me know Thy Word.
I shall see the path, I shall find the way,
In the garden with Thee, in the cool of the day."

(The preceding address was given at a Father-Daughter banquet, sponsored by the Rotary Club of Roaring Springs, Pennsylvania.)

Miss Marguerite Sprunger Is Volunteer for South America

Miss Marguerite Sprunger, daughter of Mr. and Mrs. A. N. Sprunger and for the past year a linotype operator at the Berne Witness company, has tendered her resignation to enter Bethel College at North Newton, Kansas, in about two weeks.

Miss Sprunger was recently accepted by the Mennonite General Conference Foreign Mission Board for missionary service in South America, for which service she volunteered. The opening of a Mennonite mission field on that continent is at present under consideration and the project is soon to be investigated by the board. Miss Sprunger is on the waiting list and will be sent to one of the South American countries as soon as her prescribed course at Bethel is completed and the field opened.

Miss Sprunger, who is quite widely known for her chalk talks, is a graduate of Moody Bible Institute and had one year at South Dakota State College. She has been quite active in her local church and will no doubt be well fitted for the work she has chosen.—*Berne Witness*

A.S.W. Camp News---Forest Service, British Columbia

by Paul L. Storms

Greetings in the name of our Lord Jesus Christ to all readers from the boys in Alternative Service Work Camps in British Columbia, Canada.

Many of you have been deeply interested in us, as evidenced by the effect of your prayers on our behalf and the snatches of news we receive from home. Many of us are poor letter writers. So, through the courtesy of the editor of this publication, we trust to give you from time to time snatches of camp life. To begin with, we will give you a general account of everything and finally deal with current events in the camps. In this way, we hope to answer some of those questions which no doubt must be on your mind.

Employed by Forest Service

The Conscientious Objectors in British Columbia are employed by the Forest Branch of the Department of Lands of British Columbia (which has its headquarters in the Provincial Parliament Buildings, Victoria), in accordance with Dominion regulations concerning the call up of men of military age.

Firefighters

Nicknamed "Conchies" these men are also known as "Firefighters" as it was primarily for this purpose they were called to British Columbia, a precautionary method against the dreaded forest fires resulting from possible enemy incendiary action, which could do millions of dollars damage in the province's heavily wooded valuable timber land. Forest fires resulting from carelessness or slash burning yearly do much destruction throughout the province.

Each firefighter wears a round aluminum tag with his firefighter's identification number indicated thereon. All correspondence to the boys should have this number before the name on the envelope addressed.

The forest industry in British Columbia is the province's chief source of revenue, 40 per cent in fact. Agricultural, mining, and the fishing industry are respectively the next three to lead.

On Vancouver Island

All conscientious objectors report first to the Green Timbers Manning Depot, on the Trans-Canada Pacific Coast highway, five miles from the City of New Westminster. Here the Forestry operates a beautiful tree nursery and experimental station and at the present produces annually six million fir trees for reforestration projects. The first A. S. W. men reported on May 2, 1942. Last year they came to the depot in large groups averaging fifty each, totalling 740 by December 31st, but this year they have been reporting by ones and twos, as a rule. From Green Timbers the men have been shipped to various camps in the southern mainland and chiefly on Vancouver Island.

Nineteen Camps

These camps number at present 17 plus two auxiliary camps, the Mobile and the Farm units. Only

(Continued on page 14)

DAILY DEVOTIONAL MESSAGES

by Jacob Goering, C.P.S. Camp, Lapine, Oregon

SEPTEMBER 1—*"For where your treasure is there will your heart be also."* Luke 12:34.

Wherever we place our investments, there our interest and concern will be found also. This is true concerning money, time, talent, labor—yes, everything over which we have any control. Our loyalty literally follows our investments. In what are we placing our treasure. Let us ever bear in mind the words of Christ as he tells us that heart and treasure cannot be separated.

SEPTEMBER 2—*"Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division."* Luke 12:51.

Christ emphatically tells us that His purpose for coming to earth was not to soothe and console the sinful conscience of man, but to get them to change their way of living. He came to call men to repentance. Division is inevitable because some will respond and others not. However, it is better that even a few see the light rather than to have all perish. To quote this verse as Scriptural justification for war is dishonest. War is technique, a way some choose of dealing with differences, but not the difference itself. Jesus' answer as to how to deal with such "division" can be found in Matt. 5, 6, and 7.

SEPTEMBER 3 ". . . . *except ye repent, ye shall all likewise perish."* Luke 13:3.

We see by these words that all sin eventually brings its victim to disaster. Sin destroys and kills. It is only when we turn away from sin, forgive, and are forgiven, and travel the road to Life that we keep from perishing. But to repent solely for the purpose of saving ourselves is not true repentance. If our daily walk and life is not purely a result of a sincere desire to live according to the will of God, we shall again likewise perish. Only God's will ultimately endures.

SEPTEMBER 4—". . . . *Woman, thou art loosed from thine infirmity."* Luke 13:12.

What an amazing thing for one so afflicted to hear! She believed and was healed. Thousands today are suffering infirmities needlessly. Our physical health is closely tied to our spiritual health. So many illnesses today are not structural at all, but rather functional. So often the answer is simply become healthy spiritually and the physical infirmity will disappear. Why do we so marvel at this? Christ can do the same for us today. Many will bear witness to this truth, for their infirmities fled when they truly found God. Good physical health in man is dependent on spiritual health.

SEPTEMBER 5—*"Ought not this woman, . . . whom Satan hath bound, . . . be loosed from this bond on the sabbath day?"* Luke 13:16.

The only determining factor in Christ's ministry was human need, both spiritual and physical. Institutions were only means to this end, and where they had become something else, he over-ruled them. In this day of institutionalized religion we need to keep this fact clearly in our minds. The Sabbath, the church, the school, the hospital—all were made for man and his needs so that God might be glorified. Let us scrutinize our attitudes and our lives closely, for this powerful truth can be sadly misinterpreted and misapplied.

SEPTEMBER 6—". . . . *Unto what is the Kingdom of God like? and whereunto shall I resemble it? .It is like a grain of mustard seed."* Luke 13:18-19.

A mustard seed is of the smallest of seeds, yet when planted it grows into a good-sized bush or tree. How like the Kingdom of God ! From a small beginning—an insignificant teacher and preacher, a short ministry and finally crucified—from such a seed came the church of today and a host of saintly lives through the centuries. Some small seed sown today may save many souls tomorrow and in the days to come. How important that we sow good seeds at all time. We ought to examine our words and deeds constantly to see what we are sowing.

SEPTEMBER 7—*"And behold there are last which shall be first, and there are first which shall be last."* Luke 13:30.

Our measurement of the worth of an individual is much different from God's standard. Many whom we today consider to be the least in our estimation we shall some day find standing highest in God's sight. Also, those who today are considered highest in rank may be found to be lowest according to the perfect measuring stick of God. Our powers of judgment are not dependable. Only God is capable of judging others.

SEPTEMBER 8—*"O Jerusalem, Jerusalem, which killeth the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together as a hen doth gather her brood under her wings, and ye would not."* Luke 13:34.

The tragedy of tragedies is man's failure to respond to the love of the Father. Christ calls us and longs to gather us together with the same passion which here longed to gather the children of Jerusalem. Yet so many of us so often spurn His love. How shall we be saved if we refuse to respond? Only by accepting His love so that we too partake of this same passion for souls of men can we become children of God.

Sponsored by
the Young People's
Union of the
General Conference
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Mennonite Youth

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"Smoke Jumpers"

By Floyd Schmoe

The last thing C.P.S. men would call themselves or wish to be called, is heroes. They are trying to do a constructive job in a world bent on destruction. The headlines, the oratory, the medals, are all reserved for the men who fight, but not for the men who fight ignorance, disease, and fire.

Civilian Public Service Camp No. 103 is located at Seeley Lake Ranger Station, fifty miles north of Missoula, Montana. Seeley lake is one of the hundreds of mountain lakes which together with the rugged peaks and the forests of tall pine, fir, and larch, make of the Lolo, the Cabinet, the Bitterroot and the Blackfoot National Forests a marvellously beautiful wilderness. No. 103, under the Administration of the Mennonite Central Committee and the U. S. Forest Service, is a fire-fighting unit, but certainly the most remarkable fire-fighting unit in existence.

Hundreds of C.P.S. men in a score of camps stand guard against the forest's Enemy Number One, fire, but they employ conventional methods of fire detection and suppression,—lookout towers, telephones, trucks, pumps and hand tools. Most national Forests are equipped with lookouts, patrols, telephones, lines, and tool supplies. When a fire is reported, a large crew of men can be hauled in by truck. Even special "tankers" can usually attack the fire from truck trails. But in this greatest remaining forest wilderness, an area larger than most states and covering half of Idaho and a third of Montana, there are few roads. Here the Government has worked out a new fire-finding and fighting system using patroling airplanes which spot fires and then parachute men and equipment directly upon them.

This technique is now beyond the experimental stage and rather than being the extremely expensive method it would appear to be, with airplane operation and maintenance at fifty dollars or more per flying hour, the record of the past two years has shown that fire suppression by "Smoke Jumpers" costs hundreds of dollars per fire as compared with thousands of dollars by ground crews. This season the C.P.S. Smoke Jumpers are to be the front line of defense

A Smoke-jumper Descends

If this chutist is skillful and if he has judged the wind correctly he will land in an open meadow near a large orange cross which has been placed there as a target. If his judgment is not good or if the wind suddenly plays a trick on him he may land in the tall timber or in a swamp near by.

—Photo by Swan, U. S. Forest Service.

against the fire demon in this entire sector.

At Seeley lake the Forest Service has assembled rangers, pilots, and parachutists to train the seventy men who have volunteered from camps all over the country for this hazardous work. As I write this at Seeley Lake on June 25th some men have already completed their training and have ferried out by air to their stations. Here in small isolated units hundreds of miles apart, but connected quickly by airplane and radio they will spend the summer waiting, mostly, for the occasional epidemics of fire which will send them literally to pounce from the air upon the insipient infernos and put them out before they have an opportunity to spread. This ability to find the fire almost as soon as it starts, get at it quickly, and suppress it while it is still small and comparatively easy to handle is what saves the Forest Service thousands of dollars in expense and millions of board feet in timber.

After the fire is out, the fighters must find their way out to a trail or road where horses will be sent for them, or to a mountain meadow where an airplane can pick them up.

These men of C.P.S. 103 are not the daredevil type, definitely not. They are not even the College football type that I had expected. They are a cross section of C.P.S.—Mennonites, Old Order Amish, Quakers, Brethren and Methodist. They are woodsmen, farmers, teachers, ministers, single men, married men. Some are beginning to gray, others are almost bald. but they are all physically fit. The oldest man among them can stand on the training net, turn a flip in the air and land squarely on his feet.

Physically they must be hard and capable. Most of them have had previous fire-fighting experience. Smoke Jumpers are not parachutists primarily; they are practical woodsmen who simply use the silken canopy to travel the last half mile to the job. Observing all this, I was agreeably surprised at the beginning of each day, each meal, and on Sunday to observe a greater apparent concern for the religious side of life than is evident in most camps.

Training consists first of days of ground work; setting up exercises, obstacle courses, toughening and coordinating muscles and learning how to emerge safely from the emergencies which are to be the common experiences of their lives. The final test of the ground course is to jump repeatedly from a twenty foot tower into the harness of their parachutes which are tied high above them. This is to accustom them to jumping and to toughen them to the hard but welcome shock of the opening chute. The most important part of the training however, is the map and compass work which will enable them to find their way out of the trackless forest after their job is done and the method by which they lower themselves from trees where, more often than otherwise, they may hang up, dangling high in the air. Some of the trees are so tall that parachutes, after fouling the treetops, open again on the way to the ground. The latter half of the training consists of actual practice jumps from an airplane, first over mountain meadows and later directly into the tall timber. When I looked down from the open door of the plane two thousand feet above the mountains I was sure that it would take a lot of nerve for me to deliberately step out into the roaring void, but so far none of the men have refused to jump when his time came. With a flaming plane to push you or even a cheering crowd waiting below it might be easier, but these fellows jump at a nod of the pilots head.

Those who have not yet reached the jumping stage of their training, look forward to their first leap and resent each rainy day which delays that time. Even the six men who joined the Unit as cooks have so caught the "jump fever" that a few days ago they went to the instructor and asked to take the training. Today there was joy in the kitchen because their request had been granted. It is likely that they will have the distinction of being the first parachuting kitchen mechanics known to history.

Because of the special hazards of jumping into dense forests on rugged mountain slopes special suits have been devised for "Smoke Jumpers." Ready to descend upon a fire a man carries some eighty pounds of excess weight. He wears heavy wood boots with ankle braces, a steal-ribbed leather corset, a heavy canvas sponge-rubber padded suit and a leather helmet equipped with a strong wire mask. Fully rigged with two coils of rope, a bully back-pack chute and a smaller chest chute, to be used in case the first one fails, he looks like a stuffed dummy of a deep-sea diver that has been used to hang things on. In his pocket he has a large clasp knife which opens at the touch of a spring in order to cut himself free from his harness in an emergency, maps Forest Service compass and First aid kit. With the fire tools, radio, sleeping-bag and rations which the pilot drops to him by cargo chute once he is safe on the ground, the fire fighter is ready for almost any emergency except that of landing in water or actually landing in the fire To avoid this possibility a weighted test chute is dropped before the first man jumps, to determine the drift and direction of the wind. In addition the parachutes used for this work have special steering slits which can be opened and closed by proper manipulation of steering lines. When a slit is opened, the recoil of the air which spills from it drives the chute in the opposite direction. In all but high winds the parachute can be maneuvered fairly effectively. Should a miscalculation be made or a sudden gust of wind cause a man to drop into the fire or into a lake it is admitted that he has almost no chance as it would be impossible to swim and difficult even to walk in such equipment.

Two added hazards which fire-fighters face in this area are rattlesnakes and ticks, of the two the latter is far more deadly as they are infected with the dreaded spotted fever. All of the men have been inoculated against spotted fever.

Never less than two men jump on even a small smoke because of the hazards incident to fire fighting and mountaineering in general and the additional danger of parachuting into rough terraine.

There is little glamor to "Smoke Jumping." These are simply men who feel that it is important to combat forest fires and who have confidence in this modern method. Most of them do not think of the danger. In training they get a thrill out of the leap, enjoy the ride down, regret that it is over so soon, and are keen to go aloft and jump again. Last evening when I was showing them my pictures of skiing on Mount Ranier on of the fellows asked. "How do you keep from breaking your legs on these terrific slopes?" I suppose to an ordinary smoke-chasing, parachute-jumping, fire-fighter, skiing does look dangerous.

Aberdeen Young People's Retreat

A very inspirational retreat was held July 24 and 25 by the young people of the Mennonite Church of Aberdeen, Idaho. The retreat centered around the theme, "Reasonable Service" Rom. 12:1, with Willard Wiebe as the camp director.

Beautiful, tree-covered mountains were the setting for the retreat at the ranch of the Weston and Dvorak families. The camp is located ninety miles from Aberdeen.

About forty-five young people attended from the Aberdeen Church. We had as our special guests Sunday Mrs. Kaiser, Mr. and Mrs. Hess and about fifteen boys from the Doney C. P. S. Camp. Mrs. Hess favored with some beautiful solos.

Our meals were prepared on an outdoor fireplace, and we ate in the outdoor mess hall under the trees. Recreation was furnished in the form of mountain climbing, badminton, ping-pong and horseshoe.

The first meeting was held Saturday evening around the campfire with vespers led by Esther Wiebe. Henry D. Becker was the camp song leader. Mrs. Henry Becker directed our thoughts in the topic, "The Conditions for Service." Rev. P. A. Wedel conducted an interesting Bible study and discussion.

The evening was closed with an hour of games in charge of the recreation committee. We retired to our beds in the cabins or out under the stars, where we were reminded more than ever how "the heavens declare the glory of God and the firmament showeth His handiwork." We were hushed by the distant sound of a quartet singing "Day is Dying in the West"—a song which has come to mean a great deal to those of us who have attended past retreats.

Sunday morning found everyone up bright and early. After our appetites were satisfied, we were led in devotions by Esther Lehrman. The Sunday School lesson was taught by Mrs. Carl Wenger. The morning message was given by Carl Wenger, who spoke on "Opportunities for Service."

Various questions handed in by the group furnished the material for a open forum discussion in the afternoon in which everyone could express his ideas.

Our evening song service was one of the most enjoyable parts of the retreat. This was followed by a consecration meeting in which many of the group testified what Jesus Christ meant to them and how this retreat had been a real highlight in their Christain lives.

Williard Wiebe gave a challenging closing message, "Challenge for Service." All of the messages plainly brought to our minds that each one of us has some Christian service to do, no matter where we are.

As we joined hands at the close of the meeting and sang "Blest be the tie that binds our hearts in Christian love" we knew that truly the fellowship of kindred minds is like to that above.

This retreat was a mountain top experience for each one who could attend and we are looking forward to more like it in the future.

SENIOR DEPARTMENT

CAMPFIRE WORSHIP

Leading Topic: A Campfire Service of Worship, Psalm 27:1-6.

I. Worship Service

1. Songs: "Fairest Lord Jesus," No. 97; "For the Beauty of the Earth," No. 51; "Still, still with Thee," No. 23.
2. Reading of main topic, and prayer.
3. Reports from the Retreat.
4. Offering for Peace Work.

II. Leader's Introduction

God had revealed Himself to man in many ways. The Bible tells us of Him, Christ made Him known to men. He speaks to us through the lives of consecrated men and women of today, through the events of history, and through the voice of nature. Morning sun and evening sky, the song of the lark in the morning, the hum of the bee at noon, the contented lowing of the cattle at eventide, the unceasing rushing of the waters in the canyons, the hush and quiet of the moonlight night. Who is there with eyes so blind, or ears so deaf, that he does not sense the presence of God? How beautiful to meet God at the call of His voice through nature in the morning, how heartening to feel His presence brooding over the city and country in the noontide heat, how comforting when evening comes to go out and walk and talk with Him in His grand out-of-doors.

III. Suggested Topics for Short Talks

1. Admonition to Worship	I Chron. 16:18-33
2. Invitation to Worship	Ps. 95:1-7a
3. A Great Worship Service	I Kings 8:54-61
4. Prayer in Worship	Matt. 6:5-8
5. Spirit of Worship	John 4:20-24

IV. For Discussion

1. Should each church sponsor a three-day retreat for its own young people in its own community?
2. What should the "Retreats" do for our lives?

V. Facts for Study

A Lesson From a Russian Thistle

I John 3:2

by Amanda Friesen member of the
Emmanual Church, Doland, S. D.

"One morning as I cautiously made my way to the living-room window with the aid of my crutches, I felt impelled to gaze for a long time into the outdoor world.

During the night frost had painted an otherwise bare and ugly yard into a scene of beauty. "Truly this is fairyland!" I gasped.

My attention was then drawn to a lone Russian thistle. Each branch was frost covered. Every thorn sparkled with millions of tiny diamonds.

Despised, ugly thistle, when you were rolling about in the dust you did not dream that some day you would be the dazzling shining object that you are this morning. Thus my thoughts ran. Then as I glanced at my body, twisted, bent, not beautiful, I looked up to God in glad exultation because some day He shall change our vile bodies like unto His glorious body."

Can the time spent at a Retreat transform our outlook on the everyday duties and incidents of life in a similar way?

In 1941, after the first Mennonite Retreat in Saskatchewan, Marie Klassen wrote in **The Mennonite:**

As each one has again returned to his own environment, we sincerely hope and pray that every one may be a willing instrument of the Lord, to serve Him with more zeal and diligence at home, in church and community, in accordance with the theme of the Retreat, "All for Jesus," and the theme song:

"All for Jesus, all for Jesus,
All my being's ransomed pow'rs,
All my thoughts and words and doings,
All my days and all my hours."

VI. Food for Thought

"I need not shout my faith. Thrice eloquent
Are quiet trees and the green listening sod;
Hushed are the stars, whose power is never spent,
The hills are mute: yet how they speak of God."
—Charles Hanson Towne

INTERMEDIATE DEPARTMENT

PATRIOTIC AND CHRISTIAN

I. Purpose of This Meeting

In this emergency of war there is so much talk of patriotism, that a thinking person begins to wonder what it really is. There are those whose ideas of being patriotic would mean that our Christian principles must be dropped "for the duration." Just what is patriotism? Can a person be both patriotic and Christian? These are the questions to be discussed for this meeting.

II. Worship Service

Prelude (God the All-Merciful—351 may be used)

Leader's Introduction

The following reading was written by a Jewish rabbi, and puts into words our best thoughts of America, our homeland:

"God built Him a continent of glory and filled it with treasures untold; He studded it with sweet flowing fountains and traced it with long winding streams; He carpeted it with soft rolling prairies and columned it with thundering mountains; He graced it with deep-shadowed forests and filled them with song.

"Then He called to a thousand peoples and summoned the bravest among them. They came from the ends of the earth, each bearing a gift and a hope. The glow of adventure was in their eyes. And out of the bounty of earth and the labor of men, out of the longing of hearts and the prayers of souls, God fashioned a people in love, blessed it with purpose divine, and called it America."

—Rabbi Abba Hillel Silver

Opening Hymn

O Beautiful for Spacious Skies—343

Scripture Reading Matthew 22:15-22

Prayer

Let us think silently about a true Christian patriotism. (Pause). Let us ask God to show us the truth. (Pause). Let us thank God for the privileges of living in our country. (Pause). Let us ask God to direct us to our responsibilities as citizens. (Pause). Let us ask for strength to render unto God those things that are His. (Pause). Amen.

Special Music Selection or Reading

Suggestion: "Recessional" by Rudyard Kipling.

Leader's Talk of Topics

Topic Suggestions:

What is Patriotism?

What Can We Do in Our Communities to Show Our Patriotism?

Which Comes First,—Loyalty to the State or Loyalty to God?

Can We, as Mennonites, Be Truly Patriotic?

Discussion

This can be centered around the following list of definitions which can be written before the meeting either on a blackboard or on separate pieces of paper.

Check the following definitions of patriotism in order of their importance:

1. One who hates another country.
2. One who salutes the American flag.
3. One who works for peace.
4. One who stands whenever the national anthem is played.
5. One who works for justice and equality of opportunity.
6. One who votes intelligently.
7. One who marches in parades.

8. One who is a part of a happy home.

9. One who tries to make his community more attractive.

10. One who works for the good of others.

11. One who makes a fortune and contributes to one of the major political parties.

12. One who treats people of all races as brothers.

13. One who refuses to buy anything made in Japan.

14. One who works to relieve suffering.

15. One who refuses to listen to the music of Beethoven or any other German composer.

16. One who tries to live for Christ at all times.

Closing Hymn

My Country 'Tis of Thee—344

Closing Prayer

"Keep Looking to Him Who Has Promised To Keep You Wherever You Go"

The above are the closing words of each of three verses of a poem called "To the Soldier Boys."

In I Kings 22 we read how the King of Israel wanted to go to war against Ramoth Gilead and how he asked the prophets about it. They all with one accord said: Go forth, the Lord will prosper thee; only Micaiah warned him against it. The result was that the King of Israel was killed and his people suffered a great defeat.

The above promise will result in such catastrophies, unless we consider what the Lord has promised us and humble ourselves in His sight. In Matthew the last two verses Jesus says, "Go therefore and teach all nations—and lo I am with you always even unto the end of the world." This promise of Jesus has a condition: "Go and teach, preach them the Gospel, teach them all things whatsoever I have commanded you, baptise them." It does not promise to be with us and keep us when we go with swords and spears depending on might and power.

In Matthew 10:16 He says, "Behold I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents and harmless as doves." And what did he send them out for? To preach the Kingdom of God.

When we apply the promises of God, let us apply them under the conditions that He has set forth. Let us continue to pray for the boys in the service. *Here are some of the promises that we can hold on to:*

"Father forgive them for they know not what they do."

"Let us therefore come boldly unto the throne of grace that we may obtain mercy and find grace to help in time of need."

Here are some questions that we might ask ourselves in regard to this matter of praying for the boys in the service.

Are we praying for them as fighting for a great cause? Why then did we, just a few years ago, aid Japan against China? Or why did we aid Russia with materials when she was invading Poland and Lithuania?

Is this a Holy crusade? It would be well to go amongst them, or just stand at the street corner and hear the songs that the crusaders sing, or notice the swearing and the drinking. This would answer the above question as to whether they were in a Holy crusade. Or note where the bombs drop, who is killed? Do the innocent suffer with the guilty?

Are we and the boys innocent partakers? Statements of Jesus are quite clear: "He that taketh the sword shall perish by the sword." etc. At the post office while mailing some parcels to missionaries, a man said to me, "How foolish to send missionaries to the Orient. Those people are hundreds of years ahead of us; we still have the sword in one hand and the Bible in the other." And last but not least our government has made provision for exemption for those who feel that they cannot take the sword or gun. Are we innocent?

Shall we not in our prayers for God's mercy rather come with confession of sin? We are thankful to God for great Christian men and women of our land, but let us also think and confess our great waste of money and men through smoking and drinking. We are the greatest drinking nation; we have a higher divorce rate than even our enemy countries.

If we come to God in a contrite and penitent spirit, asking for mercy and protection for our boys, then we can expect great things from Him.

—*John T. Neufeld*

Mennonite Bible Academy

Why Another School?

1. The loss of our former parochial schools has put our young people in a disadvantage as far as Bible instruction is concerned. Only a few of our high schools teach the Bible.

2. The Sunday School hour is too short in order to acquire the necessary Biblical knowledge.

3. The worship hour in our homes is often cut down to a minimum or even dropped completely.

4. Thus the knowledge of the Word of God is dwindling down in our homes and communities. Our young people, our children, are the ones who have to suffer for it. We have not carried out the Word of our God which says: "These words which I command thee . . . shall be in thine heart and thou shalt teach them diligently unto thy children and shalt talk of them when thou sittest in thine house and thou walkest by the way and when thou liest down and when thou risest up." Deut. 6:6-7.

5. We need this school in order to increase the knowledge of the Scriptures and the knowledge of God and Jesus Christ, our Saviour.

Ask for a catalogue. Send all correspondence to M. B. A., North Newton, Kansas.

Forest Service, British Columbia

(Continued from page seven)

five of the seventeen camps are on the mainland and these are known as the G. T. Camps, (G. T. for Green Timbers). The balance are scattered throughout Vancouver Island at strategic points for firefighting and fire prevention, road construction, and tree planting.

The southern camps are called "C" Camps ("C" for Cowichan) while the northern Island camps are identified by the initial "Q" ("Q" for Quinsam). Green Timbers, Cowichan and Quinsam are all tree experimental stations. Quinsam operates a forest nursery as Green Timbers, although not to as large an extent.

The work includes snag falling, reconditioning of old railroad grades, bridge and culvert building, tree nursery work, blazing fire trails, stringing telephone lines, guard duty on private Forestry roads, park development, besides camp establishment and maintenance.

Relieve Fuel Shortage

At present the boys are also making fire wood to releave the existing fuel shortage, chiefly with regards to the city of Vancouver which now numbers over a million inhabitants.

400 in Camps

To date 774 men have been assigned duties in the Forest Service, but at the present time only 400 remain in the camps, the balance having either obtained farm or sick leave or been medically discharged. The 744 men may be divided as follows: 203 from Alberta, 197 from Ontario, 144 from Manitoba, 129 from British Columbia, and 101 from Saskatchewan. Before coming to British Columbia, many were previously stationed for several months in camps in these provinces.

50 cents per Day

The current rate of all A. S. W. men is 50 cents per day. Many of the boys are married, some with children, but no extra allowance is made them. However, this is still better than with respect to C. P. S. men in United States. An exception is made in the case of cooks or straw bosses and some timekeepers and truck drivers, who either make 75 cents or $1.00 per day. The average campee makes no complaint of his wages, however, since he is prepared to make sacrifices for the privilege of living according to his non-resistant convictions.

Buy Own Clothes

The boys are required to buy their own clothing, although in the case of their Dry Bak outfits (comprised of hat, coat and pants besides logger boots equipped with calks) the Forestry pays half the cost. A complete outfit therefore costs a campee $8.60. Some of the boys are on their second pair of boots already. These outfits are particularly serviceable for rough usage and wet weather.

Camps Teach Thrift

Some church organiations are rendering various of their boys financial assistance. However, the majority manage to clothe themselves, look after incidental items, and pay for their transportation while on leave from what they make in camp. Circumstances have, therefore, taught many to be thrifty and economical.

Medical attention is paid for by the Forestry, a number of the boys having undergone tonsilitis, appendix, rupture, or other operations. An exception is made in the case of teeth to be filled—here the boys meet the expense. While we are on the subject of medical care, we might state that, unless a conscientious objector is in "E" category, he will not be medically discharged. This category is considerably lower than that set for army entrainees.

Tithe Wages

In spite of small wages, the boys in the A. S. W. camps have manifested their sympathy and love for those in Europe who are suffering because of the injustices of war by raising sums of money to relieve the war sufferers. Money has also been given for such commendable work as the support of fundamental radio broadcasts and the purchase of Bibles and Testaments for the men in the active forces.

(To be continued next week)

TWO PRAYERS

"Last night my boy confessed to me
Some childish wrong;
And, kneeling at my knee,
He prayed with tears:
'Dear God, make me a man like
Daddy—wise and strong:
I know you can.'

"Then, while he slept, I knelt Beside
his bed,
Confessed my sins, and prayed
With low-bowed head;
'O God, make me a child
Like my child here—
Pure, guileless, trusting Thee
With faith sincere.' "

THE FAMILY IN THE CHURCH

Ever since our congregation has started worshipping in our new building we have suggested the custom of having families sit together in the worship service in the church. While this may not be practical for every situation it has some definate values: (1) It strengthens family ties to worship God together. (2) It reminds parents of the responsibility of bringing the whole family to church. (3) It usually makes for better order in the worship service.

—Bulletin, Bethel Mennonite Church, Mountain Lake, Minnesota

CIVILIAN PUBLIC SERVICE

A Sailor Meets C.O.s.

Through the kindness of relatives, we have a story about a sailor lad who, while on shore leave, got in touch with some C.P.S. men who are in a special service. The exact location of the C.P.S. Unit which was contacted was not given in the letter, but it was rather obvious that these folks met in Puerto Rico.

This boy indicates he was greatly impressed with the type of service being done by our men. A quotation from his letter will clearly evidence this. "So with a prayer of grateful thanks I ended my second day of vacation."

As of July 31

Items of significance and general interest taken from July 31 Month End Report to Mennonite Central Committee members:

1. July donations to Civilian Public Service from cooperating groups, $60,076.97.
2. Total C.P.S. expenditures for July, $56,334.08.
3. Campers in M.C.C.-C.P.S. units on full maintenance, 1,986.
4. Men on maintenance projects: 906.
5. Total of Mennonite men in C.P.S. and non-Mennonites in M.C.C. administered projects: 2,892.
6. Relief clothing received at Ephrata Clothing Depot during July: 3,110 pounds.
7. July cash donations to War Sufferers' Relief fund from United States sources: $7,881.01.

PEACE SECTION NOTES

The following statistics on Civilian Bond purchases indicates a total of $2,000,263.00 invested up to July 31, 1943.

	Up to June 30	July Purchases	Total
Mennonites	$1,436,940.00	71,157.50	1,508,097.50
Brethren	213,248.50	67,405.00	280,653.50
Friends	79,622.00	4,918.50	84,540.50
Others	114,144.00	12,827.50	126,971.50
Total	1,843,954.50	156,308.50	2,000,263.00

It is pertinent at this time to remind our people of the continuation of the arrangement for the purchase of Civilian Bonds through the Provident Trust Company in Philadephia, Pa.

Released August 11, 1943
Compiled by John H. Mosemann

RELIEF

Cablegram

The following message was received August 6th from Durban, South Africa; "ARRIVED SAFELY PROBABLE FEW WEEKS DELAY TRAVEL VIA COAST LIKELY ETHIOPIAN VISIT SEEMS POSSIBLE IF WILLING TAKE TIME. . . ." (Signed) Yoder Kirchofer.

This is good news from those who have crossed dangerous waters. It is hoped that these brethren can visit Ethiopia to survey needs and possible opportunities for relief effort there.

Bennett to Sail

Brother Ernest Bennett is expecting to sail this week for England. He goes as a Special Relief Commissioner for the Mennonite Central Committee to review the work which is being done in England. Beyond this, Brother Bennett with the workers now on the field, will attempt to lay the broad plans for expansion in the future when conditions warrant. Prayers are solicited for a safe journey and for a fruitful service abroad.

Janzen Reports

The most recent letter from Brother A. E. Janzen from Paraguay indicates that he has concluded his work of debt adjustment in the Fernheim Colony. He is very well pleased with the progress of this task and indicates frequent opportunities for personal counsel and for a spiritual ministry.

Brother Janzen continues his mission in Friesland Colony, East Paraguay and also will visit the Mennonite Colony in Brazil.

IN MEMORIAM

HENRY F. VOTH was born on August 9, 1863, in Karlswald, near Ostroge in Wohlynia, Poland, and died July 8, 1943. He came to this country in 1874. For three years he worked for an Amish family in Lancaster county. Later he worked for many years for Rev. Valentine Krehbiel, Moundridge, Kansas. In 1884 he became a member of the First Mennonite Church of Christian, Moundridge, Kansas. In 1897 he married Anna Stucky, who passed away in 1931. Two surviving sons are John D. of Moundridge and Christian F. of Hutchinson.

« « JOTTINGS » »

—**Mrs. Ola Moser,** who was a member of the famous Westminster Choir during the first European tour and who has appeared on the radio with the Frigidaire and other commercial programs, will give a musical concert for the First Mennonite Church, Wadsworth, Ohio, on August 29. Mrs. Moser is a native of Bluffton where she attended the Ebenezer Mennonite Church.

—**Deer Creek Mennonite Church, Deer Creek, Oklahoma:** After our Bible study hour on August 8 our whole church enjoyed a social hour at the home of the pastor, Rev. Herbert E. Miller. The ice cream and cookies were a special attraction. Eleven young people were baptized on August 15. Every two weeks throughout the summer, our young people—divided into three groups—have been receiving Bible instruction, also spending part of the period singing. On the evening of August 22 they rendered a program.

—**All new and renewal subscriptions for The Mennonite** should be sent to **The Mennonite Publication Office, 722 Main Street, Newton, Kansas.** They should **not** be sent to the editor, for the editor then has to transmit them to the publication office, and this takes extra time and work.

—**Miss Helen Graber,** a Mennonite missionary among the Jewish people in Los Angeles and sister to the wife of Rev. Carl Landis, talked before the Sunday School of the First Mennonite Church, Berne, Indiana, on a recent Sunday morning and before the church on Sunday evening. The Berne Sunday School entirely supports Miss Graber in her work.

—Married: **Wesley W. Bartel** and **Esther Jost,** both members of the Johannesthal Mennonite Church, Hillsboro, Kansas. They are at home at 1095 Clarkson, Denver, Colorado. As a C.O., Brother Bartel works in a mental hospital in Denver.

—**Brother and Sister Alfred Habegger** visited the First Mennonite Church, Upland, California, recently.

—**The Canadian Young People's Organization** is making plans to purchase the Rosthern Experimental Farm, where they have had their last few retreats. It includes one section of land, six large bulidings a number of smaller buildings, an orchard, gardens, lawns, hedges, etc. They want to use it for an orphan home, Bible School, retreats, etc., also as a definite youth center. They think the price will be $20,000.00, but they hope to get it for a few thousand less if they can make a cash payment by the end of the year. Dorothy Dietz, Secretary-Treasurer of the Young People's Union of the General Conference reports that the young people of the Pacific District have decided to raise $100.00 for the project in case it materializes.

—**Brother H. A. Fast** brought the message to the Bethel College Church on August 15. Brother Lester Hostetler has gone to Sugarcreek, Ohio, on his vacation.

Alternative to Victory Corps: The National Service Board for Religious Objectors is seeking to establish an alternative program to the Victory Corps, which students with convictions against war could follow.

HOME MISSION WORKER TO BE ORDAINED

Brother Arnold A. Fast, Delft, Minnesota, who has been called jointly by the Home Mission Board and the Candidate Committee of the Toronto Mennonite group, to work in the Toronto field, will be ordained as Minister of the gospel, the Lord willing on Sunday morning, August 29, at his home church, First Mennonite Church, sorth of Butterfield, Minnesota.

The guest speaker for the occasion is to be Rev. John Bartel, pastor, Immanuel Church, Delft, Minnesota, and Brother Fast's own Elder, Rev. Victor Sawatzky, will deliver the charge to the candidate and perform the ordination.

On Sundaf, September 12, Brother Fast is to assume active charge of the new work in Toronto, Ontario.

The Home Mission Board and the Toronto Committee earnestly ask for an interest in your prayers, on the occasion of the ordination and for the work he is to do in the Master's Vineyard.

In Christian Love,
—**A. J. Neuenschwander, Secretary**

—**The young people of the Halstead Mennonite Church** are planning a one day retreat on August 26.

—**Grace Mennonite Church, Dallas, Oregon:** Eleven more united with the Grace Mennonite Church, making a new total of 233 members, with prospects of more to be received in the near future. All services are well attended and more room could be used to advantage. Missionary Alfred Habeggar spoke and showed slides on August 1. Our pastor has been giving a very timely series of messages on the Holy Spirit. They have been as follows: "The Personality and Reality of the Holy Spirit," "The Holy Spirit in the Believer," "Seeking a Bride (the special work of the Holy Spirit in this age)," "Spiritual Atmosphere." He illustrates the messages with sketches and charts, which is very delightful.

EASTERN DISTRICT CONFERENCE NOTES

Ministers Retreat, The ministers of the Conference held a retreat at Men-O-Lan on August 10. Nearly all the ministers and their families were present. The meeting also served as a farewell to the Rev. E. J. Bohn and family who received a beautiful guest book from the Conference ministers. Box lunch was enjoyed in the dining hall at noon, and in the evening a camp fire service brought a unique day to a close.

Rev. Russell L. Mast, pastor of the Deep Run Mennonite Church, was elected as retreat chairman for 1944.

Mr. Willis A. Moyer, Harleysville, Pa., is the correct address of the Peace Committee Treasurer of the Eastern District Conference. Mr. Moyer requests that all those sending in money for the Peace Committee should address him as stated above. Another Mr. W. Moyer, has been receiving some money and often a week or so passes by before the money is in the hands of the treasurer. Mr. Moyer is a member of Eden Mennonite Church, Schwenksville, Pa.

The Springfield Mennonite Church, Rev. Ward W. Shelly, pastor is issuing a neat little church bulletin with a very clear picture of the church on the cover page. Mr. Jacob Landis is the Deacon of the Church, and Ely R. Fretz is the Sunday School superintendent.

Philadelphia, First, The Rev. Horace DuBois occupied the pulpit on Sunday, August 1, in the absence of the pastor, the Rev. J. J. Plenert, who was at Men-O-Lan, as retreat chairman.

The East Swamp Church, Rev. Harold D. Burkholder, pastor, is remodeling the front of the church which will give them two more, much needed Sunday school rooms.

The Rev. Freeman H. Swartz, pastor of the Eden Church, Schwenksville, attended the New York Mennonite Fellowship, Wednesday evening, July 14. He also delivered the evening message in the Norristown Brethren Church, Sunday evening, August 8. —**Howard G. Nyce, Conf. Corr.**

Newton
Kansas

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVIII NORTH NEWTON, KANSAS, AUGUST 31, 1943 NUMBER 34

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized January 22, 1919.

Our Country Church

This article is by Bernice Goertz, a member of the Brudertal Mennonite Church. It was written for a course in Constructive English taken at Bethel College

It's not a magnificent structure—our church. It has no stained glass windows, towering spire, nor heavily carpeted corridors, and aisles. It is merely a small building with structure likened unto the character of the people who gather in its shelter to pay homage to their God. Here every Sabbath morning its members, composed mainly of simple country folk, gather to join in praise and adoration. Through the years these people have worked next to nature where they have become conscious of the beauty of their Creator.

The minister is not a man of eloquent speech, but his words are those of wisdom, spoken sincerely. His is not the boisterous oratory which often times removes much of the quiet meditation of a service. His sermon is given in a subdued and positive manner, so that it leaves a worthy impression upon its listener.

The very environment adds significance, especially, to those who come from neighboring towns to attend its services. It is surrounded by an open space of verdure, bordered by tall elms with friendly spreading branches. There are no places of business to molest or discolor the view, but instead there is the limitless blue of the heavens above and the refreshing view of the countryside all about it.

Directly across from the church, on the opposite corner of the crossing, is its small cemetery. Here, too, nature has added its beauty. The place of rest is a little knoll covered with grass and surrounded by trees planted long ago, perhaps, by one of the now departed. Only the stone markers give evidence of the presence and works of man.

Such is the picture of our country church—a typical country church—similar to many throughout the world which serve as havens to a God-fearing people.

The Brudertal Mennonite Church, Hillsboro, Kansas

PRAYER IN A COUNTRY CHURCH

I went to worship in a house of God,
Built with the loving hands and sturdy brawn,
Of those who fought the forest, turned the sod,
And planted here a nation; and the dawn
That saw the springing of the pregnant seed
Seemed close; I saw the rugged, tight-lipped men
And shrinking women kneel to tell their need
And their despair, and pray for strength again.

Dear God, who tempered forces that they fought,
And filled their church and land with hallowed peace,
Send peace to men; the peace that faith has wrought
Into these walls, give to the world, nor cease
To answer ancient prayers, and ours as again,
We pray for "peace on earth, good will to men."

Ruth B. Van Dusen

BE PREPARED

"Getting ready" for school may mean the purchase of tablet, pencil, over-all, the sewing of dresses, visiting the dentist, or having tonsils removed. Most important, however, for those young people who attend the public schools is their spiritual preparation.

For Mennonite young people with certain Christian convictions public school life will be very critical this year. The thoughts and feelings of the majority will have to be disagreed with very definitely in certain instances. Add to this the fact that public school training is a secular matter, and you face a great need for which young people and youngsters must be prepared.

Such preparation is possible. A renowned missionary of today relates how as a young college student he always explored new fields of knowledge by going into them hand in hand with Christ. Education was not secular for him, but definitely Christian. We may not be able to list any glaring sins in our public school activity. But even though that should be true, there still is the secular emphasis that must be made up for or counteracted in some way. The public school does not generally teach religion. Therefore it is up to the home and the church to provide their students with a Christian motivation that will carry them through the many hours spent in school in such a way that God remains close and important to them. Students can be given a hearty spiritual breakfast, and a good spiritual lunch can be sent along with them. In the evening the new knowledge and the activities of the day can be discussed at the supper table in the light of Christ's spirit. The greatest achievement of all, perhaps, is to win the student to the desire that Christ be his intimate companion throughout the day. But in addition to this general approach there should be a clear definition of the specific doctrines held and plans and prayers made to uphold them when unpopularity threatens. Students can be greatly influenced as to the nobility and worthwhileness of Mennonite doctrines by parents who are such staunch upholders of the doctrines that they make them an integral part of their family conversation and their daily walk. Furthermore, parents and pastor can write a letter of good will to the school authorities, wishing them God's blessing and assuring them of their willingness to cooperate as far as possible. Rev. J. T. Neufeld of Chicago has made this a practice with very good results.

"Be prepared!" That is a good motto. Are your children prepared for the trials and temptations of public school life?—rw.

MENNONITES and RURAL LIFE

J. W. Fretz

MENNONITE GIRL'S HOMES

We talk a great deal about the problems of our Mennonite young men. They are serious problems and worthy of our prayerful attention, but Mennonite girls face equally serious problems. If a girl is not needed in the family at home what is she to do to earn a living and be useful? Many have found opportunities to work in the cities. Often the first job that brought the girls to the cities was house work. Mennonite girls have been in great demand for this work in every city in America where they are known, because of their quiet, industrious, dependable habits.

What Happens?

Often, however, housework becomes tiresome and the girls seek other types of work where there are more people to meet, more pleasant things to do, better pay, and more limited hours of work. They may turn to factories, clerical work in stores, offices or as waitresses in restaurants. Whatever and wherever they work it generally means a denial of normal family life and social relationships with girls of their own tastes and teachings. It results in a certain type of loneliness in the midst of many people because they have so little in common with those around them.

Fellowship

In a very few of our larger cities in the United States and Canada, Mennonites have established centers where rural girls working in cities can meet regularly for periods of fellowship and study and, in some cases, actually live there. This is a splendid service our churches are rendering, but only a beginning has been made. Looking after the welfare of our young people who go to the cities is a legitimate form of missionary enterprize, all too long neglected by the Christian Church. It is money well spent to buy a city property, engage a consecrated Christian man and women on a whole or a part time basis to establish a home for working girls in the cities. A home where girls may live in a wholesome environment, or if they live in private homes, a place where they may come regularly to fellowship with other girls and receive religious instruction.

This program, more thoroughly developed, would return numerical and spiritual dividends to the Mennonite Church. It is not the Church's duty to police its young people but rather to guide, teach and serve them. The establishing of more girls homes in our cities gives the Mennonite Church such an opportunity.

"When you kill time remember that it has no resurrection."

FOREIGN MISSIONS

P. H. RICHERT, Secretary

AROUND MAUHADEI

The second place in our India mission field where hopeful things are happening is Mauhadei. That area yields favorably to the Gospel call. It could be still better. Let us pray for richer developments.

Quite recently we made a tour under the hot sun for a few days. We were stopped seven miles short of Mauhadei at Tal Deorie. The laborers were all busily engaged in putting the finishing touches to the new church. Quickly all were asked to wash and get ready for a service. The four baptism candidates were gotten ready and their six children for blessing. In an hour's time the service ended; these newly baptized rejoiced having displayed courage to testify their faith in Jesus Christ through baptism. Frequently this requires a good deal of venture, because generally persecution, etc. awaits them. The father of the young couple became furiously enraged that the children changed their religion and deserted their caste, so he tore off the roof of their dwelling house. It now looks as if a cyclone swept over the place. The poor man now has to gather somehow a little cash for the repairs. Where shall he secure that? Oh, Satan's anger rages when his subjects loosen his bands.

From here we proceeded to Mauhadei for the noon-hour to be shielded against the terrible heat; again for the night on the Ghoghra about fifteen miles southeast. A temporary bridge across the almost one-mile wide Mahanadi had considerable sand blown on it. Our car got stuck twice; it could be gotten out with great difficulty.

At Ghoghra the church nears completion. The three candidates for baptism had ulterior motives, and the ceremony had to be postponed. They were exceedingly poor, requested money. We intimated that salvation is not sold by the yard. All business was quickly disposed of.

The next morning we hurried to Beltikri, eight miles west. When the car was sighted from a distance, a messenger flagged us to stop. The entire church moved out to welcome us with appropriate songs, etc. The first intimation communicated was that eight candidates should be baptized just then and six children blessed. A beehive stir occurred. Hurriedly the candidates were summoned. A committee of three examined them. They were found eligible for baptism. The live-wire Kharia busied himself cutting the locks back of the heads of the men which have a heathenish significance. All heathenish signs are removed as far as possible before baptism is performed. Happily the Lord overcast the sky and let a soothing breeze come. During the noon-hour this significant service came to pass. The schoolhouse had been adequately replenished, so it was dedicated for a church. Both the baptism and dedication stirred the congregation of now over forty members with unspeakable joy. A general meal was served. Sister Wiens writes in January, "Now it is six years when we camped at Beltikri, not the slightest sign of any awakening could then be noticed!"

Then we returned to Mauhadei for a few days of business. On the bridge our car again stuck in the sand. Fortunately with the help of other travelers we could get it out without serious trouble as before.

On June 3 the new church at Tal Deorie could be dedicated. The members are actually exceedingly poor, a number must be placed on the starving list. They let their faces overstream with joy and praise to the Lord. With uplifted hands they exclaimed, "Oh, now we have our own house of worship." The angry father, spoken of above, tried to blur the happiness, but failed utterly in his effort. The son convincingly said, "I rejoice to have become a Christian; I shall never regret the step!" The funds to erect the church could fortunately be drawn temporarily from another fund. The Lord shall further supply the means to credit the deficit.

Besides the above joyous experiences others may be added. Tal Deorie sank a well which now has seven feet of water. Then the Beltikri congregation noticed their well giving out entirely. Some villagers offered their help to deepen the well, provided I would furnish the blasting powder. This was done. One day after going down another three feet, the Lord suddenly opened up several springs; the water gushed out. The next morning five and one half feet water were measured. The congregation mentioned this fact in their prayers specifically. The Ghoghra villagers have no wells whatever; when we started digging, they did discourage the enterprise utterly, even wanted to prohibit their folks to dig because they feared some bad omen. This well had at the time of our visit about four feet of water. How amazed the villagers stood there seeing that our effort was crowned with success. The Christians praised the Lord highly that He had manifested Himself thus.

These efforts all served three outstanding purposes: (1) To group the Christians into congregations to have a better chance edifying themselves when gathering; (2) To give them places for due worship; (3) To enable the desperately poor people to earn the major necessities of living. Most of them really wear no clothing, but have rags dangling around their loins. A famine-like condition prevails throughout the area, and will remain that way until a good harvest shall come and the prices for grain, etc. will change to the better. The conditions are certainly most pitiful.

"What has God wrought!" (In less than a year fifty-eight souls could be baptized and received into the church; four churches organized; two churches dedicated, the third nearing completion (the walls made of mud or unburnt bricks; two wells sunk successfully, the third made to supply abundantly. With Psalm 100 we ask the readers to join in, "Make a joyful noise unto the Lord—Serve the Lord with gladness—Know ye that the Lord He is God . . .Enter into His gates with thanksgiving . . . Bless His name!"

Yours as ever in Christ Jesus and His Kingdom,
P. W. and Mathilde Penner, Champa, C. P., India,
June 11, 1943

ROBERT KREIDER IN SOUTH AFRICA

According to a card received from the A. E. Kreiders, Goshen, Indiana, "a cable has been received in Philadelphia that the China unit of eight has reached South Africa. The American Friends Service Committee has no word to report as yet on further plans for them."

DR. AND MRS. DELBERT PREHEIM TO GO TO PUERTO RICO

The M.C.C. has asked Dr. and Mrs. Delbert Preheim to go to Puerto Rico for health service. The first C.P.S. unit in Puerto Rico was supervised by the Church of the Brethren. Recently a Mennonite unit has been established there, and it is in this unit that Dr. Preheim will serve as a medical doctor and Mrs. Preheim as a trained nurse. They are to leave in September.

Brother Preheim belongs to the Salem Mennonite Church, Freeman, South Dakota. He attended Freeman Junior College and graduated from Bethel College in 1937. He received his M. S. degree from the University of Colorado Graduate School in 1940 and his M. D. from the University of Colorado School of Medicine in 1942. He has a IV-E classification.

Mrs. Preheim is a trained nurse and is a member of the large Eden Mennonite Church, Moundridge, Kansas. She is the former Mary Ann Goering.

DR. AND MRS. JOHN R. SCHMIDT TO LEAVE FOR PARAGUAY IN SEPTEMBER

Dr. and Mrs. John R. Schmidt will leave for Paraguay sometime in September according to present plans. They will leave by plane from New Orleans. With them will go Dr. and Mrs. G. S. Klassen of Hillsboro, Kansas.

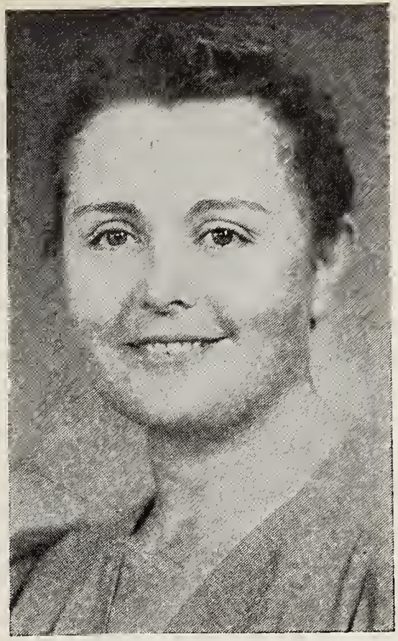
Dr. and Mrs. Schmidt, the former Clara A. Regier, were united in marriage on August 25. Mrs. Schmidt is a member of the First Mennonite Church, Newton, Kansas, and was a member of this year's graduating class of the School of Nursing of the Bethel Deaconess Hospital. Brother Schmidt is a member of the Alexanderwohl Church.

These four workers are going under the auspices of the M.C.C. Brother Schmidt is to serve as physician and Brother Klassen as dentist. The latter plans to serve for one year. Writing in the *Hillsboro Journal* he says, "In Paraguay, South America, where we are going, are many people of our 'own household of faith' who have been very unfortunate in a number of ways. One of the ways is that they have not had regular dentistry for the twelve years they have been there. I, therefore, am offering my services to them for one year without a salary . . . We will live in a house by the side of a path through the jungle, no modern conveniences. We will perhaps drive an ox team instead of a late model car. We will live like they live whom we are to serve." Dr. Schmidt is well known to many of the people of our General Conference and to others as well, having already served as doctor to the Mennonites in Paraguay under the auspices of the M.C.C. He has contributed a very interesting series of articles to *The Mennonite* and has assured the editor that there will be some more of them in the future.

Dr. G. S. Claassen

SAM GOERING ARRIVES AT BUENOS AIRES

Brother Sam Goering and J. D. Graber left Lima, Peru, on August 6 for Buenos Aires, according to a letter received by Mrs. Goering. The letter was mailed from Buenos Aires, indicating that the two Mennonite relief commissioners to China arrived safely at Buenos Aires. Brother Goering related that they had had a shorter stop-over in Lima, Peru, than expected. High mountains must be crossed as one travels from Lima to Buenos Aires. Flying at such a high altitude makes it necessary for the passengers to utilize the oxygen supply carried in the plane. Brother Goering describes his experience with this as follows:



Mrs. G. S. Claassen

"This is one place where it is O.K. to keep my mouth open. It helps to relieve the pressure on the ear drums. The purser has just put an oxygen tube into my mouth so I have to keep it shut anyhow.

"Whenever we feel drowsy we take oxygen by pressing a button. I tried myself out and know what it means to pass into oblivion. Things become blurred before one's eyes and large drops of sweat come out on the forehead and hands, and you know unless you press the button—the oxygen button—you'll either faint or fall asleep. As you take the oxygen the drowsiness leaves you, the vision clears, and you soon feel better again."

"I hope the plane into China has oxygen. They say the drowsiness does not really hurt one. But I prefer to go to sleep the natural way. Just now I am taking a lot of oxygen and am wondering whether a person can get too much of it.

"We are passing over high mountains. Hidden in the valleys below are villages surrounded by green fields. We are nearing Lapaz, and I hope I can mail the letter there, for it is the highest capital in the world. (This letter was written just previous to the one mailed from Buenos Aires.) We are just putting on our straps because it is bumpy on account of the mountain currents."

NOTE: After the above article was set in type, additional news was received from Mrs. Goering. A letter sent off on August 12 relates that Brother Goering was writing on board ship and that they expected to sail from Buenos Aires that same night or the next morning for their destination in Africa. The trip was expected to last fifteen days. So if all goes well Brother Goering should be in Africa by the time this appears in print.

A LABOR UNION WITH GOD

We and God should work together—be co-workers. The work of our hands becomes a holy adventure if done first of all and above all for God's sake. If our work can be done for God and is done for Him, then we have a better opportunity to realize the significance of it as we try to visualize it in the whole of God's great plan. Our work cannot be distasteful labor if we work unitedly with God. God and we should work together every day.—rw.

To Return

Rev. and Mrs. H. J. Brown

August 28

The following is a copy of a telegram received by the Mission Board from Secretary of State Cordell Hull.

"DEPARTMENT HAS BEEN NOTIFIED THROUGH OFFICIAL CHANNELS THAT HEINRICH J BROWN AND MARIA M BROWN ARE NAMED IN PRELIMINARY LIST OF PERSONS EXPECTED TO BE INCLUDED IN FORTHCOMING EXCHANGE OF NATIONALS BETWEEN UNITED STATES AND JAPAN UPON RECEIPT OF CONFIRMATION THAT THEY ARE ABOARD EXCHANGE VESSEL YOU WILL BE NOTIFIED INFORMATION CONCERNING MAIL FOR AMERICAN NATIONALS RETURNING FROM FAR EAST WAS RELEASED TO PRESS ON AUGUST 21 COPY OF PRESS RELEASE IS BEING FORWARDED TO YOU BY MAIL

CORDELL HULL SECY OF STATE."

General Conference Headquarters
P. A. Penner, Manager

Public Service In Russia

After The Revolution

By Cornelius Krahn

We remember that in Russia, World War I ended with the Bolshevist Revolution. (See the issues of February 2, June 8, and June 22, 1943.) In this article we will describe Public Service after the Revolution. First of all let us consider the new status of the C.O.'s.

The Status of the C. O. After the Revolution

Before the Revolution the Mennonites of Russia had all been exempted from military service for more than 100 years. This special privilege was discontinued. The Soviet government did not exempt religious groups and denominations as a whole but gave individuals the right to appeal to court for hearings. Could the C. O. convince the court that he could and would not participate in war then he was usually freed from military service. At this time each individual who objected to war could be freed. A decree of 1926 states that this right is granted to all persons "who through birth and education belong to families of sects which forbid and forbade a service of weapons before 1917." Gradually the liberal policy was changed and it again became much easier for a member of a historic peace church to be freed from military service than for persons of other or no church affiliation.

When the writer appealed to the court for exemption during that time he was freed on the grounds that he belonged to a peace church which had migrated from Holland to Germany and from there to Russia because of its belief in the principle of nonresistance and because the life of the applicant was found to be in harmony with this principle.

The religious groups from which most C.O.'s came were the Mennonites, Baptists, Evangelicals, and the followers of Count L. N. Tolstoy. The Baptists and Evangelicals were Protestant Christians which resulted from a revival in the Greek Catholic Church of Russia before and after World War I. Through the influence of the New Testament, the Mennonites, and Tolstoy they became the most loyal followers of Christ with regard to the principle of non-resistance. Count L. N. Tolstoy, one of the greatest Russian writers who died in 1910, was converted to Christ's simple way of life. He gave up his wealth and friends and tried to live up to the standards of the Sermon on the Mount. The principle of non-resistance became the heart of his philosophy of life. Before and after the World War he had many followers among both the lower and higher classes, among peasants and intellectuals.

The secretary of this great writer and pacifist, a man by the name of Chertkoff, was instrumental in founding an agency in Moscow after the Revolution to help all C.O.'s. This "United Council of Religious Organizations and Groups" kept in close touch with the government agencies and carefully studied the decrees affecting the religious life of the country and the principle of non-resistance. The organization was of great help to thousands of Christians and C.O.'s in a time of transition. During this time there was comparative freedom especially for those groups and churches which had been persecuted by the Czarist government.

Russian Mennonite C.O.'s in 1930

In 1930 there were still some Mennonite C.O.'s in Soviet Russia who were permitted to do civilian work in lieu of military service. Because of their non-resistant convictions the above group was freed from military service and asked to do forestry service. The above group worked in Siberia where they engaged in the manufacture of turpentine.

The Work of the C.O.'s

In 1927 the Central Executive Committee announced the following: "Citizens who have been freed from military service because of their conscientious objection and who have passed physical examinations are to be used to fight epidemics or to do work of similar general importance (fire fighting, etc.) in peace time, and to serve in special units for noncombatant work during war." The Commissariat of Interior and the local organizations of the Republics of the Soviet Union were made responsible for their work.

From this decree and others we see that the range of work was very wide. Because of this and the fact that scattered local authorities were in charge, the Civilian Public Service work did not develop to the big scale we have seen in the forestry and sanitary work during the first World War. C.O.'s carried on many types of work but always in small groups. This work in small groups far from their home communities and under constant attack and ridicule by trained Communistic propagandists had a certain purpose. It was to undermine their principles and convictions. Wonderful opportunities were promised to them if they would join the Soviet Army while as C.O.'s their fate became increasingly more unbearable. Let us illustrate this: Around 1930 one of the units of C.O.'s worked in Moscow under conditions as described above. When they were expected to sign up for the regular army most of them remained faithful. Consequently, they were sent to the Baikal Lake in Siberia to build bridges. There they had to work hard without sufficient food. During the late hours of the day they went into the harvest fields to gather a few heads of grain to prepare a meager meal. How glad they were to receive some packages of good wholesome food from friends! These gifts and the words of encouragement and prayers of friends gave them strength to remain steadfast in their testimony for Christ.

A LITTLE LIE

"A little Lie was born one morn,
A feeble fib so white and small
It seemed too weak a thing to live,
Too innocent to count at all.

"But ev'ry minute gave it strength
By noon it had begun to talk;
By nightfall it was on its feet
And crookedly began to walk.

"Another morn it was full-grown
And making many friends, forsooth;
Another night, and it was wed—
For reputation—to a Truth.

"And from this union soon were born
Half-truths that nevermore would die;
For nothing is so hard to kill
As half a Truth and half a Lie.

"So thus, one feeble little Lie
That someone told without a qualm
Lives on and on and multiplies,
An endless wrong, to endless harm!"

CORRECTION

The amount of $463.48 credited to the Newport Mennonite Church in the relief column of the last supplement to "The Mennonite" should have been credited to the Menno Mennonite Church, making the total amount of that church $945.65 and the per member average $6.52. The revised total for the Newport Church is $89.58, and the per member figure is $1.38.

QUOTA CONTROL RECORD — CIVILIAN PUBLIC SERVICE

As of July 31, 1943

	Membership as of Dec. 1 1942	Quota 50c monthly per member Dec. 1-July 31	Payments for months Dec.—June	July Payments	Balance Due July 31	Credit Balance July 31
Mennonite Church (Elkhart)	37356	149424.00	119443.77	21940.79	8039.44	
General Conference Mennonite	26842	107368.00	67299.11	9651.25	30417.64	
Mennonite Church (Lancaster)	13324	53296.00	39529.36	8762.52	5004.12	
Old Order Amish Mennonite	12085	48340.00	35403.02	4347.80	8589.18	
Mennonite Brethren Church	7650	30600.00	23188.18	7573.20		161.38
Brethren In Christ Church	5198	20792.00	18193.00	2599.00		
Conservative Amish Mennonite	3440	13760.00	14046.81	1821.50		2108.31
Central Conference Mennonite	3327	13308.00	4330.00	685.50	8292.50	
Ch. of God In Christ Mennonite	2800	11200.00	13320.00	1100.00		3220.00
Old Order Mennonite	1657	6628.00	11876.33	990.00		6238.33
Defenceless Mennonite Conf.	1550	6200.00	1120.50		5079.50	
Evangelical Mennonite Brethren	1172	4688.00	2512.16	25.00	2150.84	
Krimmer Mennonite Brethren	1000	4000.00	3039.04	15.00	945.96	
Hutterian Brethren	232	928.00	460.00		468.00	
Kleine Gemeinde	175	700.00	475.00		225.00	
TOTAL	117808	$471232.00	$354236.28	$59511.56	$69212.18	$11728.02

Have You Given Sacrificially for C.P.S.?

DAILY DEVOTIONAL MESSAGES

By Waldo J. Flickinger, Pretty Prairie, Kansas

SEPTEMBER 9—*"Horror hath taken hold upon me because of the wicked that forsake thy law."* Ps. 119:53.

A burden because of the wickedness in the earth, is sadly lacking in the hearts of Christians today. Oh that the iniquity of the wicked would make us tremble as we think of the "dishonor done to God, of the gratification given to Satan, and the mischief done to the souls of men." But more than that, terror should take hold of us as we think of the ultimate consequences to the sinners themselves in the judgment that is to come. God hates sin, and it should be a monstrous and horrible thing to all those that are His.

SEPTEMBER 10—*"I am a companion of all them that fear thee, and of them that keep thy precepts."* Ps. 119:63

It is good to choose for our companions such that love the Lord, for the sake of our own personal welfare. But it is even better, as the Psalmist did, to be a companion to *all* that fear him. This implies that our love and friendship for certain ones should be motivated, not by what they are, but by what we see of God in them. I will love and companion with everyone who loves my Lord and keeps His precepts. We should not only take *of such* to be our companions that fear God, but we should be companions to *all such* that fear and honor Him.

SEPTEMBER 11—*"Before I was afflicted I went astray: but now have I kept thy law."* Ps. 119:67.

Here we are shown at least on reason why affliction comes upon us. It is while living in ease and comfort, in peace and plenty, that we forget Him from whom all blessings flow, that we begin to rely upon ourselves and soon go astray. It is then that the Lord, *in mercy,* draws a halt on us with reigns of affliction and slowly but firmly directs us into paths of righteousness. Yes, in mercy, because the heart is desperately wicked, and would continue in sin, were it not for God's mercy. The Psalmist says, "I know . . . that thou *in faithfulness* hast afflicted me."

SEPTEMBER 12—*"It is good for me that I have been afflicted."* Ps. 119:71

"Now no chastening for the present seemeth to be joyous, but grievous," but David was able to speak experimentally when he said, "It is good for me." It has been good for saints throughout the ages, and certainly we must admit that, although not joyous for the present, it would serve to our eternal good. It would be beneficial for us to be purged from all dross, and to be brought into complete and unreserved subjection to the will of God. The real object of a father in chastening a son is not that he find pleasure in the child's pain, but that both may enjoy the peaceable fellowship that issues from the ordeal.

SEPTEMBER 13—*"Oh how love I thy law. It is my meditation all the day long."* Ps. 119:97.

Do I bear this testimony? David was hardly able to express the depth of his love. *"Oh how* love I thy law." Do I love the Word of God more than all else that I have? But not only did David testify to this fact, but he exercised the proof of it. He not only read the Word at night, but he digested it during the day and allowed it to become a part of himself. That, which I extremely love, will I allow to occupy my thoughts and to influence me in my daily occupation.

SEPTEMBER 14—*"Accept, I beseech thee, the freewill offerings of my mouth, Oh Lord."* Ps. 119:108.

David earnestly prays for the acceptance, not of the offerings of his labors, nor of his purse, but of his mouth. "And when they began to sing and to praise, the Lord set ambushments against the children of Ammon . . ." II Chron. 20:22. If we would cheerfully and abundantly praise the Lord, He would do great things for us. We are too prone to accept the many blessings that come from His hand as a matter of course. "I will bless the Lord at all times; his praise shall continually be in my mouth."

SEPTEMBER 15—*"I have hoped for thy salvation."* Ps. 119:166.

Do you hope in your own strength and in your own works? Or is your hope in the salvation of the Lord? Remember, he has accomplished it, he has done all. He is sufficient for our every need. If his salvation is our hope, it will raise us up above the world and bear us up under all our burdens; it will allay all our fears, and help us to be staunch and steadfast in the face of darkness and danger. His salvation is not only temporal, but eternal. It is not only deliverance from evil, but promises us an abode in his presence throughout eternity.

GIVE THYSELF

Dr. E Stanley Jones has compared the religions of the world with Christianity as follows:

Greece said: Be moderate—know thyself.
Rome said: Be strong—order thyself.
Confucianism said: Be superior—correct thyself
Buddhism says: Be disillusioned—annihilate thyself.
Hinduism says: Be separated—merge thyself.
Judaism says: Be holy—conform thyself.
Mohammedanism says: Be submissive—bend thyself.
Modern materialism says: be industrious—enjoy thyself.
Modern dilettantism says: Be broad—cultivate thyself.
Christianity says: Be Christlike—*give thyself.*

Sponsored by
the Young People's
Union of the
General Conference
EDITOR
R. Weinbrenner
North Newton,
Kansas

Mennonite Youth

"A United Mennonite Youth in Christ"

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Experiences Which Make Up a Retreat

"Evaluate the Retreat" read an editorial note in a July issue of *The Mennonite*. But who can enumerate the blessings of a morning meditation with a wren as a soloist, or of a campfire in a tree-fringed clearing? Who can place a valuation mark upon that sacred moment, when in the stillness of a night watch, a young girl places her hand in yours, and under the conviction of the Holy Spirit says, "I know I should have accepted Christ long ago, and I want to take Him as my Saviour tonight." These are RETREATS!

The place is Men-O-Lan, sacred to us because it is our own Bethel—where we meet God. After three years of retreats at Men-O-Lan, we can say, like Jacob, "This is none other but the house of God, and this is the gate of heaven."

On Thursday, July 22, 109 high school retreaters, brimming over with the zest of living, arrived at Men-O-Lan. The evening was spent in fellowship and closed with a campfire address by Rev. Freeman Swartz. Regular camp routine started on Friday, and included classes based on the retreat theme, "Christ Calls." Rev. Delbert Welty taught a course on "Christ Calls to Personal Christian Experience and Growth;" Rev. Paul Wenger, missionary to India, taught "Christ Calls For Christian Action;" and Mr. Joseph Byler, member of the Mennonite Central Committee and foreign relief worker, taught "Christ Calls for Christian Citizenship in Nation and World." Rev. Harold Burkholder led the singing, assisted by Mrs. J. J. Plenert. Rev. Ernest Bohn spoke at the Friday evening camp fire, and Rev. Russel Mast on Saturday evening. The vesper services were in charge of Mrs. Paul Wenger.

The High School Retreat ended with an address by Rev. A. J. Neuenschwander on Sunday afternoon, and in the evening a group of 109 juniors gathered for the first junior retreat of the Eastern District Conference. Here was boundless energy to be directed, an amazing thirst for knowledge to be satisfied, and appetites that kept the cooks working at top speed. They proved to be worthy retreaters and weathered a severe thunderstorm on the first night in camp. The next four days were crammed full of activities that had the leaders on their toes to keep pace with the energy of the juniors. The morning was occupied with classes. There was a Bible study by Miss Catherine Niswander, which gave a birds-eye view of the Bible with flannelgraph, charts, and pictures; a missions course by Mrs. Paul Wenger; and a story period by Miss Grace Moyer. After a rest period, the afternoon was filled with handwork and recreation. Some of the boundless energy was harnessed to the benefit of Men-O-Lan. The juniors contributed to Men-O-Lan by improving paths, clearing underbrush, cleaning up around the cabins, and improving appearances generally. The competition between cabins became so strong to see whose could look neatest, that the leaders who inspected each morning were at a loss to decide which cabin should be mentioned as best. Rev. Paul Wenger had charge of the vesper services, and camp fire speakers included Rev. Neuenschwander, Dr. Ella Bauman, and Rev. Burkholder. Rev. Welty gave the closing address on Thursday afternoon.

The juniors left behind them a group of leaders who were tired, but who felt assured that every minute had been well spent, and that there could never again be a retreat without some provision for juniors too.

On Friday evening, July 30, the Senior Retreat met at Men-O-Lan. There were eighty-nine seniors present, making a total of 307 retreaters at the three 1943 retreats. Rev. Welty taught the main course, using the same topic he used at the high school Retreat. There were three elective courses. Rev. Wenger and Mr. Byler taught the same courses at the High School Retreat, and the third was a course on "Christ Calls to Church Loyalty and Fellowship" taught by Rev. Sylvan Lehman. High light of the Senior Retreat was the Lord's Supper on Sunday morning, with Rev. Ernest Bohn in charge. On Saturday night there was a panel discussion on Mennonite Principles by the retreat leaders. Vesper and camp fire speakers included Mr. Byler, Rev. Krehbiel, and Mrs. Wenger. The closing message was delivered by Rev. Burkholder, our song leader.

Those leaders present for all three retreats included Rev. Plenert, our Retreat Chairman; Mr. Walter Temple, genial camp director; and Dr. Ella Bauman, the indispensible camp doctor. Poison ivy, insect bites, and other camp casualities, were almost welcomed by retreaters because they provided an excuse for another visit with Dr. Ella.

There couldn't be a retreat without food, and we had good food in abundance. One appreciative junior, when asked what he liked most about this year's retreat and what he would suggest as an improvement for next year, replied, "What I liked most—eats. What I want next year—more eats." Yes, retreat satisfied the physical as well as the spiritual. Credit for the fine accomodations goes to the board of managers of Men-O-Lan, of which Rev. Olin Krehbiel is chairman. All thanks and praise for good meals goes to Mrs. Krehbiel who planned the meals and prepared them with the aid of ladies from the various churches.

On a rough calculation, this year's 307 retreaters spent a total of 23,000 hours at Men-O-Lan. We believe that the seed has fallen on good ground. Only God knows the extent of the harvest.

—*Grace Moyer, 1943 Retreat Secretary*

Youth Gathering of the Mennonite Church in Paraguay

What a sad state of affairs is noticeable in the world today! This one abuses that one, and another finds fault with the actions of a third one, and so it goes. We rejoiced greatly when we heard of a Mennonite youth-gathering which should take place in our church. We all were eager to come together to be lifted out of the everydayness into nobler heights of the spirit. May 30 was set as the time for our gathering and all who were out of school up to twenty-five years of age, whether they were members of our church or not were included in the invitation. The place of meeting was in the pleasant yard of our beloved Elder Abraham Harder, in Philadelphia. On account of the heavy rains only about half of the group was able to be present at the meeting. We felt privileged and were certain a blessing was in store for us, for had not the Lord Jesus once said, "where two or three are gathered in my name there am I in the midst of them?"

Because of the constant downpour, the meeting was convened at a later hour and not in the yard as planned, but in the home of Rev. Harder who conducted the opening worship service with song and prayer. A poem, "Springtime" was presented and indeed it was most appropriate, since the time of youth and springtime in nature have much in common. The special devotional service for the younger members of the group had to be omitted, because only very few could come.

The paper entitled, "Church Hymns during the Thirty Year War, 1618-1648" was read. Hymns like these were treated: "O God Thou Gentle God" by Joh. Herman; "Now Thank We All, Our God" by M. Rinkart; "Remain with us with Thy Grace" by J. Stegemann, and a number of other devotional and spiritually uplifting hymns were studied. Mention was also made of the value of the beautiful chorales that came to us out of the Reformation period. The value of nature and folk-songs was also pointed out as a means of inspiration for better things. On the contrary, a true child of God should never be able to find any delight in the questionable street-songs (Jazz). In the open discussion that followed many things are objectionable to the true Christian spirit were mentioned, and we were encouraged to take a stand against these whenever opportunity presented itself.

Teacher Peter Wiens delivered an address in which he showed us the development of our Mennonite Church in Russia up to the great exodus to the Americas and the causes of this emigration. This opened up historic facts that were new to many of our young people and it has helped us to understand our ancestors much better.

Dinner and Afternoon Session

The noon-day meal was enjoyed in picnic fashion. Each one present received a remembrance in the form of a beautiful card with a significant proverb or verse of poetry. The noon period was filled with visiting, songs and laughter, under cover since out door games were impossible. An offering was received to defray the expenses of the meal, and because many could not come, the food that was left over, such as cakes and potato salad, was sold.

A paper entitled "Honor" was presented by Teacher D. Boschmann. Honor, how much this word involves! Do we give proper honor to God, to our neighbor, to our parents, our public officials, and to our church? Each one desires honor. Too little consideration is given to others, and their convictions, but our own ought to be respected! There needs to be a change, and it must start in each one of us.

With song and prayer by Teacher Boscherman and a beautiful poem the youth-gathering came to an end. It was a pleasant fellowship where we could learn to know each other better and take with us many helpful thoughts. Our hope and wish is that we might have more gatherings like this in the future. Vernon Schmidt, who was also with us, took a picture of our group to aid us in recalling a pleasant day.

One who took part

Translated from German, by A. J. Neuenschwander, Sec. Home Mission Board.

Iowa Retreat

The Mennonite young people of southeastern Iowa held their annual retreat at the Eicher Church in Noble, Iowa, July 31 and August 1, 1943.

The Saturday morning and afternoon discussion periods were led by Rev. Nunemaker of Donnellson, and Rev. Mullett of Wayland, Iowa. The business meeting was conducted by the president, La Verne Graber.

"A New Community" was the theme of the banquet on Saturday evening, at which Rev. Bill of Columbus Junction, Iowa, served as speaker.

Dr. H. A. Fast gave the Sunday morning sermon, using "A New World" as the subject.

Sunday afternoon services included the play, "The Lost Church," by the Eicher young people.

Boys from C.P.S. camp No. 86 at Mt. Pleasant, Iowa, gave the worship service Sunday evening. The offering which was received was given to C.P.S. work.

Officers elected for next year are: Ethelyn Dieffenbach, President; Evelyn Nunemaker, Vice President; Anna Mae Graber, Secretary; Dean Rinner, Treasurer.

—Reported by Lucille Lowenberg, Donnellson, Iowa

A.S.W. Camp News . . . Forest Service, B. C.

(Continued From Last Week)

Leaves Granted

Each campee gets an annual leave of two weeks, no time or fare deductions allowed for travel. This means that a boy from Ontario must pay over $100.00 for scarcely a week at home. Week end leaves from Saturday morning till Sunday night are granted usually once a month. Generally speaking, those from cities make most of this privilege. The men from the farm are more accustomed to the quiet uneventful camp life, which, in most cases, excludes the campees from fellowship with the outside world.

Seldom is a pass of any kind granted during fire season, May 1st to October 1st, unless this dry season is intervened by a day of "liquid sunshine," which reduces the fire hazard to a minimum. It is true that, in this country, the sun shines often during our frequent rains. Preference in week end leaves is given married men whose wives often live near or in the nearest village or city, where they are able to get work. Quite a number of the young married men, since coming West, have sent for their wives, the farthest of which come three thousand miles to be with their husbands occasionally.

During March and April a considerable number of boys returned to farms in their own provinces, application for farm leave having been made through their divisional registrar. Since then, all applications must be filed through the Regional Alternative Service Officer, in the case of British Columbia, Mr. C. S. Henley, Vancouver. This officer is appointed by the National Selective Service. Boys are now placed on B. C. farms, and, if married, their wife assists too in the farm work. Farm allocation is thus to be desired by the married men.

Instead of $15.00 per month as in camp, on the farm $25.00 per month is made, board supplied, and the balance of the prevailing wage must go to the Red Cross Society.

Volunteer Relieve Suffering

Many of the campees have willingly volunteered for non-combatant service, chiefly the relieving of human suffering in Europe and China. But till now, the military set up is such that its organization does not include strictly non-combatant units.

Talents Varied and Many

The boys are from all walks of life, some of which we will mention. Farmers lead; then we have the professional men as bankers, salesmen, school teachers, dentists, medical men, office employees and managers, business executives, auditors, clerks, jewelers, printers, also ministers of the gospel, truck drivers, mechanics, paint sprayers, cheese makers, carpenters, telephone linesmen, loggers and from various manufacturing industries, not to mention university and college students, some with degrees.

Denominations Many

The Mennonites lead in denominations represented, which are indeed many. It might be interesting to note those that come to my mind, without mentioning at least fifteen different kinds of Mennonites. In many cases, objection to military training is not a doctrinal point with the churches these boys represent, rather it is a matter of personal conviction entirely.

We have the following—Lutheran, Two by Two, C. & M. Alliance, Free Methodist, Apostolic, Sabbotarian, Seventh-day Adventist, Brethren in Christ (Tunker), Nazarene, Plymouth Brethren, United Church of Canada, Society of Friends (Quaker), Philosopher, Megiddo Mission, Father Divine, Church of the Emmissary of Divine Light, Church of England

(Anglican), Church of Christ (Disciple), Occult, Roman Catholic, Hutterian, Greek Orthodox, Church of God (Mennonite), Baptist, Dukobor and Christian Assembly, not to mention various interdenominational churches. So, you see conscientious objection, nonresistance, and pacifism are by no means limited to a few religious groups. We understand that in one camp the boys average only two to a denomination.

Camps Develop Character

Yet, these campees who, in some cases, differ widely in certain doctrine, live and work peacefully, side by side, and are able to enjoy each other's fellowship. There is a certain mutual sympathetic understanding with rare exceptions. If we cannot appreciate the other's view point, at least we show gentlemanly tolerance and agree to disagree in an agreeable manner. Camp life also teaches one to get along in a friendly way with those of a different tempermental makeup and disposition. Therefore, camp life is character building, as it begets the foremost virtue of "love," which, made perfect, is the acid test of true Christianity.

Meetings Held Regularly

No clergymen are stationed at any one camp, but those officially appointed make their rounds from camp to camp, so that a visit is expected on the average of once in two weeks. However, the boys in each camp elect their own religious organization, appointing a religious director who seeks to look after the spiritual needs of his fellow campees, and calls services of fellowship and worship from time to time. These services are held daily in some camps and consist of preaching, Christian endeavor, Sunday School, prayer meeting, and Bible discussion.

Some of the boys have musical ability and such instruments as guitars, harps, violins, and brass are an assistance in the meetings. Most camps have a good male quartet or choir and a capable song leader. Programs are often arranged in which all have an opportunity to participate. Those with little or no experience are encouraged, and some dormant talents have been discovered. These meetings know no denominational barriers, for in knowing Christ as our own personal Saviour, we are all one in Him. Singing is engaged in heartily, in fact, we have heard some of the best male vocal arrangements since coming to camp. Those who were timid from the first now sing out lustily.

Visiting Ministers

The appearance of a visiting minister in camp is always heralded joyfully. Such are often times of real spiritual uplift. Some make the rounds of the camps only once; others stay in our midst for three or even six months.

One minister in his itinerancy covers at least eight hundred miles in making a complete circuit, which he endeavors to make once a month. From the most southern camp on Vancouver Island at Langford to the most northern at Rock Bay the distance is over two hundred miles. Conditions are such that the minister must travel by car, by bus, by rail, by boat, and often many miles walking. During his six months' labor among these camps, Bro. Ed. Gilmore of Ontario traveled approximately 7,000 miles. Bro. D. H. Loewen of Manitoba made it 4,000 miles in four months.

These ministering brethren have been the following Isaac Toews, Swalwell Alta.; John Toews, Coaldale, Alta.; Jacob W. Nickel, Didsbury, Alta.; M. D. Stutzman, Kingman, Alta.; Edward Gilmore, Low Banks, Ont.; Ernie Swalm, Duntroon, Ont.; J. Harold Sherk, Gormley, Ont.; D. H. Loewen, Gretna, Man.; John M. Penner, Ste. Anne, Man.; David H. Neufeld, Mayfeld, Man.; David P. Reimer, Lorette, Man.; Geo. P. Priese, Winkler, Man.; Peter Funk, Gruenthal, Man.; Jacob A. Unrau, Rosenfeld, Man.; Jacob W. Friessen, Lowe Farm, Man.; J. B. Martin, Waterloo, Ont.; C. J. Ramer, Duchess, Alta.; Clifford Hallman, Didsbury, Alta.; W. W. Falk, Altona, Man.; C. F. Klassen, Winnipeg, Man.; Jacob F. Barkman, Steinbach, Man.; David Schultz, Altona, Man.; John I. Penner, Kleefeld, Man.; John Wiebe, Yarrow, B.C.; Nick Friessen, Black Creek, B. C.; John Adrian, Winkler, Man.; Jas. M. Finlay, Toronto, Ont.; Peter A. Toews, Altona, Man.; Peter Zacharias, Reinland, Man.; John Klassen, Vancouver, B. C.; J. B. Weins, Vancouver, B. C.; Peter P. Baerg, Rosenfeld, Man.

As campees, ourselves away from home, we trust that all of us are indeed appreciative of the personal sacrifice involved by each one of these ministers voluntarily leaving home and may we here express our heartfelt thanks to the families and the people of the parishes which each one respectably represents.

(To be Continued)

TRUE OF US?

"I know only too well how few members of the Society of Friends have any vital interest in the historical origins of their own faith and how even fewer there are who are ready to take the pains to discover what the central message of that faith meant to its founders. There are, however, a few who care intensely and there are many outside the fold who are interested in these issues, and there will continue to be a group of scholars who are eager for the truth in these matters." —*Rufus M. Jones*

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference.

Business Office: Mennonite Publication Office, Newton, Kan.
Editor ...... Reynold Weinbrenner, North Newton, Kansas
Subscription in advance, $1.50 .... Foreign, $2.00

Address all contributions and communications for this paper, and exchanges, to THE MENNONITE, North Newton, Kansas.

Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS.

CIVILIAN PUBLIC SERVICE

WORTHY OF IMITATION

The General Conference is not meeting the quota requirement of $13,000 per month for the support of the C.P.S. program. Our church has far exceeded its quota but some churches have given nothing.So IT IS UP TO US WHO APPRECIATE THE OPPORTUNITY OUR GOVERNMENT HAS OFFERED OF ALTERNATE SERVICE IN WORK OF NATIONAL IMPORTANCE, AND WHO REALIZE THE BRAVE SACRIFICE OF MANY OF THESE BOYS, TO GIVE MORE THAN THE FIFTY CENTS PER MEMBER PER MONTH THAT IS NECESSARY TO MAINTAIN THE GENERAL CONFERENCE PART OF THE C.P.S. PROGRAM. **'Every blessing is an opportunity and every opportunity a challenge.' "**

--Bulletin, Menno Mennonite Church, Lind, Washington

M.C.C. PREPARES PAMPHLET

A pamphlet, **Must Christians Fight,** about to come off the press is being published by M.C.C. This pamphlet contains some fifty often asked questions regarding the C.O. position. The pamphlet has been designed to answer a number of charges often made against the C.O. position by certain religious groups. It was felt a clear answer of these questions would be helpful for both sides. It is hoped the pamphlet will clear up some knotty questions for those who are C.O.'s but are confused.

How to Evaluate Foods Canned for the C.P.S.

The release for this week will be made up entirely by the following information from Brother John M. Snyder who is in charge of the arrangements for food-canning for our C.P.S. Camps.

Herewith is presented a schedule of prices for evaluating canned and dried foods contributed in the Canning and Drying Project. These prices in most cases are based on an average of wholesale prices paid at the camps as of April 1, or last preceding purchase. In some cases adjustments were made in consideration of changes in market conditions since that time. The purpose of evaluating these contributions is to provide a uniform basis for the camps in figuring their menu costs, as well as for issuing certificates and giving quota credit to those who request.

Receipt forms for use by collection centers in receiving contributions are on hand. All collection centers should be reported to the Akron office, with names of those in charge of receiving contributions and keeping records. If forms are not received promptly, please inquire for them.

Released August 18, 1943

Compiled by John H. Mosemann

Uniform Evaluation Schedule of Home Canned Food

For Mennonite C.P.S. Camps

Group 1. Canned Fruits	per qt.
Applesauce	.15
Apples	.16
Apricots	.21
Blackberries	.18
Cherries, Red Sour Pitted	.23
Cherries, Royal Anne	.27
Cherries, Other Sweet	.20
Figs	.20
Fruit Cocktail	.27
Gooseberries	.17
Grapefruit	.19
Grapes	.16
Huckleberries	.23
Loganberries Youngberries, etc.	.24
Peaches	.19
Pears	.19
Pineapple	.24
Plums	.15
Prunes	.13
Raspberries	.25
Strawberries	.25

Group 2. Fruit Juices	per qt.
Apple Juice	.13
Grape Juice	.25
Grapefruit Juice	.16
Orange Juice	.20
Orange, Grapefruit blend	.18
Pear Nectar or Juice	.13
Pineapple Juice	.17
Plum Nectar or Juice	.16
Prune Juice	.18

Group 3. Dried Fruits	per lb.
Apples	.12
Apricots	.21
Cherries	.12
Grapes (Raisens)	.11¾
Figs	.11½
Peaches	.21
Pears	.12
Prunes	.12¼

Group 4. Jams, Butters, etc.	per. qt.
Apple Butter or Jam	.25
Fruit Jellies	.35
Grape Butter or Jam	.25
Peach Butter or Jam	.25
Pear Butter or Jam	.25
Prune Butter or Jam	.25

Group 5. Canned Vegetables	per qt.
Asparagus	.24
Beans, Green String	.18
Beans, Shelled, Other	.15
Beans, Lima Shelled	.19
Beets	.12
Carrots	.11
Catsup	.17
Corn, Sweet	.17
Hominy	.07
Mixed Vegetables	.15
Pickles, Cucumber, Sour	.18
Pickles, Cucumber, Sweet	.30
Pickles, Cucumber, Dill	.18
Pickles, Red Beet	.18
Pickles, Others	.18
Pickled Relish (Chow Chow)	.26
Pumpkin	.11
Rhubarb Sweetened	.15
Sauer Kraut	.11
Spinach	.15
Tomatoes & Tomato Puree	.15
Tomato Juice	.12
Peas	.18

Group 6. Dry & Dried Vegetables	per lb.
Beans, (Ripe) Lima	.10
Beans, (Ripe) Baby Lima	.08¼
Beans, (Ripe) White Soup	.06½
Beans, (Ripe) Other	.06½
Beans, Soy	.06
Beans, Green, Dried	.10
Corn, Dried	.10
Lentils	.08
Peas, Green, Dried	.10
Peas, (Ripe)	.06½
Peas, Split	.10½

Group 7. Canned Meat (Non Rationed)	per qt.
Chicken (24-28 oz.)	.40

"If what you did yesterday still looks big to you, you haven't done much today."

CORRESPONDENCE

HEREFORD MENNONITE CHURCH

Bally, Pa.

The fifth annual Bible school came to a close today (August 15). It was again decided to hold the sessions once a week for six weeks instead of every day for two weeks. The school opened Thursday morning July 9, 1943, and ended August 12 with the children bringing their lunch and enjoying a picnic together for a few hours after dinner. The children seemed to be unusually interested and attentive this year. Mrs. Norman K. Berky had charge of the school together with three teachers, our minister, Dr. Elmer E. S. Johnson, and five helpers.

There were ninety-one children enrolled of whom about twelve were visitors, attending only one or two sessions. The average attendance was seventy-three. There were seventeen pre-school, eighteen beginners, thirty-three primary and twenty-four juniors. There were forty-two who had perfect attendance and twenty-four who missed one session.

The primary children studied a mission course dealing with Central America. The two offerings, amounting to $26.26, are to be used for the spreading of the gospel among the Indian children of these countries. There was splendid cooperation between pastor, teachers, assistants, parents, and children.

The attendance at our regular morning worship services has been excellent. The same holds true for our Sunday School.

A beautiful wedding was held in our church on July 4 when Marian Hirsch of Barto was united in marriage with Staff Sgt. Chester W. Rohrbach. They are living at Gainsville, Texas, he being stationed at Camp Howze, Texas.

« « JOTTINGS » »

—**Bernhard Bargen,** Professor of Commerce at Bethel College, recently spoke at the First Mennonite Church, Upland, California.

—**Wayland Mennonite Church, Wayland, Iowa,** Bulletin, "The following is a quotation from the minutes of our conference: 'Realizing the vital place of the church college in relation to the future of the church, the Middle District Conference has launched an effort to guarantee adequate financial support for Bluffton College, and is urging contributions of not less than $1.00 per member per year during these critical times.'" "The members of the Dorcas Society have taken it upon themselves to contribute to the Pension Fund for Missionaries. The quota per member is two cents a week, or $1.00 a year." The correspondent adds this: "Rev. and Mrs. Mullett are enjoying a two-week's visit from their son J. Lorrel and his wife, who have taken special training at Goshen College and will work in a state hospital at Ypsilanti, Michigan. To complete their family reunion they expect their daughter, Evelyn, Mrs. Emerson Niswander from New York City." This community has had much rain, seven inches at one time.

—At the **Mountain Lake, Minnesota, young people's retreat** the main speaker was Brother Olin A. Krehbiel from Lansdale, Pa. He taught a class on "Christian Patriotism." Brother J. J. Regier from Freeman, South Dakota, was director of music and taught a class in "Practical Christian Work." Brother and Sister August Ewert taught a class in missions. Brother Erland Waltner taught a class in Bible study. Jake T. Friesen, who served as an interne in the First Mennonite Church, Reedley, California, this summer, was president of the retreat.

—Brother Melvin Gingerich and family returned from Wayland, Iowa, on August 25. Brother Gingerich visited the C.P.S. units at Lincoln and Mount Pleasant and also the C.P.S. camp at Denison; at the latter place he spoke on Sunday morning and evening of August 22. He also reports a very enjoyable visit in the Soil Conservation Headquarters for the Northern Great Plains Region which is located in Lincoln.

—Otto Schwartz, C.P.S. Dairy Tester in Michigan "So far the farmers have been taking me from place to place, but plan to buy me a car soon. The farmers treat me swell and do almost anything for me. I have to explain to each about C.P.S. and the stand we take and they back me up. Most of the people haven't heard of Civilian Public Service."

—The West Swamp and Springfield congregations held Sunday School and the worship service at Men-O-Lan, the Eastern District Conference—owned Retreat grounds, on Sunday, August 15. After worship, each family spread their own picnic lunch and all had a grand time talking and eating together.

In the afternoon a dedication service was held for the leader's cabin just built this spring. The Brotherhood, composed of members of the West Swamp, Bethany, Springfield and Flatland Churches sponsored the furnishing of the means for the building of the cabin. The cabin is called "Ober-Shel" in memory of Reverend John H. Oberholtzer and Reverend A. B. Shelly, both former pastors of the Swamp Charge. A graphic summary of the life and ministry of Oberholtzer was given by Warren H. Oberholtzer, a relative of the conference leader. Rev. A. J. Neuenschwander, present pastor of the Swamp Charge gave an account of the work and accomplishments of Rev. A. B. Shelly. Rev. Ward W. Shelly, Coopersburg, pastor of the Springfield Congregation and descendant of Rev. John H. Oberholtzer, offered the dedicatory prayer.

On August 8 the Bethany and Flatland Churches held their worship and Sunday school services and a picnic at Men-O-Lan.

—West Swamp Correspondent, Shirley Ingalls

—**Brother Erland Waltner** is to speak at a young people's Bible conference to be held at the First Mennonite Church, Berne, Indiana, from September 12-19.

—**Brother R. C. Kauffman** brought the morning messages to the Bethel College Church on August 22 and 29. Rev. Lester Hostetler is expected back soon from his vacation which he is spending harvesting fruit at Sugarcreek, Ohio.

—**Graduation exercises** of the **Bethel Deaconess Hospital School of Nursing** were held on August 20. The graduates are: Othiela Ewert, Dolton, South Dakota; Jeanne Habegger, Busby, Montana; Catherine Harder, Aberdeen, Idaho; Sarah Peters, Henderson, Nebraska; Lillian Ratzlaff, Meno, Oklahoma; Clara Regier, Newton, Kansas; Eleanor Schlehuber, Hillsboro, Kansas; Pauline Schmidt, Elbing, Kansas; May Senner, Freeman, South Dakota; and Helen Thiesen, Dinuba, California.

—**J. N. Smucker,** pastor of the First Mennonite Church, Bluffton, Ohio, was recently elected President of the **Middle District Conference** when it convened at Pandora, Ohio. He succeeded Rev. A. C. Schultz of the Ebenezer Mennonite Church near Bluffton. Rev. G. T. Soldner, vice president, Rev. George Dick, secretary, and L. A. Geiger, treasurer, were re-elected. Other elections were: Rev. John Neufeld to the program committee; L. A. Geiger to the board of conference trustees and Wilbur Gerber to the same; Rev. L. E. Nunemaker to the Educational Committee; Rev. Don Smucker to the Peace Committee; Rev. A. S. Rosenberger re-elected as trustee of Bluffton College; Rev. Ervin Albrecht to the Home Mission Board; Mrs. Clovis Oberlie as president of the Women's Missionary Sewing society; Mrs. B. D. Smucker as a vice-president of that society; and Mrs. Isaac Neuenschwander as secretary-treasurer of the same; and Mrs. Ruth Bixel to the program committee. Betty Locher of Pandora was elected field secretary of the young people's organization.

—**West Zion Mennonite Church, Moundridge, Kansas:** "Dr. John R. Schmidt brought the morning message on August 22, and Rev. D. C. Wedel of Halstead spoke at the union park service that evening. Dr. Fred S. Brenneman, M.D. of Hesston, a returned missionary from India, will hold a week of evangelistic meetings here the second week in October."(Since Brother Brenneman is an "Old Mennonite" this is an excellent means for promoting a better understanding and appreciation between the two branches of Mennonites.) Recently the Mission Workers had a breakfast in the city park, followed by a short program.

—The **Lorraine Avenue Mennonite Church, Wichita,** recently gave a C.E. program for the Mennonite Brethren Church of that city.

—**First Mennonite Church, Reedley, California:** Young people who have left for Bethel College are: Ruth Dettweiler, Elda Ruth Ensz, Frances Ewy, Elaine Eymann, and Betty Lou Weinbrenner. "Miss Helen A. Penner is expected here about September 1 in order to take up the work as Director of Religious Education in our church."

—**Menno Mennonite Church, Lind, Washington:** The bulletins from this church continue to be marvels of mimeograph work, and are the fruits of Mrs. Edmund Miller's efforts. Brother Miller is preaching a series on "Ten Rules for Living." Helen A. Penner, former relief worker, is expected to visit in the near future. Jacob Goering, assistant director and educational director of the C.P.S. camp at Lapine, Oregon, brought the morning message recently. Brother Goering used his furlough time to help in the harvest in this area and was largely responsible that the community could secure other C.P.S. men to help solve the labor problem. Eldon Unruh, son of Rev. P. D. Unruh of Newport, who is studying for the ministry, brought the message on August 15. August 22 was observed as Education Sunday. The service included the beautiful song from our **Mennonite Hymnary** entitled "Are Ye Able? Said the Master." The congregation sang the verse and the young people and children going to schools and colleges sang the chorus. Those who have left for Bethel College are: Viola Franz, Adelia Jantz, and Dorothy Schrag.

—**Grace Mennonite Church, Albany, Oregon:** On July 25 Albert Kliewer, a student in the Los Angeles Bible Institute, brought a message on "We Are Living Epistles." In the evening Rev. John Hiebert, returned missionary from Africa showed pictures and curios in telling about the work on the mission field and their great need for more aid. On the evening of July 30 Rev. Alfred Habegger showed pictures and told of the missionary work among the Cheyenne Indians at Busby, Montana. This is the field where Rev. and Mrs. P. A. Kliewer spent sixteen years.

—The **Bethany Mennonite Church, Kingman, Kansas,** recently had the privilege of having Rev. and

Science Hall, Bluffton College

—**Brother Olin A. Krehbiel** was a pulpit guest to the Bethel Mennonite Church, Mountain Lake, recently.

—The **Bethany Mennonite Church, Kingman, Kansas,** recently had the privilege of having Rev. and Mrs. P. A. Penner in their midst. The messages of forenoon and evening and the pictures of life in India was an inspiration to all. We hope they can come again.

—Bulletin, **East Swamp Mennonite Church, Quakertown, Pa.,** The church council secured a piece of land on the east and north of the church from Mr. A. D. Lawrence . . . .The only cost involved will be that of surveying the land and obtaining a deed."

Hold Relief Moneys

Church treasurers are requested to keep relief moneys until the Relief Board has designated one of their members as the new treasurer to succeed the late Rev. P. H. Unruh as treasurer.

—**Another number in the Bethel College Choir Series,** edited by Walter H. Hohmann, has recently come from the Bethel College Press. It is entitled "This is the Sabbath Morn." It is a "number in which words and music compliment each other producing a feeling of praise, adoration, and worship. The poem was written by the poet Ludwig Uhland whose poems are noted for their brevity, keen insight, and deep religious feeling. The music is composed by Conradin Kreutzer who wrote **Lieder** and **Part Songs** in which he displayed a flow of melody and good construction. Both Uhland and Kreutzer belong to the later Romantic period. Prof. Walter Hohmann's arrangment of "This is the Sabbath Morn" was originally intended for the Bethel College A Cappella Choir, and has been used for two seasons."

—The Oklahoma Convention, which was to be held August 28, 29 at Bessie, has been indefinitely postponed.—Mrs. J. W. Bergen, Acting Secretary.

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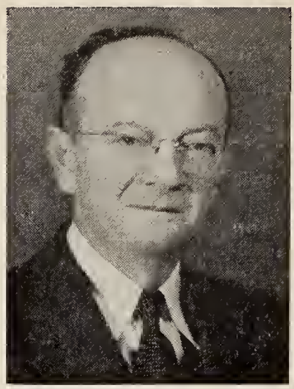
MENNONITE PUBLICATION OFFICE,
Newton, Kansas

Rev. A. E. Kreider Now Pastor in Indiana



Rev. A. E. Kreider, who resigned as head of the Bible department at Bethel College to become pastor of the Eight Street Mennonite Church, Goshen, Indiana, has begun his work there. Brother Kreider began his excellent service at Bethel College in 1935. During that time he was also a member of the Foreign Mission Board of the General Conference. Brother and Sister Kreider are the parents of Robert Kreider who is on his way to China to do relief work there. The new address of the Kreiders is 605 South 7th Street, Goshen, Indiana.

—Word has come of the **death of I. I. Bargen,** old and well-known resident of Mountain Lake, Minnesota. At the time of his death Brother Bargen was still serving as Secretary of the Mennonite Aid Society, which position he held for many years. During his years of intense and varied activity he served as Principal of the Mountain Lake Public Schools, as county superintendent, as newspaper publisher, as postmaster, and as a Sunday school teacher in the First Mennonite Church of Mountain Lake for a period of fifty years.

—Ypsilanti Hospital has approved establishing a unit of fifteen C.O.G.'s (C.O. Girls) at the hospital. This unit will do regular work in the hospital as well as prepare for relief service during off-hours. Arrangements were made because of a demand among girls in the M.C.C. constituency for such service.

MENNONITE BIBLE ACADEMY

Only a couple more days and the carpenters and painters will move out of the renovated M.B.A. It will be a real nice, friendly, and clean place, ready for the young people to move in on September 3.

The administration looks forward to greet a goodly number of boys and girls who have indicated their desire to continue their high school education in connection with Bible training.

Send all correspondence to the Mennonite Bible Academy, North Newton, Kansas. A Warkentin, Director.

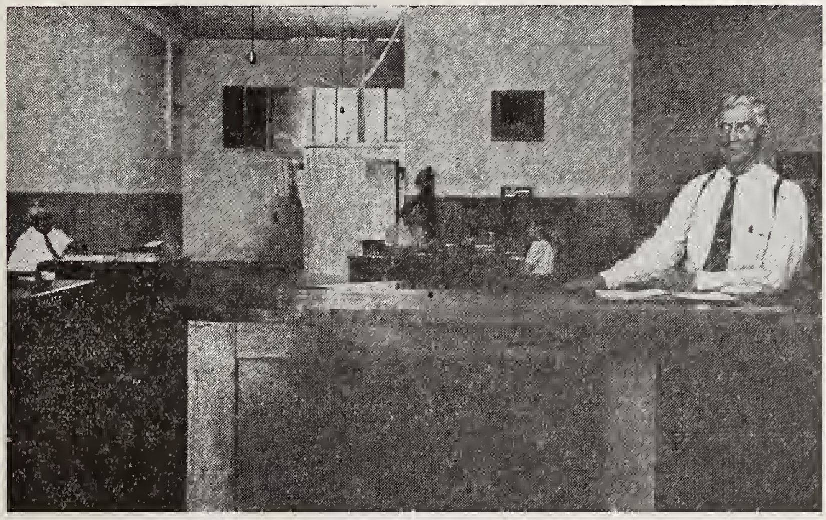
The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVIII NORTH NEWTON, KANSAS, SEPTEMBER 7, 1943 NUMBER 35

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized January 22, 1919.

A Visit to Our Conference Headquarters



Standing at the business counter in the front of the headquarters building is Bro. J. M. Suderman, Manager of the Publication Office.

While in Newton, Kansas, we walk to 722 Main Street. The building has an attractive front. We enter and are cheerfully greeted by Rev. J. M. Suderman as he stands in back of the counter on and over which he does much of his work. Since we want to visit him later we walk on to the middle of the left wall.

P. A. Penner, Office Manager

Here behind the second large desk sits a white-haired man who has had a great many deep experiences in Chhistian living. The man is P. A. Penner who knows our churches very well and who is well known by them. He is indeed well fitted to be the Office Manager of our Conference Headquarters.

At his gracious request we are seated and discover that he has been writing the life story of a home-town friend who recently died. A daughter of the deceased requested that he do so. It is characteristic of this man of God to have time for the needs of each person that seeks his help.

He tells us that the main work of his office at present includes the following phases: (1) Receiving of all foreign mission funds and their entry in the books. During July 124 such contributions were recorded and 109 during August. (2) Sending a receipt or receipt with letter to each contributor. Perhaps, a contributor sends some money and then wishes to know whether that would be sufficient to support a native worker in India. Brother Penner may then have to write to India for information and also to the conf-

Seated at his desk is Brother P. A. Penner, Office Manager of the Headquarters of the General Conference

ributor. Much correspondence must to taken care of. (3) Filing of all letters received. There is a separate file for every conference church in the United States. (4) Remitting funds to all fields and people according to vouchers given to the office by the secretary and president of the Foreign Mission Board. Remittances to India are now made by cable and must be carefully worded.

Of course, Brother Penner has many other matters to look after. On many a Sunday he can be found preaching in some church. In addition to that he teaches at Bethel College during the week. Furthermore, he has been given permission to visit churches in various districts. In the future more of the General Conference Treasuries will very likely come under his care. After forty years of rigorous mission service this worker is still very busy. Mrs. A. T. Mueller of North Newton helps him part-time with the books and the correspondence and occupies the desk to his right.

The Publication Office

The Mennonite Publication Office was moved from its former place on West 6th Street to the new headquarters building when it was opened. Brother J. M. Suderman is the manager of the office. He has the welfare of the work much at heart and has had wide experience in teaching, in business, and in the ministry.

Ten hours a day is not, by far, enough time for the great amount of work that he must take care of, and so he often works late at night. In speaking of the correspondence that he has to do he says, "It is simply immense; it takes a big part of my time during the daytime to take care of the correspondence, and much of the rest of the work I have to do in the evening." The office used 6,000 envelopes last year. For our Senior Sunday School quarterly alone it must handle orders for 15,500 copies. Add to that thousands of individual subscriptions to our church papers that must be taken care of, and you have a total of detailed work that is tremendous. Mrs. Suderman is in the office a good deal of the time to help her husband with this large work load. Brother Suderman much appreciates the commodious quarters made possible by the establishment of the conference headquarters.

The Headquarters Building

Mrs. Elva Krehbiel Leisy, Dallas, Texas, daughter of the late Rev. H. P. and Matilda E. Krehbiel, made the headquarters possible by giving the building for it to the General Conference. One brother has made a liberal donation for the interior decoration of the room and for office equipment. Four shiny, brown desks grace the room. Others have helped, and undoubtedly others will help to complete the furnishings. A partition with windows forms the back of the room, for not the whole floor space is needed at present. To the right of that is the spacious vault. Projecting from the space between the vault and the partition is the room for board and committee meetings. A number have already been held in it. On the south wall is a substantial clock with these words on its face, "Be On Time." The clock was donated by Brother C. Van der Smissen who has been connected with our publication work for a great many years as editor of the *Bundesbote, The Mennonite,* the *Kinderbote,* and the German Sunday School quarterly. He suggested that the admonition to punctuality be put on the clock, and his ninety-five-year-old sister, Sister Hillegonda, did the neat printing on the sign.

A visit to the Headquarters of our General Conference leaves one with the impression of an attractive building and of important work being done. Stop in on your next visit to Newton.

Give Attendance to Reading

Everything that we admit into our homes has its effects, literature not excepted. The character of the literature admitted into our homes helps to form the character of the inmates of these homes.

A home blessed with Christian parents, with the Bible as the most cherished book in the home, with other literature that is in harmony with the standards of the Gospel, and kept clear of the kind of literature that helps to corrupt the mind and defile the soul, is not only fit for a dwelling place but is a wholesome training school where children grow up to become valiant soldiers of the Cross, faithful workers for the Lord.

On the other hand, where light, frivolous, trashy, fictitious literature (the average popular magazine, for instance) is allowed to have a prominent place in the home, it brings with it an atmosphere that is very detrimental to both children and parents, in that it blunts the moral sensibilities and fosters unscriptural standards and practices.

Another thing worth remembering is this: If you as parents are interested in bringing up your children for the Lord, loyal to God and the Church (to say nothing about your own life and influence), you want to see to it that your own church literature takes precedence over the literature of other churches or societies. Generally, where there is serious trouble in any home or community, there is literature in evidence that has served as an educator and a cause of such troubles. Your life, literature, and testimony should be in agreement with the life, literature, and testimony of your church.

Gospel Herald

"It is easy to find fault but hard to find what to do with it."

"It is when a man is wrapped up in himself that he makes a mighty small parcel."

"Some men grow under responsibility; others swell."

FOREIGN MISSIONS

P. H. RICHERT, Secretary

REPORT OF FIRST QUARTER, 1943

The past quarter has been just another demonstration of and experience of God's grace and provision. How can the poor people live and carry on in the face of such difficulties and high prices? In this we have seen God's hand. Many have found work at various places away from home. Somehow, there is work for everybody. The good rice crop and now the unusually good mauha crop (a kind of flower fruit of the mauha tree) all contribute to solve the problem of feeding the needy.

There have been many good things, as well as discouraging, about the church work. The church of some 270 members at Jagdishpur is badly in need of a full time Indian pastor. Last year I was away from home some months, being in Champa four different times, and in the hills over a month. This year we plan to go a shorter time in September and October. Last week I found it necessary to go to Calcutta for dental work. I am now in Champa while Mr. Mathai is taking his vacation. The medical work here is going on very well under his and Mrs. Ratzlaff's supervision. Their income last month was one thousand rupees, which is very good.

At Basna we are increasingly appreciating Dr. P. Sing-Roy's help and services. The work was unusually heavy the past quarter. We have insufficient wards and there was considerable congestion in the hospital itself. I plan to complete an addition of two wards which had been started some time ago. This is being done partly as relief work. I am also thinking of building an annex to the hospipital, including a general ward, several private wards, an obstetric unit, and several lesser rooms. I have even considered putting in the foundations as a relief project the coming rainy season.

In Calcutta last Sunday I attended the Carey church built in 1809. Being there early I spent about thirty minutes looking at the memorial tablets on the wall. One was in memory of William Carey, Joshua Marshman, and John Mack. The Bible verse was, "The righteous shall be had in everlasting remembrance." The tablet in memory of the Rev. Adoneram Judson, D. D. had these verses, "The field is the world." "The seed is the word of God." "As my Father hath sent me so send I you." Other names with their Bible verses were as follows; Rev. George Henry Hook, "A faithful servant of Jesus Christ." Mr. Hershell Dean, "The blessing of the Lord maketh rich." Rev. John Robinson, "He being dead yet speaketh." "They that turn many to righteousness shall shine as the stars." Rev. James Thomas, "For my names sake thou hast labored and not fainted." "Not slothful in business, fervent in spirit, serving the lord." Dr. Henry Wilkins, "The memory of the just is blessed." "Yea, sayeth the spirit; that they may rest from their labors; and their works do follow them." Rev. John Sale, "He endured as seeing Him who is invisable," He was one who did, "Preach the gospel or God freely;" he was, "Chargeable to no man," and was "always abounding in the work of the Lord." One question that struck me as significant was this, why is it that a church with such a history, built and founded by and named after, so great a man, should have a mere handful of twenty-eight people in attendance at the regular Sunday morning service? This was an English service. It is possible that the services in Bengali were better attended. Will it be so with the church of which I am pastor? We all need your continued prayer. God's grace is sufficient for our needs.

Yours in His Service,
H. E. Dester

"A WORD ALONG THE WAY"

By Mrs. Harold Ratzlaff

She was squatting on a high mud-made porch when we went by—an old, wrinkled, blind woman with shaven head. A dirty piece of cloth thrown about her was her only piece of clothing. In this appearance there was nothing new—we had seen many women like her. But the tattooing on her body was noteworthy. Over her face, neck, abdomen, legs, and arms the name "Ram, Ram," (a Hindu god) was tattooed literally hundreds of times. Her face was covered with the blue marks—around her eyes, over her nose, her cheeks, and chin. Around her neck several "necklaces" of "Ram, Ram," had been tattooed. And all over her body the name Ram was prominent. "When did you have this done?" we asked.

"Oh, about twenty years ago," she answered.

"Didn't it hurt?"

"Certainly, if it hadn't hurt I wouldn't know I had it."

"And what did you gain by having this tattooing done?" I asked.

"I gained salvation," she replied.

We tried to explain to her that there was only one name by which one can be saved, and that is the name of Jesus Christ. By believing in Him, she would gain salvation. However, she told us that Ram and Jesus were the same—there was no difference. I had to think of the verse, "And their minds were blinded," and I prayed silently that the preaching and teaching which is being done out here in the villages of India might open the understanding of those who listen to the truths of everlasting life.

Urgent Need for Relief in India

Dear Readers of The Mennonite: The following letter was recently received through Rev. P. H. Richert, Secretary of the Foreign Mission Board. We are deeply indebted to Brother Richert for his translation of this appeal for the Bundesbote. This appeal should melt the heart of every Christian interested in our conference work and in the welfare of our mission stations. For several years our mission board has been doing relief work in India through our missionaries. This has been very practical and helpful. For nearly two years relief work in India had been done under the auspices of the M.C.C. on all Mennonite stations where necessary. This work was supervised by an organized committee of missionaries. Rev. P. W. Penner was treasurer of said committee. Apparently the needs in our field are getting very desperate. Extra funds are sorely needed. Our board will advance money to Missionary P. W. Penner direct for our field, from our general treasury, in anticipation that the churches will richly reinburse our treasury for the relief of suffering humanity.

—Bythe Emergency Relief Board, John C. Mueller, Secretary

It was not so since 1908

There have been stringent times in our area these thirty-five years, but the present time crests all others. There was a fair harvest in 1942 at most places; however, the previous two failures with the high prices ate away the income speedily. Let us sight just a few instances to corroborate the above introduction.

The government after one crop failure excused the farmers from paying their taxes. The next year seed was necessary; loans were granted by the government. Early this year the rents were collected in full on top of the previous loans. These factors caused an unprecedented scarcity and high prices, for the necessities still were getting more impossible for the general public. For instance clothing, compare the 1938 prices with the present. Cloth now demands at least a fivefold price.

On our tour throughout the first quarter we have never before seen so many ten and nineteen year-old children, and even older in numerous instances, run about absolutely naked. In some villages the majority of the adults wear actually no clothing, but have only rags dangling about them. A good many of the Christians wear nothing but a scanty loin cloth, above the loins absolutely naked, Sunday and every day. A man possessed not even that, but wrapped a bedding rag around him. A person in the village, one lonely Christian, came to the mission station with a thin rag probably three feet long and eighteen inches wide on his loins. That was all he posessed. Another went about with a strip of burlap to cover the most necessary parts. The shopkeepers are at wits end. Their shelves are empty and to replenish them is no need, because the customers are void of cash to purchase. These days boys and girls were sent to our mission boarding schools. The parents were downcast, brought their children unfittingly dressed; they had to be replenished. Every shelf in the bungalow was searched for remnants. Most of the children had earned something, but the low wages of three to eight, the most ten cents a day brought too little to offset the cost of cloth. All treasuries were carefully scrutinized to fill the most necessary wants. Paper is rationed so that nothing can be had unless a government permit is produced. At that, what a price and only a limited amount to be had. Slates are hardly obtainable; pencils are made of some earth and oil. Flour for our use is now counted among luxuries. The other day twelve small potatoes were gotten for twenty-five cents.

To pay taxes and back loans caused undescribable distress. Water and cooking utensils, drinking cups and plates were sold to procure cash. A good many homes possess not a single plate. Then the milking and the draft animal had to go; in numerous instances portions of the land either were mortgaged or sold.

FAMINE SUFFERERS IN INDIA

Mortgages cannot be released, therefore the land is gone. The interest is from 12 per cent to 30 per cent and more. Where remains there a hope to reoccupy?

During our tour January to March we can say that hundreds of ricefields (each only half an acre, others an acre) were walked across or passed by. To our amazement many had not been sown in 1942. At one place a plot of more than a dozen fields lay idle. Upon inquiry the farmers replied, "We had an epidemic which robbed us of the oxen and buffaloes used for cultivation: furthermore to make the payment of taxes and loans most of these remaining had to be sold. The previous years crop failures produced too little seed; to borrow is not possible, and when so, the interest soars high; at the time of threshing the creditors take their share and what is left for our support? O missionaries, behold our fields produce nothing; we are desperately poor; we with our children must ultimately starve. The courage for life disappears. The future looks so hopeless. Oh, when will this end? We better die!"

Now seeding time is here. Has the situation improved? No, not at all. It has become infinitely worse. Large tracts of fields will not be sown this season. Draft animals have become deplorably few and seed out of reach. Where twenty-two measures of rice were obtained just a few years ago, scarcely four are now to be had. Last year we supplied some Christian farmers with seed; this year they somehow (just how we do not know) have to help themselves; new ones were added, to them is given this year as far as finances allow.

Everywhere when people are contacted their first approach consists of describing their poverty, which can be detected without further explanation: the raiment insufficient, food not nourishing enough, the eyes fallen in, the face and body haggard; any sickness lays them flat with, of course, numerous candidates for the Christless grave. Clamoring for help and its evidences haunt one so that sleep and appetite threaten to be seriously undermined.

These lines are written on the Job Fashion, but what can be helped; we feel uncomfortable indeed to draft such a message. Let us pray more, also open the hands wider.

Yours in his happy service,
P. W. and Mathilda Penner
Champa C. P. India, June 24, 1943.

"Don't be a carbon copy of some one else but make your own impressions."

"A mistake is evidence that some one has tried to do something."

"Difficulty is sand thrown on the track to keep you from skidding."

MENNONITES and RURAL LIFE

J. W. Fretz

THE TEACHERAGE

Before the day of universal compulsory public school education in America it was the custom of churches to provide their own schools. This meant providing a building and a teacher and determining the content of the curriculum. While there are many things we have learned and gained from public school systems, there is also much we have lost. One of the greatest losses is that of respect for the teacher and the teaching profession. The modern school teacher has today become the tool of politics and this is true in the small local school districts as well as in the larger cities. There are definite limitations to the modern public school teacher's freedom of conscience and freedom to work according to his own best judgments.

The Teacher as Laborer

The modern employer of labor is often criticized for treating human labor as a material commodity that can be bought and sold at will without regard to human feelings. He does this on the ground that he has to make profits. If a man has to be discharged and another one hired for the sake of more economical operation, the act is explained on the ground that "business is business," thus trying to justify what unfortunate consequences may occur to the discharged victim. This same situation holds true in the modern teaching field. It holds true in many of the local communities where most or all of the members of the school boards are Mennonites. School teachers are hired for the lowest possible amounts of salary. This means that beginning teachers are usually hired and that they move on to another school where there is better pay at the first opportunity. Thus in the local country schools the same teacher hardly ever remains for more than two or three terms and many schools have a new teacher annually. It is clear that in such cases the high and noble calling of teaching has been reduced to very nearly the same basis as a day laborer.

The Teacherage

As an interesting and attractive alternative to this situation our Mennonite brethren in Manitoba have devised the plan of providing a teacherage for the local school teacher. Recently I have been in the home of a teacher where this arrangement has been made. The school board provided a small farm for the teacher next to the school house. It has much the same relationship that the country parsonage has to the country church. The teacher to which I refer had his own vegetables, chickens, cow, fruit and quite a large number of bees. As an evidence of the latter the teacher carried with him a swollen eye as evidence of his bee business. Under this arrangement the local rural school teacher can support his family, and he has an inducement to remain at one school for a long period of time. This particular individual had been teaching at his school for twelve years and was not planning to move on to a better paying job in some bigger school next year. In the interest of better rural schools and better teachers other Mennonite communities might adopt the teacherage plan and find it a profitable, long time investment.

Relief Board Meets

The Emergency Relief Board met for an all-day session in the new General Conference Headquarters, Newton, Kansas, on August 31. Members present were: I. W. Bauman, Bluffton, Ohio, Chairman; H. A. Fast, North Newton, Kansas, Vice Chairman; John C. Mueller, Freeman, South Dakota, Secretary; D. C. Wedel, Halstead, Kansas. Jacob Gerbrandt, Drake, Saskatchewan, could not be present. Also absent was Walter H. Temple of Allentown, Pa., who has just recently been appointed to fill the vacancy caused by the death of Rev. P. H. Unruh, former treasurer. The committee elected David C. Wedel of Halstead as the new treasurer. All money for relief should now be sent to him. The committee was formerly represented on the Mennonite Central Committee by Brother P. H. Unruh. To fill the vacancy caused by his death, the committee elected Brother H. A. Fast to that position.

An important item among the business transacted was the resolution that Brother P. A. Penner, office manager of the new General Conference Headquarters, forward $1,000.00 to P. W. Penner in India for relief among the famine stricken. The committee hopes that further contributions will come in for this purpose. See the article elsewhere in this issue in regard to conditions in India.

The Relief Board intends to meet again in Chicago on September 18, when the Mennonite Central Committee also has a session there.

A PRAYER

By George Turner

God, help me to grow—
Not to stand still, and fret, and chafe
At life; help me to grow.

God, help me to trust—
When skeptics come around,
When scholars seem profound
To me; help me to trust.

God, help me understand
What my life is, and what it
May become; help me to understand.

—*Christian Observer*

MENNONITE BIBLE ACADEMY

The enrollment at the M.B.A. began on Friday, September 3. The first day a total of thirty-eight students registered. More are expected during the next week. The formal opening took place on Sunday, September 5. Classes began on Tuesday, September 7.

A visitor once asked a teacher, "Whose are the children in your school?" The teacher understood the visitor to mean, from what walks of life the children came and answered, "their parents are engaged in different professions, some are businessmen, some are farmers, some . . ."—"That is not my question," the visitor interrupted the instructor. "To whom do your children belong?"—"Most of them belong to parents of the middle class. There are only a few who come from well-to-do homes." "I did not mean their social standing. Perhaps, I do not make myself clear, but I just wondered when I looked at the children this morning who really claims them as his very own in body and soul." The teacher looked down for a while and then softly said, "Yes, I understand, they are the Lord's."

What a privilege of a school to teach the children of the King of Kings and the Lord of Lords!

Rev. and Mrs. Arnold J. Regier, formerly of Portland, Oregon, have entered their services as home parents. Mr. Theodore Schmidt of Henderson, Nebraska, serves as the principal of the school, and Dr. A. Warkentin of North Newton, Kansas, has been asked to be the director.

The Academy covets your prayers. We gratefully acknowledge the encouraging letters and the financial support which we have received. Most of all we praise the Lord for His leading and sustaining grace.

September 4, 1943

A. Warkentin

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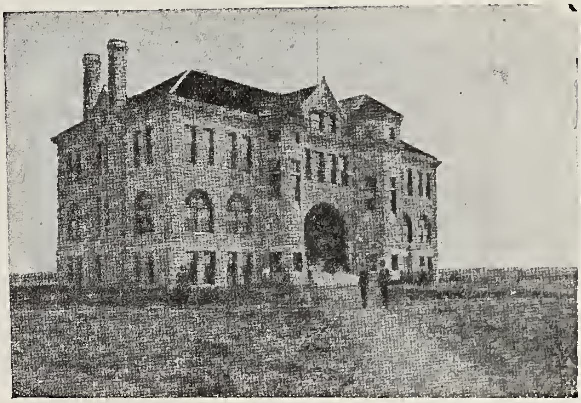
MENNONITE PUBLICATION OFFICE,
Newton, Kansas

Bethel College Begins Golden Anniversary Year

Bethel College, oldest Mennonite College in America and the only fully accredited, four-year Mennonite college west of the Mississippi River, is beginning its second half century of Christian service. The dramatic history of its first half century is being written by the oldest member of its staff, Dr. P. J. Wedel. For several months Dr. Wedel, former science professor, Registrar Emeritus, and executive secretary of the alumni association has been gleaning valuable material for his history of Bethel by reading letters, accounts, minutes, and catalogues of Bethel College.

The cornerstone of the administration building was laid on October 12, 1888, but it was not until the fall of 1893 that the school was completed and ready for its first class of students. The students enrolled the first year were mostly students who had attended the Halstead Seminary and were interested in seeking a well-balanced Christian education. Today Bethel College reaffirms its faith in Jesus Christ, proclaims with new zeal the full gospel of salvation, and stands as a bulwark of Christian democracy in America.



The Bethel College Administration Building as it appeared when the first students arrived in the fall of 1893.

Bethel's faculty ranks among those of the best universities and colleges in our land in training and experience. Its net worth has shown phenomenal growth even during depression years. The number of its active friends has increased each year for the past ten years.

Although this year the enrollment has suffered an inevitable drop since the school declined the offer to act as a military training center, the present freshman class has seventy members, only ten of whom are boys. The total college enrollment to date is approximately 160.

The following statement indicates the desire of the board of directors and of the faculty at Bethel College: As we face the future—

Our objective is fundamental:
"Seek ye first the Kingdom of God and His righteousness."
Our foundation is sound:
"Other foundation can no man lay than that is laid which is Jesus Christ."
Our mission is clear:
"Go ye and TEACH all nations . . ."

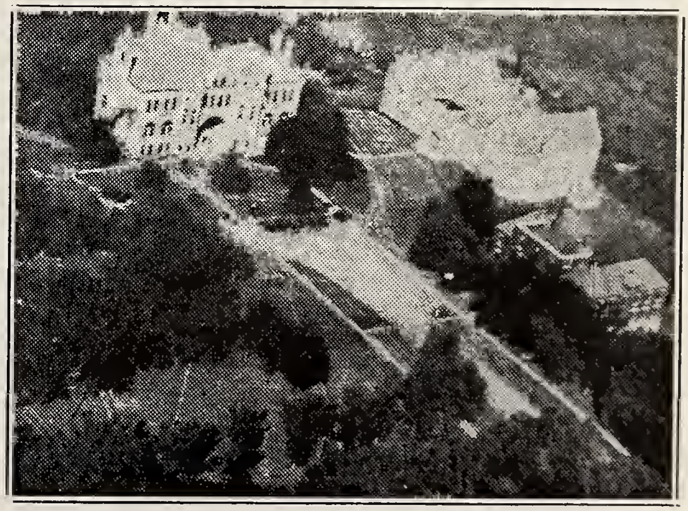
—*Willis Rich*

Bethel College Annual Fall Faculty Retreat

Brother P. A. Penner addressed the faculty meeting in Memorial Hall on Sunday afternoon, August 29. He began by stating that he believed that "Religious Education in the Christian sense includes all efforts and processes which help to bring children, young people and adults into a vital and saving experience of God revealed in Christ; to quicken the sense of God as a living reality, so that communion with Him in prayer and worship becomes a natural habit and principle of life; to enable them to interpret the meaning of their growing experience of life in the light of ultimate values; to develop a deepening fellowship with Christ which will find expression in attitudes and habits of Christlike living in common life and in all human relations; and to enlarge and deepen the understanding of the historic facts on which Christianity rests and of the rich content of Christian experience, belief and doctrine." The above quotation is the finding of the International Council of Religious Education in India.

Asking how a faculty of a Liberal Arts College like Bethel could bring this about, he mentioned five points:

1. The faculty ought to be a spiritual body accord-



An air view of a portion of the Bethel campus where today some twenty college-owned buildings are nestled in a grove of trees.

DAILY DEVOTIONAL MESSAGES

By Waldo J. Flickinger, Pretty Prairie, Kansas

SEPTEMBER 16—*"I am my beloved's and His desire is toward me."* Cant. 7:10.

If His desire had not been toward us first, we would never have been able to be His. "But God commended his love toward us, in that while we were yet sinners, Christ died for us." How much more, now, since we are His, does He encompass us in His great love and desire to give unto us every good thing. Oh, the blessedness of being my beloved's! The picture is that of a young bride and her husband. And it shows the blessed relationship existing between them. We belong to the One we love, and His desire is toward us.

SEPTEMBER 17—*"I am with thee to save thee."* Jer. 15:20.

Would that we, the children of God, were able always to realize that He is on our side, and that He is with us to help us, yes, to save us from whatever may befall us. "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee: yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Also we are promised, "And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the land of the terrible."

SEPTEMBER 18—*"Fear ye not; stand still and see the salvation of the Lord."* Exod. 14:13.

Even as the Israelites were worrying and fretting themselves as to how they were going to save themselves from the enemy when they came to the Red Sea, even so Christians, many times, worry over their deliverance from unhappy circumstances. But Moses knew who held the key to the problem; and so should we stop our fretting and "stand still, and see the salvation of the Lord." He knows the end from the beginning, and He wants us to leave the outcome in His hands. What a peace and calmness of soul comes over us as we entrust our all into His care and keeping.

SEPTEMBER 19—*"I will go out as before and shake myself. And he wist not that the Lord had departed from him."* Judg. 16:20.

Many times when having fallen into temptation we think that we can go out as at other times before and shake ourselves loose from the clutches of the Evil One, but alas, we find to our dismay the power of the Lord is not present. Many times Christian workers go out with that idea that they will put forth all their power and ability, i. e., shake themselves, to accomplish great things for the Lord, but learn the bitter lesson that the Lord is not in it. "Not by might, nor by power, but by my Spirit, saith the Lord."

SEPTEMBER 20—*"Praise waiteth for thee, Oh God, in Zion."* Ps. 65:1.

As long as we are bound by unwilling hearts and stammering lips, our praise to God will be limited. Never-the-less, let us offer praise to Him continually, "for His mercy endureth forever." "That at the name of Jesus every knee should bow, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." At the same time let us watch and pray for that time when we, in glorified bodies, shall cry with a loud voice, "Salvation to our God . . . and unto the Lamb . . . . Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen."

SEPTEMBER 21—*"Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee."* Isa. 26:3.

Do you want perfect peace in time of war and strife? Yes, that is exactly what the Lord promises to the one whose mind is stayed on him, trusting in the Lord. With what is your mind occupied? Are you, like Peter, taking your gaze away from the Lord to watch the fearful waves? Look up to Him and let your mind be occupied with Him who stilled the waves by his command. There will be no room for doubts and fears as you behold his beloved face. Hear Him say to your heart, "Peace, be still."

SEPTEMBER 22—*"I know their sorrows."* Exod. 3:7.

Monotonous toiling day by day, forced upon them by the Egyptians, the children of Israel must have many fainting hearts as year by year went by and the God of their fathers seemed unconcerned. And yet he remembered them. In due time God revealed his concern and delivered them. He said "I know their sorrows." Are you burdened or stricken with grief today? Or perhaps your problem is small, yet God says "I know all about it." Take your burden to the Lord today and ask Him to lead and guide you, and then trust Him to do it.

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ing to God's Word.

2. The faculty should be definite as to its position on the statement of faith as adopted by the General Conference of the Mennonite Church of North America, in session at Souderton, Pennsylvania, August 17-22, 1941.

3. The faculty should be approachable to students to help them in their problems and difficulties and also encourage them.

4. The faculty should be a praying staff, making mention of individuals.

5. The faculty should recognize the potentialities in every student.

Prof J. M. Moyer presided at the meeting which was opened and closed with a devotional period. The responsibilities of guiding students prompt the faculty and administration to seek the prayerful interest of all friends of Bethel College during this golden anniversary year.

Sponsored by
the Young People's
Union of the
General Conference
EDITOR
R. Weinbrenner
North Newton,
Kansas

Mennonite Youth

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A DIFFERENT GIRL

By Ida Boyer Bontrager

"Ready, Dorothy?"

The rest of the family was in the hallway putting on wraps but Dorothy was still upstairs.

"We're waiting," her father called to her a second time from the foot of the stairs.

"Coming!" Dorothy answered impatiently, and came slowly down the steps.

"Hurry!" her father insisted. "We'll be late."

"And then what?" Dorothy dared to ask.

"Here, George, hold my coat."

" 'And then what?' " repeated her father. "Isn't that enough? I don't enjoy walking into church late, especially on Sunday morning. Besides, I can worship better if I'm there for all of it."

"Huh! Not me! I don't care much if I never get there."

"Why, Dorothy!"

"Well, I always get a bawling out when I do go. There isn't much fun in that."

"All in?" asked Father, stepping on the starter. "I've never heard anyone bawl you out in church, Dorothy."

"You haven't? Well, listen to the sermon. I always get hit. Brother Davis must be spying into my private life all the time,—which is bad enough in itself. And then to have him blow it off in his sermons yet—ugh! It gets me down!"

"Dorothy, Dorothy! Whatever are you—where are you getting all this? You know Brother Davis doesn't spy on people."

"He must, Father. How can he know so much about us otherwise?"

"I never noticed that he knew so much about me."

"Well, he reads me off from A to Z."

"For instance."

"For instance? You mean, for instances. Last Sunday he mentioned cheating in school. He must have asked my English teacher how I was behaving, for she was the only one who knew it. And to think that he'd have the brass to publish that over the pulpit. If he'd only tell the whole story! I asked Miss Norde's pardon, and she granted it. Now why does he have to come along messing into things and stirring them up again?"

"Aw, Dot," philosophized ten-year-old Harry, "you just can't take it! He didn't mention any names. He could have meant me or anybody else as well as you. And he didn't even say anybody did cheat! He just told us not to."

"That's right, Harry," his mother remembered. "Brother Davis had no certain person in mind, I'm sure. He merely mentioned it as one of the evils in school life. He did it to help you."

"Maybe!" doubted Dorothy, feeling uncomfortably exposed. "But I'm sure he does mean me when he fusses about primping."

Harry couldn't miss the chance to say, "You were the last one ready at our house this morning, weren't you? And last Sunday, and Sunday before that, and—"

"Will you shut up?" Dorothy stopped him.

Father had to smile a bit to himself before suggesting, "Well, Dorothy, again I don't remember that Brother Davis mentioned any names, or even made it personal. You know there are other primpers that he could have meant besides you. But—'if the shoe fits—' "

" 'Wear it!' " finished Harry emphatically.

"Were there any more grievances?" asked Father, turning in at the churchyard.

"Yes, plenty of them. But I don't have time to give vent now. Anyway, there'll probably be a new one to mention on the way home today."

Brother Davis spoke on the "Fruit of the Spirit" that day, contrasting it with the works of the flesh. " 'Envyings, murders, drunkenness, revellings and such like,' " he was reading, as he approached the fruit-of-the-Spirit verse. "There are the things the flesh indulges in—jealously, hatred, drinking, and carousing. Maybe murder and drunkenness aren't pet sins of us who are here today, but how about revelling? Many people who pose as Christians in the daytime are workers of darkness at night. They are out for a good time, which must last most of the night. Did you ever hear folks say they didn't get home until three or four in the morning? Wouldn't you in general class them at once as revellers? And, folks, the Bible condemns revelling. Christians will not be found amusing themselves in this way, or even in finding their recreation in the wee hours of the morning. Four o'clock is too late for a Christian to get home."

"Four o'clock!" Dorothy would have gasped if she hadn't been in church. "There he goes again. Now who told him this time? And why doesn't the talebearer mention our flat tire and empty gas tank, and—I wonder what Earl is thinking." She turned toward the place where she knew Earl was sitting, but there were too many heads between.

Dorothy spent the rest of the sermon hour in nursing hurt feelings and deciding on some means of humbling Brother Davis. What could she do to him? She must do something. Things daren't go on this way. He was forever embarrassing her, and there must be a reckoning. He must learn that he can't get away with this all his life.

"I have it," she suddenly decided, missing all the beautiful and practical thoughts that Brother Davis was giving on the fruit of the Spirit. "I'll find Mabel after church. She'll help me out. Mabel always has ideas. But—but—do I want Mabel to know that Earl and I were out until four? Oh, well, she'll keep it."

After church she quickly located Mabel and pulled her up the aisle toward Brother Davis. "Quick before others start talking to him. You must chip in and help me out, Mabel. Will you?"

"Wh-what's it all about?" Mabel wanted to know, drawing back. "Come on. I don't have time to tell you now. Sh! he'll hear. But help me give it to him. Brother Davis, there's a matter that Mabel and I would like to talk to you about."

"Yes, girls," the kind minister said warmly, shaking hands with them.

"Your sermons seem quite pointed of late," accused Dorothy, omitting preliminaries.

"Yes? I'm glad you think so. I've prayed that they might be."

He seemed to look right at them. And—was that a blush on Mabel's face? What was wrong? And why wasn't Mabel helping her out?

"You did about everything but mention names, didn't you?" she continued, looking first at him for signs of apology and at Mabel for support, but she got neither. Strange!

Mabel shifted her gaze and position uneasily. "Don't stick up for me any longer, Dorothy. I'm sorry it happened."

"Sorry what happened?" asked Dorothy. It was her turn to be surprised now.

"Sorry John and I stayed out so late. It won't happen again," she promised, almost in tears. "It was just carelessness, not intentional revelry. We both forgot to watch the time, and first thing we knew it was—'way past midnight. We were both sorry, and resolved to skip two dates to make up for it. Not that we can correct it that way, but the discipline will do us good."

"Fine," commended the surprised minister, giving her his hand. "And may God help you. Learn to be principled while you are young. My prayers will be with you." Then he hurried down the aisle to the front door to shake hands with the departing people.

"Mabel, can you forgive me?" begged the stunned Dorothy.

"Forgive you? You did me a favor. I've felt ever since John and I did that foolish thing that I ought to speak to Brother Davis about it; and I never could quite screw up the courage. Now you came along and helped me. Thanks again."

"But I didn't help you—that is, I didn't mean to—to do this to you. I didn't have you in mind when I—"

"Maybe not. I don't know what you had in mind, but this is what happened, and I'm glad."

"You mean you're glad it's out?"

"It's not out. That is, unless you—you won't though, will you? And Brother Davis is as safe as lock and key."

"Then—Brother Davis wasn't advertising you in his sermon this morning?"

"When?"

"When he mentioned that four a.m. stuff."

"He couldn't have been. No one knew it but John and me and our parents."

"Well, I'm all mixed up. What was he aiming at then?"

"Nothing that I know of, except—prevention, maybe. But it looks as though the Holy Spirit helped him hit the mark without his knowing it."

"Holy Spirit? You think—do you really think that Brother Davis gets his inspiration from the Holy Spirit and not from talebearers?"

Mabel looked at her, surprised and disappointed. "Why, Dorothy! What makes you think—?"

"Well, he hits me so often."

"But you see how this happened today, surely. Maybe your grievances have occurred in the same way."

"Maybe," Dorothy had to admit. "Let's go."

Dorothy's parents waited in vain for her complaints about Brother Davis that day on the way home. In fact, they waited in vain for any expression from her at all. She was quiet during dinner, and soon afterwards she disappeared to her room. Wisely they did not disturb her, guessing that some fierce struggle was hers to fight.

At five o'clock she came down, a bright, victorious expression outshining the tear stains on her face.

"Mother," she said quietly out in the kitchen where she found her mother preparing the evening lunch, "I ought to go over to Mabel's and then on to Brother Davis's—if she can go along. May I? There is a matter —you see, the Holy Spirit—"

"Yes, dear, I see," the understanding mother rejoiced, kissing away the trace of afternoon tears on her daughter's face. Somehow she knew—as praying mothers always know—that repentance had come at last.

"See you at church tonight!" was Dorothy's good-by as she went out the door. "And—I'll be a—different girl from now on."

—*Youth's Christian Companion*

CORRESPONDENCE

FIRST MENNONITE CHURCH
Reedley, California

Greetings to all who read *The Mennonite*, a worthwhile paper. I have noticed quite frequently that jottings from our church bulletin have appeared in the paper and felt it was taking care of the most important activities that needed to be reported.

Since I have a little more spare time, or rather manage to put in thirty minutes of extra time in the morning by getting up just a little earlier and do some writing, I will do my part as correspondent.

We have been blessed in so many ways, and are thankful to our heavenly Father that He esteems us worthy. Were glad to have Rev. and Mrs. Habeggar with us. They had never been in California before. They served as leaders at the annual retreat held at Lake Sequoia. The main topic at the retreat was "For Such a Time as This."

Our Senior C. E. group met in the city park the Sunday the Habeggars were with us. Both Mr. and Mrs. Habeggar gave short talks. After the program a fellowship picnic lunch was enjoyed by all who attended. At the evening services we were privileged to see their pictures, they work with the Indians in their mission field.

Harold Coens, missionaries to Nigeria, West Africa, (she being my sister) have also been in our midst for a few days, the last time before they go back to their field. They may have to leave all their children in the states in a missionary home in South Carolina.

It seems like fall is right arround the corner; the weather is so cool, quite out of the ordinary. The ranchers are beginning to pick their grapes for raisens this week. We're asked to help again this year; so we will try to do our part in working part time.

The Mexicans that are shipped in by carloads are not wanted by many farmers, because they want good wages and are not experienced workers.

—*Helen E. Penner, Corr.*

FIRST MENNONITE CHURCH
Madrid, Nebraska

The Lord has done great things for us, and we are glad. We had an abundant wheat harvest. Some fields which had been fallowed yielded as high as forty-five bushels to the acre. Some corn fields are beginning to suffer from the hot and dry weather (written August 27).

Since we are situated on the outposts of the Northern District it happens quite frequently that missionaries and church workers pass us up. We regret this very much. Missionary F. J. Isaac visited us on August 7. His talk was very interesting. Since we were schoolmates in Bethel College in 1912, I was very glad to meet him and renew our friendship after a separation of many years.

Alvin Fast, New Minister

From July 24 to August 2, Brother Alvin Fast of Butterfield, Minnesota, visited our congregation with the intention of getting acquainted and considering the pastorate. He is a brother to Arnold A. Fast who has accepted the field in Toronto, Ontario. He served our church two Sundays, both mornings and evenings. He also held evangelistic meetings during some evenings of the week. After that our congregation extended a unanimous call to him to accept the pastorate of our church. Brother and Sister Alvin Fast intend to move here by the middle of September.

We regret very much that Brother J. F. Sawatzky resigned as minister of our church this summer. They are still here serving the church, but they intend to move to North Newton, Kansas, where they have purchased a new home. They plan to leave by the middle of September.

—*P. A. Regier*

RELIEF

New Relief Administrator

Brother C. L. Graber is to head the Relief Section of the Mennonite Central Committee. Brother Graber, business manager of Goshen College, has spent the past year in Washington, D. C., as Administrative Assistant in the office of the National Service Board.

The development of area investigation and the projection of relief plans well deserve the able supervision of this new member of the Akron staff.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA. Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference.

Business Office: Mennonite Publication Office, Newton, Kan.
Editor ...... Reynold Weinbrenner, North Newton, Kansas
Subscription in advance, $1.50 .... Foreign, $2.00

Address all contributions and communications for this paper, and exchanges, to THE MENNONITE, North Newton, Kansas.

Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS.

Report of Women's Missionary Society of Middle District Conference

Mrs. Forrest Musser, president of the organization, presided at the busines meeting of the Women's Missionary Societies of the Middle District Conference on Friday afternoon, August 20, at the St. John Church near Pandora, Ohio.

Mrs. Waldo Hofstetter, member of a previously appointed committee, gave a detailed report of their findings in a survey made among the societies regarding girls' work. This committee reported that nine junior and intermediate societies in eight of our churches have a total membership of 267. Six societies reported no girls' groups, while four of the nineteen societies in the conference sent in no report. The total contributions from these junior and intermediates groups during the year was $1,530.01, a very commendable sum.

The following motions were passed: That 25 per cent of the evening's offering go toward migrant work, and the balance be equally divided between home and foreign missions.

That the committee interested in girls' work draw up and amendment to the constitution, giving the girls' societies the right to be represented in the business meetings; this amendment to be voted upon at the next conference session.

That a statistical report of the girls' work be included in that of the adult organization.

That a secretary of junior and intermediate work be appointed to represent the Middle Conference.

That Miss Elizabeth Locher be this aforementioned secretary.

That we place the following recommendation before the conference: That our nominating committee be permitted to recommend nominees for the office of secretary-treasurer, these names then to be voted upon by the conference for a three year term.

A nominating committee consisting of Mrs. Edwin Amstutz, Mrs. Herbert Sprunger, and Miss Martha Suter presented a ballot which resulted in the following election of officers: President, Mrs. Mrs. Clovis Oberli, Berne; Vice President, Mrs. B. D. Smucker, Bluffton; member of program committee for three year period, Mrs. R. E. Bixel, Lima. The Conference body also elected Mrs. Isaac Neuenschwander, Columbus Grove, Ohio, as secretary-treasurer for a three year term.

Due to lack of time only a very brief period could be given to each of three persons, who all represented very important and urgent projects in which our societies are interested, namely, Women's Advisory Board of Bluffton College, by Miss Edna Ramseyer; Clothing and Cutting Room for relief, by Mrs. Sam Locher; and Canning for Civilian Public Service Camps, by Mrs. S. F. Pannabecker.

Women's Missionary Societies 1943	**Membership**	**Average Attendance**	**For. Mis.**	**Home Mis.**	**Local Work**	**Pension Fund**	**Lit. Committee**	**Women's Adv. Board of Bluffton College**	**European Relief**	**C.P.S.**	**Miscellaneous**	**Totals**
Berne, First Ch.	535	191	580.00	55.00	53.50		26.00		442.66	172.43	236.80	1566.39
Bluffton, O., First Ch.	85	25	61.58		10.17		16.50	93.88	12.90	40.62	2.00	237.65
Bluffton, O., Ebenezer	60	25	88.00	35.50	39.36	25.00	3.00		24.73	4.00	9.35	228.94
Chicago, First Church	25	23	63.00	70.00	85.00		1.50	10.00			41.29	270.79
Dalton, O., Salem Ch.	40	25	90.00	25.00	10.00		9.00	25.00	80.82	16.50	44.71	301.03
Donnellson, Ia., Zion	52	18	54.92	2.91	27.65	50.60			2.25		6.42	144.75
*Fortuna, Mo., Bethel												
Lima, O., First	24	10	26.00	9.48		7.34		5.00			9.66	57.48
Menn. Bible Miss., Chicago	20	12	13.00		162.00							175.00
Noble, Ia., Eicher Emanuel	27	14	43.62	15.00	7.62	10.59	1.25	20.00	32.72		2.50	133.30
Nappanee, Ind., First	30	26	22.30	3.75	7.56	5.00	4.50	5.00		1.79	26.77	76.58
Pandora, O., Grace	80	30	125.64		16.74	29.41		15.00	15.00	26.98	4.19	232.96
Pandora, O., St. John's	65	40	142.27	34.45	45.47	14.33			17.85	10.10	57.61	322.08
Pulaski, Iowa	20	12		25.00							19.65	44.65
Summerfield, Ill.	29	14	40.00	76.15	25.00	24.96	1.50			23.28		190.89
Sugarcreek, O., First	20	16	25.00	15.00	15.00	10.00	5.50		35.00	15.00	35.00	155.50
Trenton, O., Apostolic	25	15	78.00	42.50	2.50	20.00	1.50	5.00	12.00	20.00	11.00	192.50
Wadsworth, O.,	25	18	20.00	20.00	5.00	20.07	1.50					66.57
Wayland, Iowa	55	25	50.00		42.03	18.25	7.50				34.73	152.51
Totals	1217	539	1523.33	429.74	554.60	235.55	79.25	178.88	675.93	330.61	541.68	4549.57

***No report**

At the public program in the evening, a most impressive program was rendered, featuring an inspiring missionary address by Miss Wilhelmina Kuyf from the mission field in China, a chalk talk by Miss Marguerite Sprunger of Berne, who is a missionary candidate, and several numbers of music by a ladies chorus made up of voices from the four churches in the Bluffton-Pandora area. A large offering of $182.48 was received at this service.

—*Mrs. Howard Gilliom, Secretary*

IN MEMORIAM

MRS. CECELIA SHELLY, daughter of Peter and Lydia (nee Trone) Kauffman, was born in Lehigh County, Pa., on June 1, 1862, and died at the home of her daughter, Mrs. Russel Landis, New Hope, Pa., on August 7, 1943. In 1879 she married Edwin B. Shelly, who has preceded her in death. In 1908 she united with the East Swamp Mennonite Church. She is survived by three daughters: Mrs. Reno Rosenberger, North Wales; Mrs. Elmer Fellman, Quakertown; and Mrs. Russel Landis of New Hope.

JOSEPH W. WITTRIG, son of John and Mary Wittmer Wittrig, was born December 17, 1870, at Wayland, Iowa, and died July 23 at the University Hospital, Iowa City. He was a deacon in the Wayland Mennonite Church, a director of the Wayland bank, and town clerk for many years. He is survived by his wife, his mother, Mrs. Mary Wittrig; one sister, Mrs. Lydia Rittler of Riverside, California; five brothers, Will of Dallas, Texas; David of Alhambra, California; Sam of Washington, and John and Ed of Wayland.

JACOB KAUFMAN, son of Joseph N. and Barbara Graber Kaufman, was born on November 7, 1859, at Horodischz in the Polish province of Wohlynia, which at that time belonged to Russia. In 1872 they moved to Kutosowka, fifty to sixty miles furthur east, where upon baptism he became a member of the Mennonite church in 1873. In 1874 this congregation migrated to Moundridge, Kansas, where the congregation retained its organization and continued under the name of the Hoffnungsfeld Mennonite Church. In 1879 he married Anna Krehbiel. In 1884 they moved to Pretty Prairie where land was cheaper; here they went through a second period of pioneering and building a new settlement. In 1886 death took his wife Anna. He found a second companion and mother to his children in Mary Krehbiel in 1887. In 1901 they moved to a farm near Moundridge where they lived six years. Later when a new settlement was made in Kingman County they purchased a farm near Belmont where they lived until 1940, when they retired to make their home with a son near Rago. In 1908 they joined the Bethany Church at Kingman. Jacob Kaufman died on August 13, 1943, and leaves to mourn; his wife, and his children who are: Mrs. John Ewy of Belmont; Rudolph of Kingman; Mrs. P. P. (Rev) Wedel, Moundridge; Phillip of Kingman; Amos of Gentry, Arkansas; Henry of Belmont; and Menno of Rago. The brothers who mourn him are Peter of Pretty Prairie, John of Kingman, and Andrew and Christian of Moundridge. The deceased served as school board member, Sunday school teacher, Sunday school superintendent; and a member of the church board.

Civilian Public Service

It is already well known that the General Director of Mennonite Civilian Public Service has submitted his resignation. Brother Fast will be available for some special services to the program until December 1.

Brother Fast has established a record of efficient administration in our camp program. He leaves us to join the faculty of Bethel College, North Newton, Kansas. He will serve in the Bible Department.

Statistical Summary

On the basis of a report dated August 15, the following statistics obtained on that date:

Total number of men in all C.P.S. Units	6526
Total number of men in all M.C.C. Units	2833
Total number of men maintained by M.C.C.*	1954
Total number of men on maintainence from M. C. C. Camps	915

*A few of this number are in non-Mennonite Camps

Peace Section

New M. C. C. Publication

A new booklet—**Must Christians Fight?**—has been prepared for distribution among the constituent Mennonite groups. This publication attempts a Biblical approach to the whole problem of war participation. It purports to be a scriptural answer to the many problems generally raised in criticism of the non-resistant position. This booklet is available at the Akron office at the following rates:

Up to 10 copies	.20 each
10 to 100 copies	.15 each
Over 100	.10 each

Released August 25, 1943

Compiled by John H. Mosemann

Goshen Unit Disperses

Plans to meet the special interest of those desiring to do relief work are being realized as the Goshen Training Unit disperses into special study and work units. Goshen closed its courses August 15. Efforts to care for the interests of the other men wishing to do relief work will continue until they are properly handled. This means an estimated 150 to 200 will enter these special units once they are established and transfers can be made.

Selective Service has approved a special 25 man unit at the Ypsilanti hospital. Sixteen of this unit come from Goshen. Added to this are fifteen girls also wishing to take training. Besides a regular 48 hour work week, the members of this unit will take the equivalent of six hours of college work. Two hours will be on mental health taught by Dr. O. R. Yoder, medical superintendent of the hospital. Two hours of language will be taught by a language professor from the University of Michigan, and two hours of relief administration will be taught by Dr. Carl Kreider of Goshen College. Ypsilanti will center its attention on South America or Europe.

The Alexian Brothers hospital has been approved for a unit of fifteen men. Five of these will come from M.C.C. camps. They will follow a pattern similar to the above, but will center their attention on the Far East. An eighteen man unit is approved for the Duke University hospital, six of which come from M.C.C. camps. They will study Europe as their special interest.

A Florida M.C.C. hookworm unit is yet awaiting final approval at the time of this writing. Other special units under consideration are an Agricultural Training unit and an institution for mentally retarded children. Other openings have not been worked on as yet.

The members of these units will put in a regular 48 hour week and any studying and preparation they will carry on will be extra. The program is planned that they will remain a year at a place.

The Goshen unit is dispersed as follows: Grottoes—17 including the college men who have had no C.P.S. experience; Ypsilanti—16; Puerto Rico—4; Florida—7 (if unit is cleared); special Far East unit at Grottoes until it is relocated at a special study camp—6; individual transfers—10; these go to various camps and units.

Mennonite Bible Academy

One of the great slogans of the present time is "training." People are "trained" to fly airplanes, to detect enemy crafts by electrical devices, to figure out with scientific accurancy the distance of an objective, to throw bombs, etc. etc.

The "training" of the mind and the "training" of our hand certainly is of great importance in human affairs, but there is another area in human life which is far superior to the physical. This is the spiritual. One of the greatest poets of the world, Goethe, once made this remark: "All earthly things are merely symbols," the reality behind them is of a spiritual nature.

The "training," therefore, of our spiritual life should always be considered first.

God has revealed Himself in nature and in His Word and in His Son. To know those thoroughly means to know God. In order that we know Him better, we read His Word, we study nature, and we have fellowship with Jesus Christ, His Son, our Saviour. This we can do alone but most effectively in groups. Since the family group often is not equipped well enough to give us this spiritual "training," we must have schools in which the supreme aim is to learn to know God and to serve Him better. This, the *Mennonite Bible Academy* is trying to do.

« « JOTTINGS » »

—A tour of all the churches in the Northern District with the exception of those in South Dakota is contemplated by **Willis Rich of Bethel College.** Brother Rich plans to be gone for one month. He is to begin his journey on September 9.

—After teaching at the young people's retreat in Mountain Lake, Minnesota, **Rev. and Mrs. Olin Krehbiel** came to Kansas to visit with relatives and friends.

—**Articles by Dr. John R. Schmidt** appeared in the following issues of **The Mennonite** for 1943: February 16, March 9, March 16, June 29, August 3, Dr. and Mrs. Schmidt went to Washington recently to make preparations for their journey to Paraguay.

—**Brother and Sister P. J. Boehr of Pandora, Ohio,** came to Kansas for the marriage of their son John to Jeanne Habegger, daughter of Rev. and Mrs. Alfred Habegger. On their way home the Boehrs planned to visit at Henderson, Nebraska, this being Brother Boehr's home community. The editor is informed that **John W. Boehr** plans to continue his theological studies at a seminary in Dallas, Texas, where he has been attending.

—A meeting of the **Western District Peace Committee** has been called for September 7. The Committee is to meet in Newton.

Money For Starting Out

"The Mission Board of the Church of the Brethren has recently set aside a sum of $50,000 to lend to young Brethren families trying to get a start on the land. They consider this a good investment as it will bring in a return of both money and people."

—"The American Friend"

—**The Walton Mennonite Church, Walton, Kansas,** has begun to build its meetinghouse. Ronald von Riesen, pastor, reports that the basement has been fully excavated and that the forms for pouring the basement walls are being put up. The structure will be 36 by 56 feet and will have an 18 by 18 feet extension, similar to that of the meetinghouse of the First Mennonite Church, Newton. Thus far the congregation has met in the community building in Walton. The new building will be located in Walton.

—**A goodly number of orders** have come in for the new **Mennonite Junior Quarterly.**

—Did you know that about ninety students attended Bethel the first year that it was open?

—**Brother and Sister Charles Kauffman** recently returned from a two-week visit to their old home community at Freeman, South Dakota. There during busy years of farming Brother Kauffman built up a museum which attracted visitors from afar. This museum was moved to the campus of Bethel College, where Brother Kauffman has been curator of it since 1940. The Kauffmans greatly enjoyed their visit with their son Lloyd and wife and child who live on the home place and with relatives, neighbors, and friends.

—**Rev. W. C. Voth** will leave soon for South America under the auspices of the Foreign Mission Board to investigate the possibilites for opening mission work. With him will go **Rev. Gerald Stucky**

of Berne, Indiana, who with his wife is a mission candidate under our board.—**Missionary News and Notes.**

—**Carl M. Lehman,** editor of the "Practical Notes" in our senior Sunday School quarterly, is scheduled to go to Puerto Rico sometime during the latter part of September. Brother Lehman is to be business manager for the Mennonite C.P.S. unit at the La Plata project which is near Aibonito. This work is not new to him for he has been business manager of the C.P.S. camp at Medaryville, Indiana. While there he was also editor of the camp paper, the **Peace Sentinel.** During the summer Brother Lehman was enrolled in the Relief Workers' Training School held at Goshen, Indiana.

—Bulletin, **First Mennonite Church, Allentown, Pa.,** "Rev. Ward Shelly, Pastor of the Springfield and Perkasie Mennonite Churches, will be the guest preacher, Sunday evening, September 26. He will bring a group of singers with him."

—**The First Mennonite Church, Beatrice, Nebraska,** has a new church constitution. In regard to the name of the church it says, "The name of this association shall be "Die Wehrlose Mennoniten Gemeinde, Beatrice, Nebraska, also known as the "The First Mennonite Church, Beatrice, Nebraska." (More of our people need to know the exact name of the church they attend. Especially should church treasurers who send in money use the exact name of their church.) —Ed.

—The **Annual Gift** and **Fellowship Day of the Bethel Deaconess Hospital and the Bethel Home for the Aged** will be observed on September 8. The first program begins at 4 p. m. with Rev. J. C. Kaufman giving the address. The second program begins at 8 p. m. with Rev. G. W. Nelson, pastor of the Presbyterian Church, giving the address. The ladies of the auxiliaries will serve a luncheon from 5 to 7 p. m. in the dining room of the Home for Aged and will also conduct the regular food and refreshment sales.

—**September 10 to 12** are the dates for the **Nebraska Conference** on "The Task of Peacemakers Now." This conference is to provide an opportunity for coming to a better understanding as to what the relationship between the historic peace churches and the Fellowship of Reconciliation should be and what both can do on the task confronting peacemakers now. Two Mennonite leaders who are to take part are Rev. Walter H. Dyck and Prof. Melvin Gingerich. The latter is to speak on the viewpoint of the peace churches. The conference is to be held at a church of the Brethren meetinghouse not far from Beatrice.

—Next year's **Middle District Conference** will be held at Pulaski, Iowa, just prior to the trienniel General Conference at Newton, Kansas.

—Bulletin, **First Mennonite Church, Reedley, California:** Miss Emma Ruth brought an evening message entitled "My Experiences at the Ashram." The young people, under the leadership of Daniel Ewy, presented a very interesting program about the activities at the retreat recently held at Lake Sequoia.

—**Rev. Walter Regier,** pastor of the Friedenstal Mennonite Church, Tampa, Kansas, reports that nine of his young people are planning to attend the Mennonite Bible Academy at Newton.

—**Whitewater, Kansas:** Married, Pauline Schroeder, daughter of Mr. and Mrs. D. H. Schroeder of Mountain Lake, Minnesota, and Raymond Balzer, son of Mr. and Mrs. Isaac Balzer, Whitewater, Kansas. Three of our young boys are planning to attend our new academy at Bethel for which we are thankful. —Corr.

—**First Mennonite Church, Aberdeen, Idaho:** Missionaries Rev. and Mrs. Paul A. Wenger are spending a few weeks in Aberdeen, Idaho, visiting their aged

A Mennonite College Is a Wise Choice for Mennonite Youth

father, their relatives, and a host of friends. Rev. and Mrs. Wenger are planning to attend White's Biblical Seminary in New York. Miss Helen A. Penner, enroute to Reedley, California, stopped off at Aberdeen, Idaho, for a visit with friends. She gave a very interesting account of some of her outstanding experiences while engaged in relief work in France at the First Mennonite Church on August 24. When Miss Penner arrives at Reedley, California, she becomes director of religious education of the First Mennonite Church there.—Corr.

—**Rev. and Mrs. Harold Coen,** missionaries from Nigeria, West Africa, spoke and showed pictures of their work to the First Mennonite Church, Beatrice, Nebraska, on August 22. Mrs. Coen, is the former Ella Penner of Wasco, California.

—Married: **Henry W. Goossen to Edna Marie Ensz** on August 19. Both are members of the First Mennonite Church, Beatrice. Brother Goossen has served a church near Whitewater two Sunday mornings a month for some time and has now accepted full-time leadership of the group in the Burns community. He is continuing his ministerial studies at Bethel College where he and Mrs. Goossen live.

—**Mrs. Rodolphe Petter** of Lame Deer, Montana, visited the Colorado Springs C.P.S. camp recently.

—Of interest to **ministerial students** is the fact that Bethel College has been approved by Headquarters of Selective Service at Washington, D. C., as a recognized theological college having done professional ministerial training before the war and being entitled to do so now.

—**Freeman Junior College** is offering two special two-year courses in Bible and Christian Education this year. One leads to the degree called Associate in Arts in Bible and the other to the degree Associate in Theology.

—**C.P.S. No. 64, Terry, Montana**—On the fourth of July quite a celebration was held at Terry and people came from the whole countryside.

The American Legion Commander of Terry asked a C.P.S. quartet to sing at the afternoon program. When the boys finished their numbers they were clapped back for an encore. They were the only group appearing on the program to receive an encore.

Even though many Terry people have sons in the army, they have been very fine to us. They have invited us to use their swimming pool and to use their yards in order to get shadetrees to sit under for protection against the hot summer sun.

One of our men is directing the church choir of the community church and six of our men sing in the choir. Two of our men have filled the pulpits in two of the churches.

We have several boys playing in the Terry orchestra and several in the band.

We are truly appreciative of this expression of tolerance and understanding on the part of the Terry people and we hope that we might continue to be deserving of this fine spirit. Surely God has a hand in this work of the church.

—It is reported that the **F. J. Isaacs** plan to return to India as soon as possible and that they have cabled for their papers.

—**Miss Alida Schrag** has her passport promise and permit to enter India. She is at home waiting for passage arrangements to go to India if possible with the Isaacs.

—**Rev. and Mrs. Paul A. Wenger** and **Miss Wilhelmina Kuyf** plan to attend Biblical Seminary in New York this coming school year.

—**Miss Aganetha Fast** is now traveling in Canada on her "fifth missionary journey." Recently she was so kind as to send in the names of some people in Canada to whom sample copies of *The Mennonite* might be sent. Might others do the same.

—**Mrs. Rodolphe Petter of Lame Deer, Mont.,** made a short trip to Newton, Kansas, from where she was accompanied by **Miss Agnes Williams** to the mission stations in Oklahoma. Years ago the two had worked together among the Cheyennes of Oklahoma; and they were given a warm, yes, even a demonstrative reception by many Indians who remembered them from that time.—*Missionary News and Notes.* The same paper states that **Dr. Rodolphe Petter** made a short visit to his daughter in the state of Washington in July.

—**Miss Marie Wedel** of Kansas helped the Sudermans of Arizona with their vacation Bible School this summer.

—**Rev. Menno H. Kliewer,** pastor of the Sichar Mennonite Church, Cordell, Oklahoma, has moved to North Newton, Kansas, where he has enrolled in the Bethel College Bible Department for the coming school year. He states that all correspondence pertaining to the Sichar Church should be addressed to W. T. Schmidt, Route 3, Cordell, Oklahoma.

—**The Oklahoma Bible Academy** began its term on September 6. **Rev. L. W. Jantzen** is the acting superintendent this year. **Rev. August Schmidt** continues as principal.

—**Miss Marie Buller of Upland, California,** and sister to Henry Buller, former relief worker in France, has gone to the Mennonite Hospital, Beatrice, Nebraska, to take a two-year course in community nursing.

—**The First Mennonite Church, Upland,** planned to have Rev. and Mrs. Gerald Stucky with them on September 5 if their plans would not be changed because of Brother Stucky's proposed trip to South America.

—**Grace Mennonite Church, Dallas Oregon:** Eleven more united with the Grace Mennonite Church, making a new total of 233 members, with prospects of more to be received in the near future. All services are well attended and more room could be used to advantage. Missionary Alfred Habeggar spoke and showed slides on August 1. Our pastor has been giving a very timely series of messages on the Holy Spirit. They have been as follows: "The Personality and Reality of the Holy Spirit," "The Holy Spirit in the Believer", "Seeking a Bride (the special work of the Holy Spirit in this age)," "Spiritual Atmosphere." He illustrates the messages with sketches and charts which is very delightful.

Prof. Melvin Gingerich
North Newton
Kansas
Ja 44

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVIII NORTH NEWTON, KANSAS, SEPTEMBER 14, 1943 NUMBER 36

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized January 22, 1919.

Brother J. H. Langenwalter to be Minister-at-Large of Pacific District Conference

In response to a request for a statement of the work that he is to do as Minister-at-Large of the Pacific District, Dr. J. H. Langenwalter submitted the following for publication in "The Mennonite." He has requested that he be released from his service as minister of the First Mennonite Church, Reedley, not later than September 30. For over seven years he has served this church. —rw.

On June 19, 1943, the Pacific District Conference adopted the following recommendation: "We recommend the appointment of a full time worker by the Pacific District Conference whose work it shall be to represent all phases of the Conference activities in cooperation with the officers and committees elected by the Conference."

This recommendation was made by the Evangelization Committee after the reports of other committees had made it clear that there were needs to be met which called for definite attention. Appeals had been made for full time workers for a few months of the year. When all the requests were added it became clear that the better way would be to have someone responsible who was set free to really give the work and the opportunities of the Conference the attention that these deserve.

The Executive Committee of the Conference was instructed to make plans for the work and to find a worker. After they had reached an agreement they consulted with members of all Committees who were present at the Conference. The result was that the undersigned was asked to undertake this work until the next session of Conference.

This is new work and plans must be adapted to situations as they are found. However, the objectives are quite clear.

The Churches

These are to be visited and to be served with messages. The tentative plan is to meet with the minister and the officers of the church first in order to get as clear a picture as possible of the particular needs of the group to be served.

Messages are to be delivered from Sunday morning until Friday evening at such times and places as are best suited to the group. During the week there are to be sessions with the various workers in the church such as Sunday school, young people's workers, men's groups, missionary groups, as well as workers who may be doing things without being definitely organized. It is also the intention that those who have men in service shall be met.

The purpose is to be helpful in meeting conditions as they are, to encourage those who are bearing the brunt of difficult situations, and to help the fellowship to see more clearly the place of Christians at this time.

The Men In Service

These are to be contacted as far as possible. Nobody can define the possibilities in this field because of the rapid movements of the men and their wide distribution. In whatsoever ways the contacts can be made, this is the purpose that they shall be served according to their needs in order to encourage them, counsel with them, and help them in every possible way both in their present position and condition and in the face of the future opportunities and responsibilities.

Others

Who does not need encouragement these days? Those who see the possibilities of the work will pray and put forth consecrated, expectant effort God-ward for it. This will be necessary to accomplish most nearly what is expected.

It is my hope that this undertaking on the part of the Conference may result in more serious attempts, in increasing areas, to listen to the call of Jesus: "Follow Me!"

In His Name,
J. H. Langenwalter

Recreate Thou Me, O God

A banquet was given. A women's association of the community prepared the large amount of food. The husbands came in to wash the many dirty dishes. People talked, sweated, and smiled as the courses were served and the disorderly pile of dishes and utensils was cleared away. Towards the end members of the group broke out in joyful singing. For most it was a happy experience in spite of fatigue.

Married brothers and sisters of a family got together and dug potatoes and enjoyed it. A neighbor bought a piano; a group enjoyed moving it into his home. A Minnesota mother reports that her husband likes to be on the community threshing crew. Threshing together has a certain charm. Quilting parties can be very alluring. To present the gospel with another is a joyful experience.

Human beings can get away from "self" and experience joy by being active with others in constructive work. In a great many cases group work can yield just as much joy as group "games," and at the same time it can produce work results of great value.

Living in material abundance we have been tempted to play, perhaps, too much. (An extreme case, the "play-boy" of great wealth.) All the while the fields have been standing ripe unto harvest. While Rome, Chicago, and the Centerville community burned, much fiddling has been one by Christians. Christians are tempted to think more of rights than of duties, of enjoying themselves than of serving the Lord.

Recreation is necessary, but it can be achieved in various way—some very definitely more wholesome and worthwhile than others. Group work is one possibility for recreation that might well be explored more by Christians.

In I Cor. 13:11, Paul says, *"When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things."* A child needs to play; we can't think of any getting along without it. But an adult has possibilities that a child does not possess. He can put away childish things and do God's work. Although play for adults may have its rightful place in certain instances, it is, undoubtedly, true that we ought to give more attention to recreation through various kinds of work experiences.

Prayer and Meditation

People with little or no interest in Christ have said much about the need of recreation for relaxation. Relaxation is needed. But must we attain it through a secular approach?

Prayer and meditation make for peace and refreshing of body, mind, and spirit. Too little emphasis is given to these important parts of Christian living in our day.

As a result bodies are held unnecessarily tense, minds are unnecessarily confused and tired, and spirits are unnecessarily disturbed. The soul is the ultimate source of the most thorough-going relaxation. We must pray to God and must meditate on His word if we would be truly freed from the tight tenseness of fear, anger, hatred, and all forms of egocentricity. Much of the relaxation achieved through a secular approach seems to be merely a forgetting of tenseness and weariness for a short while and then a quick return to them.

Of Jesus it is said in Mark 1:35, *"And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed."* Undoubtedly, that was very important recreation for Jesus. He stood arduous activity very well. Jesus has a message on recreation for us that we need to seek after and emphasize.—rw.

"Home Church Letters"

(Eph. 6:10-18)

This war is teaching us a lot. It will either be the making or the breaking of the individuals, and the church and churches as a whole.

Among the many things to be grateful for are the "Home Church Letters" send to the boys in the various camps, be they C.P.S. or military camps.

What about the "Home Church Letters" to the ones engaged in the "Spiritual warfare" at the "frontiers of the churches"? Are there those who must say that they never have received a single "Home Church Letter" all their life-time service at the "battlefront"? Are they receiving it now, those at the home front as well as those across the seas? They have been in the "C.P.S. camp" these many trying to represent the Principles of Christ as entrusted to our Church. They also are drafted—but by God.

They would have expressions of appreciation and deepest gratitude as found in the extracts of letters presented in *The Mennonite* of August 10, 1943.

—*A Reader*

W. C. Voth and Gerald Stucky Leave for Latin America

Brother W. C. Voth left Newton, Kansas, on September 9 to go to El Paso, Texas, where he was to meet Gerald Stucky. From there the two were to go by train to Cuauhtemoc, Chih., Mexico, where there is a Mennonite settlement. Proceeding from there to Mexico City, they will leave Mexico City by plane for Quatemala, Honduras, and Panama. They also plan to visit by plane such South American countries, as Bolivia, Argentina, Paraguay, Uruguay, and possibly Colombia, and Ecuador. They expect to be gone about six months. They hope to be back in time for the spring session of the Foreign Mission Board. See the "Foreign Mission" page for further information about their task.

—**Rev. J. J. Regier** will teach in the Bible department of Freeman Junior College this year. On the first day of school it was reported that there were some eighty academy students enrolled and twelve or thirteen college students.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

TO INVESTIGATE NEW FIELD

As previously announced, two missionaries are to go to Latin America on an investigation trip to find a suitable field for a new mission either in Mexico or Central America or South America. The two brethren chosen for this are the veteran missionary from China, W. C. Voth, and the new recruit, Gerald B. Stucky. Their photos appear herewith.

Brother W. C. Voth

Traveling to these countries is always difficult, and doubly, so now. But they have their passes, and are about ready to start on the trip, which will be on airship. They plan to visit six or seven countries, including Paraguay and Argentina, because in these two states Mennonite missions are already established by the Russian Mennonites in Paraguay and by the Old Mennonites in Argentina.

Some Mennonite missionaries have gone to other states, such as Colombo in South America, partly because they did not wish to wait until we were ready. Our Board feels that the General Conference next year, being so near, should have a chance to vote on this new undertaking, before we actually build a new mission in Latin America. But to make it possible for the conference to vote intelligently, it seemed necessary to do some preliminary investigating like this, and present a report to the conference, perhaps, with recommendations.

May the Lord guide and bless the undertaking, for which we desire the prayers of all mission friends.

—*P. H. Richert, Sec.*

Brother Gerald Stucky

SISTER ALIDA SCHRAG TO BE ORDAINED AS MISSIONARY NURSE TO INDIA, SEPTEMBER 26, AT 2:30 P.M. IN HER HOME CHURCH,

The Lord willing, the ordination of Sister Alida Schrag as missionary nurse is to take place on the above date. All friends of missions are invited to participate either by their personal presence or by intercessory prayer.

If ever much prayer was necessary for mission work and for the Lord's protection on the way, it is now. If Brother and Sister F. J. Isaac get permission to return soon, Sister Schrag is to accompany them. But if the Isaacs do not get permission, we may send her alone, if she is willing.

Sister Mary Becker was also ready to go along, but London did not yet give the permission. We hope to send her next year.

Ordination Program

1. Introduction by the local pastor	W. E. Gering
2. Song	Ladies' Choir
3. Ordination sermon	P. A. Penner
4. Song	Ladies' quartet
5. Charge and ordination	P. P. Wedel
6. Song	Men's quartet
7. Address	Alida Schrag
8. Song	Men's choir
9. Closing remarks and prayer	P. H. Richert
10. General song	

In behalf of the Board,
P. H. Richert, Sec.

H. J. BROWNS TO RETURN ON GRIPSHOLM

"The second exchange of Japanese and American citizens, will take place in Mormugao, Goa, Portuguese India, about the middle of October. Many of these names have come to the Department of State only within the past few days. No complete list of persons to be repatriated has as yet been issued to anyone, but on Saturday, August 28, we had access to the only complete list up to that moment in the office of the Special Division of the State Department, and this report is the result of our perusal of that list. There is a possibility of a few additions yet, but the Department has promised that as soon as a complete list is available it will be sent to this office. (H. J. Browns are on the list.)

Communication with repatriates on the return voyage of the Gripsholm:

1. *Mormugao,* Goa, Portuguese India—Subject to censorship regulations, commercial facilities are understood to be available for telegraph communication with persons in Mormugao.
2. *Port Elizabeth, South Africa*—The Gripsholm will probably reach Port Elizabeth in late October, but air mail is advised. Allow a month. Postage is 60c per half ounce. Letters should be addressed to the repatriate *in care of the American Consulate, Port Elizabeth.*
3. *Rio de Janeiro, Brazil*—The Gripsholm will probably be in Rio de Janeiro in early November, but again air mail is advised, and three weeks should be allowed. Postage is 40c per half ounce. Letters should be addressed to the repatriate *in care of The American Embassy, Rio de Janeiro.*

Ample supplies on the Gripsholm: We have been informed by the Department of State that ample supplies of food, clothing, and medicines will be provided on the exchange vessel to meet the needs of its passengers." (Part of a letter from the Secretary of the Foreign Missions Conference.) —*P. H. Richert, Sec.*

OPPORTUNITY

In spite of the shortages created by the war, we have on hand sufficient Scripture Text Christmas greetings to advertise for new agents to sell these "Christ Honoring Christmas Cards." If you are interested in earning money for yourself, or for your church, write at once to:

Mennonite Book Concern
Berne, Indiana

SUFFERING AND FRUIT-BEARING

Planting an apple tree in a small chicken yard, we were told that it would not bear fruit, and we found that for many years the blossoms would all drop off before the fruit was formed.

Mentioning this to an experienced horticulturist we were told that this might be due to the very rich soil, and we were advised to drive some large, rusty nails deep into the trunk of the tree in order to check its vitality. We did this and in the following year this tree began to bear fruit in abundance. Could it be that we sometimes are overzealous in our efforts and that God must check us through sickness or other apparent handicaps in order that we may bear fruit to the fullest extent?

W. C. Andreas

MENNONITES and RURAL LIFE

J. W. Fretz

FORBEARING AND FARMING

Forbearing is a highly esteemed Christian virtue. The New Testament has a multitude of references to it. Jesus taught it as an essential characteristic of Christian behaviour, and, more significantly, he repeatedly demonstrated the art of forbearing in difficult circumstances. The same can be said of Paul and the other Apostles.

Non-Resistance

In this sense the doctrine of non-resistance is the attempt to carry out in actual life the Christian virtue of forbearance. It requires a refusal to strike back or harm or hurt the other person in any way. Our fathers believed that the doctrine of forbearance or non-resistance was an applicable when applied to groups or nations as when applied to individuals. It means that one accepts suffering, hardship, and inconveniences for himself or his group rather than inflict such things on others.

Farming

That forbearing is a teaching of God is rather clearly revealed in nature and no one is more aware of it than the Christian farmer. God constantly teaches the farmer to forbear. In times of crop failure due to storms, hail, drought, and pestilence of one kind or another the farmer must bear losses and forbear the temptation to become angry, dejected and bitter with God. When his crop is not as good as his neighbor's or his cattle not as productive, he is tempted to become jealous, but these things he must forbear. Those who have learned the secret of forbearing through God's plan in nature have also been able to get along with their fellowmen without hatred, violence, and law courts.

Faith

It is not purely accidental that the three historic peace churches, the Friends, Brethren, and the Mennonites have taught Biblical non-resistance as a part of their religious faith. By tradition all three have been rural churches. We believe that God has taught His children the lesson of forbearance through the laws of nature. Farmers, more than anyone else, have a chance to learn this lesson through years of experience. There is a close relationship between forbearance, farming, and faith.

ARRIVE AT CAPETOWN, AFRICA

According to reports the Frank Mannings and Sam Goering and J. D. Graber left Buenos Aires on the same boat. A cablegram from South Africa states that the Frank Mannings have arrived safely. Therefore, it is assumed that the two relief commissioners to China have also safely arrived there.

Pacific District Conference Report, 1943

On the morning of June 17, 1943, the delegates and friends of the Pacific District Conference met at the First Mennonite Church at Reedley, California, for its forty-fourth session. It was a joy to be able to assemble from far and near in order to confer with each other about the Lord's work. The program committee had chosen the theme "Alone With God" for the session.

According to the program the first session was a minister's conference, with Rev. Earl Salzman presiding. It was opened with a song service and devotions. Fervent prayers and thanksgivings were offered. Then followed the three topics assigned for that session. Between the second and third topics we were favored by a solo by Rev. Arnold Regier.

Rev. Wm. H. Stauffer delivered his first address on our C.P.S. camps. In it, among other thoughts he said: "The C.O.'s have taken their stand. They do what the Mennonite church is teaching. They carry out the principles of our church, of Christianity.... The boys are under pressure. The church is not backing them up enough."

With a song and a prayer the forenoon work was closed, and we met in the dining room for a good and well prepared meal. In the afternoon Rev. P. A. Wedel, Aberdeen, presided, and Rufus Franz, camp director at Lapine, Oregon, led in the devotions. The three assigned topics were treated efficiently. Mrs. Chris Ummel spoke on John 5:39, in place of Rev. W. A. Regier, who could not be present.

The evening session was the beginning of our regular conference work. Mr. Earl Eyman conducted the song service and devotions. Dr. J. H. Langenwalter gave the welcome address, and F. F. Jantzen responded. The Reedley Men's Chorus brightened the evening with special music. The Rev. D. J. Unruh, conference chairman, delivered the conference sermon, taking for his text Matt. 5:16; Num. 8:1-4; and Rev. 1:11-12,20c. A few thoughts expressed were: "It is well that we should meet as a conference to see what is done, and what is left to be done. A conference should encourage and be a time of refreshing....When the lights go on again all over the world, let your lights so shine. The lights should glorify the Lord Jesus Christ, and the Father in Heaven."

The delegate certificates were read by the conference secretary. Because of the absence of Rev. W. A. Regier and a delegate certificate from Los Angeles, the conference voted that the Immanuel Mennonite Church be represented by Mrs. A. J. Richert, and by Rev. and Mrs. Chris Ummel. Rev. Homer Leisy was to represent Albany, Oregon.

The following committees were appointed and announced by the chairman:

Nominating Committee:
  Homer Leisy
  P. D. Unruh
  L. J. Horsch
Resolutions Committee:
  Arthur Wenger
  Willard Wiebe
  Mrs. Chris Ummel
Memorial Committee:
  J. H. Langenwalter
  J. P. Glanzer
  P. A. Wedel
Committee on Complimentary Votes:
  A. J. Regier
  Earl Salzman
  Emma Ruth
Auditing Committee:
  Earl Eyman
  Chris Ummel
  J. T. Friesen
Tellers Committee:
  J. T. Friesen
  Rufus Franz
  Joel Koehn

With a song by the Reedley Men's Chorus and a prayer the evening session was adjourned.

Friday morning our session was opened by a prayer service led by Rev. Homer Leisy. The Committee on complimentary votes handed in the following names of guests at the conference and recommended that a vote be given each of them:

Rev. J. T. Friesen
Dr. E. G. Kaufman
Rev. Wm. H. Stauffer

1. The conference voted to do so.
2. It was resolved,
That the secretary read the main points of the 1942 conference report together with the recommendations made and resolutions passed. This was then carried out.
3. It was resolved,
To adopt the secretary's report as printed.

The auditing committee reported: "We have found the treasurer's report neatly kept and in order."

The treasurer gave the following summarized report:

Balance on hand, June 15, 1942	$ 506.51
Received during the conference year	3885.53
Total	$4,392.04
Total paid out during year	$4,165.85
Balance on hand, June 10, 1943	$ 226.19

He also reported that the debt on the Portland parsonage was paid in full, leaving the Conference debt-free.

4. The conference resolved,

To accept the treasurer's and auditing committee's reports, with a rising vote of thanks to our treasurer, Brother Jantz for his faithful service.

Brother Jantz asked for permission to make his reports hereafter from June 1 to June 1, if the conference is held in June.

5. The Conference resolved,

That we accept the treasurer's recommendation that the treasurer's fiscal year be as of June 1 to June 1, or if the conference should be held at some other season of the year, that it be as of the first of the month.

The Field Secretary, Miss Emma Ruth, reported that after the conference at Colfax, she had been privileged, together with others, to visit the churches of Washington and Oregon; that the Y.P. Retreats, one held at each state of the Pacific District, in 1942, were encouraging in attendance and spirit, even though some had to be held under difficulties. A Layman's Retreat was also held in California for which much interest was shown. Seven issues of the **Worker's Exchange** were again sent out to about 500 interested workers in the churches of the district.

"I believe that the time has come for a forward step in field work. I am asking to be relieved of this responsibility and suggest that in place of volunteer service in this all important work, our budget includes a sufficient sum for at least a few months of employed field work each year. I can truly say that the years spent as field secretary of the Pacific District have been rich in proving the Lord's faithfulness and the willingness of young and old to cooperate in the various churches to advance the Kingdom of God. I deeply appreciate this spirit and would thank each one who has had a part in making some progress possible. I wish that more could have been done.

In view of the foregoing I would like to make the following recommendations:

I. That the **Workers Exchange** be published quarterly as a young people's paper by the Y. P. Committee.

2. That a sufficient sum be included in the budget to cover not less than two months of field work by an employed secretary appointed by the Executive Committee of the Conference, with the emphasis on young people's work." Emma Ruth, Field Secretary.

After discussing the report of our Field Secretary,

6. the Conference resolved,

To postpone consideration of Miss Ruth's recommendations until more definite study of our conference needs and our constitution could be made.

7. the Conference resolved,

1. That the **Workers Exchange** be published by the Field Secretary in co-operation with the young people's committee.

2. To adopt the Field Secretary's report without the recommendations.

In between Brother L. J. Horsch gave the following report on Bethel College:

"This is my ninth annual report to the Conference as its representative on the Board of Directors of Bethel College. With this year my term as a Director expires. May I suggest that in considering a successor the Conference should nominate an individual who is also a member of one of the General Conference boards or committees so that meetings of both could be attended in one trip. It is essential for the Conference to have representation on the board so that active participation in the Board's activities can be accomplished by the representative.

"Bethel College is a member of the North Central Association of Colleges and Secondary Schools. This membership fully accredits our College. Before election to this membership the school was subject to examination by official representatives of the Association. In their report the examiners make the following observations.

"In the first place Bethel College has certain elements of strength. The report points out that 'Bethel College is the only Mennonite college west of the Mississippi River granting the baccalaureate degree. Within this field of service are 75,000 Mennonites of which number one-third live within a radius of 250 miles of the college.' The report continues by referring to 'a vigorous administration.' It cannot be denied that under the Presidency of Dr. Ed G. Kaufman the college has had an almost phenomenal growth. We owe him a tremendous debt. Then the report pays tribute to 'a loyal, devoted, and comparatively well-trained faculty.' Here are elements of strength of which any college can be proud.

"In the second place the report of the examiners very definitely points out certain glaring weaknesses of the college. Significantly the rehearsal of the weaknesses begins with the 'Failure of the Mennonite Church to provide the College more adequate financial support,' and continues with the 'pitifully low salaries for faculty members.'

"In support of above observations it is my unpleasant duty to report to this conference that the College is burdened with a debt of $90,000.00 which threatens not only to undermine whatever strength the school may possess but also to deprive the college of membership in the North Central Association, for Bethel College has been warned by the Association that it must undergo another examination to determine whether membership in the Association shall be continued and this debt may prove the decisive factor if further membership is denied to Bethel College.

"As is the case with all institutions of higher learning, the war is placing a severe strain upon Bethel College, a strain which only tends to aggravate the conditions described above. Other colleges and universities can weather the storm in that the Government of the United States in selecting them for centers of basic training for Army or Navy personnel provides adequate and even generous financial support. But Bethel College cannot avail itself of this opportunity and retain its loyalty to 'the faith of our fathers' or retain the integrity of its conscience. Bethel has refused to participate in the program of educating soldiers or sailors. On the other hand, however, the Federal Government has approved Bethel College as one of the training

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Have You Given Sacrificially for C.P.S.?

centers for relief and reconstruction workers who will be selected from the personnel of the C.P.S. Camps. These young men must volunteer one year of service after the end of the war. But this training program brings no financial aid to the College.

"It is my pleasure to close this report by telling the Conference that the Board of Directors has authorized Bethel College to grant the degree of Master of Theology. This degree involves two years of study above the Bachelor of Arts degree, one-half of which is to be devoted to practical ministerial work. This is a progressive step designed to enable the College to train more effectively the workers in our churches so badly needed today.

One verse of Scripture has been in mind ever since this report has been in the making. I feel I should quote it. It is this, 'Not by might, nor by power, but by my Spirit, saith the Lord.'

Then Rev. Arthur Wenger gave us some special music, which rested us. Rev. Salzman now gave his address on: "Jesus and I are Friends."

The afternoon session began with devotional exercises led by Rev. J. T. Friesen and some special music by a quartette created by our chairman, and consisting of the brethren Friesen, Wenger, King, and Regier. The Conference discussed the report on Bethel College, especially the questions:
1. Since Bethel College does not accept the war program in training men for the army, navy, and air-force, does the government permit Bethel to be a training center for relief workers?
2. Why does Bethel College refuse army, navy or any war-force training?
9. The Conference resolved,

To adopt the report of L. J. Horsch on Bethel College.

Now followed the report of the P.D.C. Peace Committee: The work during the year has been along three lines or phases, namely: 1. C.P.S. camps, 2. Contact of our service men, 3. Distribution of literature. They had little trouble with the boys as to their behavior. There are capable men and women as directors, etc., in the camps. These four recommendations were placed before the conference:

1. That the Conference create a permanent Peace Committee consisting of three members, one to meet with the General Conference representative.
2. That we, as a Conference, allot some time to Rufus Franz, director of the Lapine C.P.S. Camp, to present to the Conference the needs of our local camps and suggestions for the Home Canning Program.
3. That this Conference give serious consideration to the possibility of sending a man to contact all men in the service, both in the army forces and in the C.P.S camps.
4. That the Secretary of our Conference be instructed to send each of our local camp staffs a word of appreciation and commend God's richest blessings in their work.

10. The Conference resolved,
(1.) To accept the report of the Peace Committee with thanks.
11. (2.) To adopt recommendations 1, 2, and 4 as presented.
12. (3.) That we send some one to visit all boys in the C.P.S. camps, and the boys in the military camps, within the Pacific District. Recommendation 3.

The above named quartet again favored us with a song.

13. The Conference resolved,
To extend the time a little to hear Brother Rufus Franz.

Among other things he said it is well to remember that at Lapine Camp the soil is not good for gardening. We can raise pigs. The boys have eighteen pigs and fifty chickens. For canning they bought 3,000 3-qt. jars. Let the congregations fill them.

Rev. P. A. Wedel now brought us a splendid message on: "Christ or Chaos."

Friday evening the Women's Missionary Society Program was rendered.

Saturday morning the devotions were led by Rev. Arthur Wenger. The report of the Evangelistic Committee was given. They report of:

Deer Park, Wash.: "Rev. A. J. Wiens has moved to Lynden, Wash. Since then Brother W. H. King has served this congregation with preaching every second Sunday of each month and Brother P. D. Unruh on the afternoon of the last Sunday of each month. Three families are now living in Spokane and others have moved into the Newport community. The committee recommends to continue the aid as arranged."

Newport, Wash. "The Newport church under the leadership of Rev. P. D. Unruh is growing in grace and number. It solicited the help of your Committee and last March Rev. P. A. Wedel of Aberdeen, Idaho served them with a series of meetings and counseled them in their problems. Rev. Unruh receives $20.00 a month assistance from this Conference. The Committee recommends to continue this aid to Rev. Unruh."

Portland, Ore. "Thanks to the Lord, the debt on the parsonage is paid in full and that now belongs to the Pacific District Conference. The church property belongs to the Home Mission Board of the General Conference. The constituency of this congregation has more than doubled in the last years. Also the church building fund has reached the mark of over $400.00. Brother and Sister Regier have handed in their resignation and Portland is again looking for a leader."

Albany, Ore. is since March, 1943, on the self-supporting list.

Winton, Calif. The Bethel Church at Winton is prospering normally under the pastoral care of Rev. Glanzer. They report an attendance of over forty in the morning services, and Sunday School, and evening services. Every other Sunday they have C.E. which is well attended and as many as eighteen in the mid-week Bible and prayer service. Brother Glanzer gets $44.00 assistance from the H.M.B. and $10.00 from our conference; free rent, and $10.00 from the church monthly. The Committee recommends to continue this aid to Brother Glanzer."

(Continued on page 11)

DAILY DEVOTIONAL MESSAGES

By Waldo J. Flickinger, Pretty Prairie, Kansas

SEPTEMBER 23—*"Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity."* Ps. 37:1

As it was in David's time even so it is now, that, as we look abroad and see the prosperity of the ungodly, we fret ourselves and become envious of them. The expression in the original is very forcible: *Do not work thyself into heat;* for it will result in envy, the most perilous of all temptations. When we look forward with an eye of faith we shall see no reason to envy wicked people their prosperity, *"for they shall soon be cut down like the grass and wither as the green herb."*

SEPTEMBER 24—*"Trust in the Lord and do good."* Ps. 37:3

This is the antidote to many ailments. The Psalmist has applied it here as the antidote for the Christian who envies the prosperity of the evil-doer. Our life should be one of believing reliance upon God, his providence, his promise, his grace, and his diligent care over all his children. But we are told also to *"do good."* Think not that you can trust the Lord, and then live a life wholly inconsistent with your profession. But notice the order here: *First, "trust in the Lord,"* and *second, "do good."* Yes, it is impossible to do good, except you trust in the Lord first. *"For without faith it is impossible to please him."*

SEPTEMBER 25—*"Delight thyself also in the Lord and he shall give thee the desires of thine heart."* Ps.37:4

What intensity of inward joy we experience when we are in communion with our God and Saviour! To make him our object of worship and adoration, of love and devotion constantly, would certainly mold our lives to choose and to love that which he chooses and loves. Therefore it would follow that he could and would give us the desires of our hearts. Jesus said, *"If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you."*

SEPTEMBER 26—*"Rest in the Lord."* Ps. 37:7

When the world about thee is confusion and chaos, be thou hushed and calm in thy soul, leaving thyself absolutely in the hands of God. To rest, keep yourself still with perfect resignation to him and to his will. Stay yourself completely on him whose you are, and who has promised to keep you. Dissatisfaction with your state, or anxiety about your future will vanish as you will find Him able to answer all your needs. Such rest in the Lord will supply you with spiritual strength to meet new and hard tasks with eternal reward.

SEPTEMBER 27—*"Thou hast a name that thou livest, and art dead."* Rev. 3:1.

We are too prone to consider every one whose name is on the church roll as a Christian. But Jesus said, "except a man be born again, he cannot see the kingdom of God." We must learn from the Scripture the evidences of the new birth, that we might discern between the children of God and those of the evil one. These two classes were formed by Jesus himself, (John 8:44). Because some facts are awful does not excuse us from facing them. We must make the distinction in order to follow many of God's exhortations, such as "Be not unequally yoked with unbelievers," or "Blessed is the man that walketh not in the counsel of the ungodly."

SEPTEMBER 28—*"As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whosoever believeth in Him should not perish but that ye may know that ye have eternal life . . ."* I John 5:13.

It was in answer to a great need that this serpent was lifted up where all could see. And it was that moment when the needy soul *looked,* that he was healed. Even so the Lord Jesus was lifted up on the tree, to become the Great Healer of all who are stained with sin. Now if I look to Him, who there died in my stead and plead His finished work on that cross for my salvation, then, that moment I am healed from Satan's deadly sting.

SEPTEMBER 29—*"These things have I written unto you that believe on the name of the Son of God; that ye have eternal life . . ."* I John 5:13.

It is God's will for all that believe on his Son, to know by the things written in the Scriptures, that they have eternal life. To *have,* being in the present tense, means to possess as soon as you believe on the name of the Son of God. Death itself cannot halt it. Should not our hearts be filled with praise for such a wonderful gift as revealed to us from God's own Word.

SEPTEMBER 30—*"Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe."* Rom. 3:22

"All our righteousnesses are as filthy rags." We have no righteousness of ourselves. And so, we, being destitute of it, God provided it through His own Son, the Lord Jesus Christ. And we appropriate it for ourselves the moment that we believe on Him as our personal Saviour, for it is then that His righteousness is imputed unto us. What a wonderful plan of salvation God wrought for us in which everything that he required of us, he also provided. Our responsibility is to believe and to accept what he has to offer.

Sponsored by
the Young People's
Union of the
General Conference
EDITOR
R. Weinbrenner
North Newton,
Kansas

Mennonite Youth

"A United Mennonite Youth in Christ"

Y.P.U. OFFICERS
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Ted E. Claassen
Newton, Kansas
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Vice President
Shafter, Calif.
Dorothy Dietz
Secretary-Treasurer
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Bringing Them One by One to Christ

It is not unusual for our thoughts to fly hither and thither when some event has plunged deep into our feelings. Though we may try to take control of our thoughts and make them right, we can't. They are wild thoughts which need a greater master than we can ever be.

Paul in II Cor. 10:5 exhorts us to *"bringing into captivity every thought to the obedience of Christ."* We have no right to the control of our thoughts. We are not good masters of them. There is one who is a perfect Master. We ought to permit Christ to have the control over our thoughts for He will always do the right thing with them. He can make them right, powerful, inspiring, hopeful, and the foundation for further right thoughts.

But if Christ is to be the Master of our thoughts, we must first surrender them to Him. That is our responsibility. He doesn't take them from us. He has given us the power of choice.

However, when a great mass of our thoughts goes stampeding it seems as though we just can't catch them all to bring them to Christ. Conscious of so many of our thoughts we try to chase after each one and end up in catching none. We are like the little boy being "it" in playing "Blackman," who runs after many to catch them but not long enough after any one to catch him.

In face of this it is marvelous how one can learn to surrender one's thoughts to Christ by bringing them to him, one by one. It seems that we can practically always determine the very next thought that we will think. By concentrating upon one thought at a time instead of trying to sweep the whole whirling mass into Christ's control, we can actually make the right choices. We have a wonderful power over the very next thing that happens in our mental activity. God offers us the power to overcome all temptation—all wrong thinking. One thought at a time surrendered to Christ is the way to capture the whole mass of them eventually for Christ's control.

Are you tempted, are you troubled? Make your very next thought right, that is, surrender it a captive to Christ. Repeat this, and Christ will give you victory over temptation and trouble.—rw.

PATIENCE

Many of us may have to develop our patience while in camp. There are times we become restless and want to do more constructive work than we are now doing. At the same time can we say we are making or finding all the opportunities while here in camp? Or are we letting the day go by without trying to improve ourselves and others about us? Sometimes we are so eager to get out and do big things without preparing ourselves while we have the opportunity, and then when the time comes we feel so inadequate to meet the many problems facing us. It may take us years to reach our goal, but we will be better fitted to carry out the goal because of the years of preparation. I think here's where God's will enters in. So often (speaking of myself) we think we know what is best for us and we fail to heed God's will. I can say from my own experience that many times I could not see why God's way was better, but sooner or later I found His way was far better than my way could ever have been. God works in mysterious ways. I would like to give one example of a life revealing true patience, courage, endurance, and love. I'm sure we all know our dear missionary, who started the leper asylum when he was forty years old, I believe, and worked for thirty or forty years with untiring patience, possibly none of us have equaled.

Again I can draw from my own experience that youth is eager to do great things in a short time. I remember how I admired the young man who got his degree with flying colors and by the age of twenty-one he was teaching in high school and at twenty-two he stepped right into Junior College. We fail to see that he had many opportunities that most of the young people do not have. Let us realize that a detour often becomes a blessing. When driving out to California for the first time we had to take a detour; then we even got off from the detour, but the scenery was far more beautiful than any we had seen on the whole trip—this was worth the extra gas and time.

Life is like climbing one hill after another—we think the one in front is impossible. We conquer it only to find another larger one ahead of us. It is often these detours that give us the added strength to go ahead. It isn't so much what the man is now as what he is going to be.

—*Florence Auernheimer*

SENIOR DEPARTMENT

No. I of Series on Evangelism

MENNONITE MARTYRS

I. Worship Service:

1. Songs: "In the Cross of Christ I Glory", No. 110, "Jesus, Refuge of the Weary," No. 536. 2. Reading of Heb. 11:13-39, prayer and leader's remarks. 3. Biographical sketches of some of the martyrs. 4. Offering for C.P.S. camps.

II. Leader's Introduction.

The Story of the Mennonites by C. H. Smith offers information on the early history of the Mennonites in various countries and on the persecutions which they were called upon to endure during a good many years. We admire their courage of conviction, their steadfastness under very trying circumstances, and their willingness to face death. Their purity of life gained for them the respect of many of their contemporaries. The almost universal testimony of their enemies bears evidence that the life of the Mennonites was on a high moral and spiritual plane. A Reformed clergyman who wrote of the virtues of the Mennonites advised his people to follow the example of these pious folk. Why then were they persecuted? This question is worthy of study.

III. Suggested Topics for Short Talks:

1. Persecutions in Switzerland, (C. H. Smith's Book, pp. 125-163.)
2. Persecutions in the Netherlands, (C. H. Smith's Book, pp. 169-190.)
3. Swiss Exiles in the Palatinate, (C. H. Smith's Book, pp. 307-315.)
4. Trials in Russia, (C. H. Smith's Book, pp. 507-531.)

IV. For Discussion:

1. Why have the Mennonites suffered persecution?
2. Has persecution been harmful or helpful to them?

V. Facts for Study:

A letter written in 1617 states of the Swiss Mennonites, "they are daily hunted with constables and as many as they can get taken as prisoners to the city of Bern so that four weeks ago about forty, men and women, were in confinement there. They have also scourged some, and banished them from the country, one of whom arrived here. They also scourged a minister of the Word, and then conducted him out of the country, into Burgundy, where, when they arrived there they first branded him, and let him go among the Walloons. However, as he could talk with no one, he had to go about three days with his burnt body, before his wounds were dressed, and he obtained some refreshments, being in such a condition that when they undressed him for binding up his wounds, the matter ran down his back, as a brother who helped dress him told me himself."

VII. Food for Thought:

"Be thou faithful unto death, and I will give thee the crown of life." Rev. 2:10.

INTERMEDIATE DEPARTMENT

BEING A GOOD NEIGHBOR

Prelude: "I Would be True"

Song Service: "Christ for the World we Sing," "True-hearted, Whole-hearted"

Scripture Reading: Luke 10:25-37.

Prayer:

Special Music:

Leader's Introduction:

One hears much in these days about being "Good Neighbors" especially with certain people and countries. Jesus taught us this lesson many years ago through the story of the Good Samaritan. It shows us not only who our neighbor is, but how we should act toward him.

Shall we consider who is our neighbor first? It is that person who is near to us—next to us. That one might be the girl in the desk next to mine in school, the family in the house next door, the church nearest ours in town, the folks in the next county, the next state, and finally the countries nearest ours. This places neighborliness on quite a broad basis, does it not?

Jesus showed how the people one might have expected to help the poor, robbed traveler were just the ones to pass by him. It was a man of a hated people—a Samaritan—who stopped and helped. Thus anyone can be a neighbor—all of us Christians certainly! A representative of the church passed by the helpless man; let us not be guilty of that again.

It is in the spirit of neighborliness that our people go to the needy nations to do relief work. Just as we give our next door neighbors a half cup of sugar, we are willing to distribute milk and other necessities of life to those who have suffered the ravages of war. Pray that we might continue this relief work, and give generously toward it.

We read that the Good Samaritan bound up the unfortunate man's wounds and poured oil in them. What better way to express Christian neighborliness than to care for the sick! Surely a nurse or doctor who carry out their tasks in the spirit of the Lord are showing the sincerity of their faith.

We shall discuss other phases of neighborliness throughout the program. Let us remember that if we permit the Lord to lead us, He will show us how to be good neighbors.

Topics for Discussion:

1. Can you be a good neighbor and bear a grudge against someone?
2. How is courtesy related to neighborliness?
3. To be a good neighbor in school, must one cheat or stoop to other common practices?
4. Do church members need to be good neighbors?
5. In what ways can we be good neighbors to those of other races?

Announcements and Offering:

Closing Song: "Blest be the Tie"

C.E. Benediction

—By Louise R. Ewert

JUNIOR DEPARTMENT

THE OFFERING IN THE CHURCH SERVICE

"God loveth a cheerful giver," II Cor. 9:7b.

Worship Center: The picture, "Christ and the Doctors," and before it or at either side lighted candles.

I. Worship Service

1. Prelude, "The Church's One Foundation."
2. Call to worship, "O worship the Lord in the beauty of holiness: fear before him, all the earth."
3. Sing in unison, "The Church's One Foundation."
4. Leader's prayer.
5. Responsive Reading of Psalm 50:7-15.
6. Duet, "We Give Thee but Thine Own," The Mennonite Hymnary, No. 213.
7. Poem by a Junior boy.

Are You Giving or Receiving?
By Rev. J. D. Kempster

"It is more blessed to give than to receive."
There are few people who truly believe
It's more blessed to give than it is to receive.
But since I have endeavored to follow the plan
I surely am feeling a happier man.

This get all you can, and keep all you get,
Is the motto of worldlings, and bringeth regret;
For the man who is happy and filled with delight,
Is the fellow that's giving from morning till night.

Since nothing is proven until it is tried,
Just give it a test, and it won't be denied,
This Scriptural maxim is evermore right,
'Tis giving, not getting, that bringeth delight.

8. Sing in unison, "Take My Life," verses 1, 4, 6.

II. Study Period

Aim: To help our Juniors to understand that the offering is a very definite part of the church service. To create in them the desire to give to the Lord.

1. Introduction by a Junior girl.

We have been studying about the church service and have found there are various ways of worshiping God. We can and should worship God with our offerings. If we really love the Lord and love the church, we will feel the need of giving gifts to the church, for the offering is an expression of our gratitude and faith.

2. Bible Drill: Exodus 25:2; 35:5; 35:22a; 36:3b; I Chron. 29:12; Neh. 10:39; I Tim. 6:7; I Tim. 6:10; II Cor. 9:7.
3. Study Hour:
   a) Tell the story found in Mark 12:41-44.
   b) Tell the story found in Matt. 19:16-26.
4. Scripture reading, Luke 12:22-34.
5. Talk, "Christian Work Costs Money," by an older person.
6. Song, "Give of Your Best to the Master."

III. Mission Minutes

Discuss: What gifts (offerings) do missionaries give?

IV. Closing Moments

1. In unison repeat the verse of the month.
2. Then pray together the prayer of the month.
3. Sing from memory the song of the month.

—Mrs. J. E. Entz

PACIFIC DISTRICT CONFERENCE REPORT 1943

(Continued from page seven)

14. The Conference resolved,

(1.) To accept the report of the Evangelization committee as read and to continue the support.

15. (2.) To give the Budget Committee authority to study the matter of the minister's assistance in the above mentioned churches and consider an increase in their allowance.

"We recommend the appointment of a full time worker by the Pacific District Conference whose work it should be to represent all phases of the Conference activities in cooperation with the officers and the committees elected by the Conference."

At this time the nominating committee reported, and the delegates cast their ballots for the new officers. Then the report of the Education Committee was given. The committee was active in three fields: 1. Publication, 2. Family Worship, 3. Teacher's Training.

16. The Conference resolved,

To extend the time in order to hear the message by Rev. Homer Leisy.

The congregation sang a song and Rev. Leisy spoke on "Whither Bound—Our Changing World."

During the noon hour the Budget Committee met and arranged the conference budget. Afternoon the report of the Education Committee was discussed, and

17. The Conference resolved,

To adopt the report as given.

The Young People's Committee reported "With the help of God the work of the Young People's Committee has been able to continue and go forward during the past year. A year ago we had fifty-three names on our **Quiet Hour** mailing list; at the present we have 163 names. This devotional booklet goes to all the men in service from our Conference. The boys appreciate it as is shown by this excerpt from one of the many letters we have received: "A spiritual uplift is one of the most needed things for the service man these days. It really gives one a good feeling when he can take his Bible for a few moments before he is to start his day's work, for without Christ it would be a most miserable life. I say this because having been in the service for a year now, I know that without Christ I can do nothing. In these times there is so much sin on every hand that it is really a job to live a Christian life, but I am thankful that I can say that I have found Him to be a friend that sticketh closer than a brother....I want to thank you for sending **The Quiet Hour** to me and I am sure that it has really given me many a spiritual uplift just at the time when I most needed it."

The following books were sent to the Camino and

North Fork C.P.S. Camps last fall: Taylor, **Life of Betty and John Stam**; Taylor, **Borden of Yale**; Murray, **With Christ in the School of Prayer**; Chafer, **He That is Spiritual**; O'Hallesby, **Prayer.** Two copies of both **The Quiet Hour** and **The Upper Room** were also sent to the Camino and North Fork Camp libraries, and one copy of each to each spike camp.

Some pastors were able to visit the C.P.S. camps last fall, and both the campers and the pastors received a blessing from the visit made. Due to transportation difficulties for many, these visits were not made as frequently as had been suggested—once a month.

We have tried to encourage each of the young people's groups in our Conference to start a newspaper, particularly for the purpose of keeping in touch with the boys in service from their group and with others away from home. A number of newspapers have been begun through this encouragement.

We began a project of exchanging C.E. programs that have been used successfully in some of our groups. Through this we hope to unify our young people and to help some of the groups who have been having difficulty with planning programs.

We have been helping somewhat with part of the work for the **Worker's Exchange**, taking charge of two pages—the Young People's Committee page and the Y.P. News page.

We have again had as one of our projects the sending of fifty dollars to Ernst Harder during the past year. Most of this amount has come in." —Y.P. Committee.

18. The Conference resolved,

To adopt this report.

The Budget Committee reported that we allot to:

The Field Secretary	$2,500.00
Taxes	75.00
Peace Committee	50.00
Newport	300.00
Winton	150.00
Education Committee	25.00
Worker's Exchange	185.00
Miscellaneous	315.00
Total	$3,600.00

19. The Conference resolved to adopt the budget.

The tellers brought the result of the election as follows:

President	P. A. Wedel
Vice President	Earl Salzman
Secretary	Arthur D. Wenger
Treasurer	John C. Jantz
Member of Evang. Com.	Homer Leisy
Member of Educ. Com.	Marvin Linscheid
	Edward W. Franz
Peace Committee	John C. Jantz
	Rufus Franz
	P. A. Wedel
Bethel College Rep.	L. J. Horsch
Member of Program Com.	P. D. Unruh
Trustee	Julius Franz

The Resolutions Committee reported: "Resolved that

1. We thank our Lord for having permitted us to enjoy the blessings of another conference, to draw apart and to spend time "Alone with God," in spite of the many adverse circumstances.

2. We express our appreciation to our host church the First Mennonite Church of Reedley, California, for its willingness to entertain the conference, for hospitality shown the delegates and especially to the ladies for the excellent meals provided under the handicaps of rationing.

3. This conference send greetings to Rev. S. S. Baumgartner, our senior pastor, who was unable to be present, and that greetings and wishes for speedy recovery be sent to Rev. W. A. Regier and Mrs. John C. Jantz who because of illness were also absent. We regret that a number of our pastors were unable to attend.

4. We extend a vote of appreciation toward Rev. William H. Stauffer, and Dr. E. G. Kaufman, for their valuable contribution to this conference.

5. That we individually remember the Pacific District Conference, its work, and its workers, prayerfully throughout the ensuing year."

20. The Conference resolved,

To adopt the report of the Resolutions Committee.

The question was asked, "Who shall issue an order to pay the conference money?" It was answered: "The constitution provides: The treasurer shall make the necessary payments upon order of the other officers of the conference." This was explained that the secretary order the payment, the president sign it, and the treasurer pay the same.

At this time Dr. E. G. Kaufman addressed the conference in behalf of Bethel College. Brother D. Krehbiel spoke to the assembly about the Mutual Aid Society which has been founded on the Pacific coast recently. Rev. Wm. Stauffer now delivered another message on the C.P.S. camps. In it he said: "The chief trouble with our civilian program is not with the government but at two places: 1. in persons who do not know what they are talking about. 2. in our own churches, those who are not backing up the program. Most of those who have left the C.P.S. camps and have gone into the army are desperately trying to get back into the C.P.S. camps. With the C.P.S. boys lies the future of our church. Two qualities of the C.O. men are: **honesty and dependability."**

Brother P. A. Wedel, because he was elected president of the conference for next year, resigned from the program committee.

21. The Conference resolved,

To ask the executives to fill the unexpired term of Brother P. A. Wedel.

The executives appointed Brother E. J. Miller to fill the vacancy in the program committee.

The Evangelization Committee announced their organization, according to which Dr. J. H. Langenwalter is chairman and Rev. W. H. King, secretary.

Saturday evening after the usual period of song service and devotions, we enjoyed the stories of great hymns of the Christian Church by Rev. P. A. Wedel, and then the song festival in charge of Miss Emma Ruth. Rev. W. H. Stauffer addressed the conference in behalf of the C.P.S. camps.

On Sunday morning the Reedley Sunday School was conducted by Superintendent E. I. Eyman.

During the morning worship Dr. Langenwalter gave a short message for the children, Prof. J. L. Horsch addressed the congregation, and Dr. E. G. Kaufman delivered the sermon. We were abundantly blessed.

On Sunday afternoon the program arranged by the Education Committee was carried out and in the evening that arranged by the Y. P. Committee.

Our retiring conference president made some suitable and practical remarks, and our newly elected President encouraged us to work on in the strength of the Lord.

Thus another blessed conference became history. Praise the Lord, we could be "Alone with God" during these conference days.

Respectfully submitted,
F. F. Jantzen, Secretary

P. K. Regier to Reedley Church

Brother P. K. Regier who served as pastor of the West Zion Mennonite Church, Moundridge, Kansas, for many years and who taught in the Henderson, Nebraska, public school system this past year has accepted a call to the First Mennonite Church, Reedley, California. His letter of acceptance is reprinted below as it appeared in a recent bulletin of that church.

Henderson, Nebraska,
August 22, 1943

Mr. Herman Neufeld,
Mr. J. H. Friesen,
Mr. Reinhold Ewy,
Reedley, California

Dear Brethren:

In response to your letter of August 12th, permit me first to express our deep appreciation for the faith and confidence shown in extending us the call to the Pastorate of your Church.

After long and earnest prayerful consideration we have decided to accept the call. To me it is a call plus a powerful challenge to give the very best in service to the Lord Jesus Christ and to your Church. It is our hope and prayer that God may place His approval upon this decision, and that He may use us to His honor and glory in building His Kingdom here upon earth. We fully appreciate the great responsibility of directing the religious life of a large Congregation, and we undertake it only because we believe that the Lord God will sustain us and that He will provide the wisdom and strength needed to be His ambassador in this field of service.

As you convey this acceptance to your Congregation, may you request the prayers of all the members, asking that they intercede for us at the Throne of Grace in order that this acceptance of your invitation may prove to carry far-reaching and blessed results for time and eternity.

With anticipation we look forward to meeting you all, and becoming acquainted in Christian fellowship and fruitful service.

Very sincerely yours,
P. K. Regier

Waldo Flickinger to Be Ordained

Brother Waldo Flickinger of Pretty Prairie, Kansas, has been called to the pastorate of the Swiss Mennonite Church, Alsen, North Dakota. He will be ordained as Elder, the Lord willing, on Sunday, September 26, at 2:30 p. m. in his home church at Pretty Prairie, of which P. P. Tschetter is pastor. Brother Flickinger graduated from Moody Bible Institute this last August. He is the contributor of the present devotional messages in this paper.

Howard D. Raid to Be Ordained

Howard D. Raid, who has served as pastor of the Bethel Mennonite Church, Fortuna, Missouri, will be ordained to the ministry on September 19, at 3 p. m. The event will take place at the meetinghouse of the Zion Mennonite Church, Donnellson, Iowa, of which H. E. Nunemaker is pastor. Brother Raid is a son of this congregation. Brother and Sister Raid plan to attend Hartford Theological Seminary this year. The ordination will be in charge of the pastors of the Iowa churches. The congregation will enjoy a cooperative dinner after the services on that day.

Subscriptions to The Mennonite

The following number of subscriptions from a town or city in the Pacific District was listed on August 31, 1943. Since the members of a church may have many different addresses from the one where the church is located, it is clear that these figures do not give the complete subscription total from all the churches. A case in point is the Menno Church at Lind, which has adopted the 100 per cent plan. The Portland Church also has the 100 per cent plan, but the figure is much more accurate in that case.

California: Total: 238	
Los Angeles	32
Reedley	39
Upland	21
Paso Robles	26
Shafter	10
Winton	7
Idaho: Total: 31	
Aberdeen	23
Oregon: Total: 77	
Portland	24
Dallas	15
Salem	14

Albany	4
Pratum	2

Washington: Total: 94

Colfax	18
Newport	13
Ritzville	12
Lind	9
Oddessa	9
Monroe	7

Total subscriptions from Pacific District on August 31, 1943: 440.

C. B. Friesen to Be Ordained

Since our Brother Cornelius B. Friesen has received and accepted a call to serve the Herald Mennonite Church at Bessie, Oklahoma, as its pastor, he is to be ordained to the gospel ministry on Sunday morning, September 26, 1943, at the Bethel Mennonite Church, Mt. Lake, Minnesota. The earnest intercession of the churches of the conference in behalf of Brother Friesen and his family is urgently requested. —*Erland Waltner, Pastor*

Some go to church just for a walk, some to stare and some to talk;
Some go there to meet a friend, some their leisure time to spend;
Some for general observations, some for private speculations;
Some to show their own smart dress, some their neighbor's to assess;
Some to scan a robe or bonnet, some to price the trimming on it;
Some to learn the latest news, that friends at home they may amuse;
Some to gossip false and true, safe within the sheltering pew;
Some because it's thought genteel, some to vaunt their pious zeal;
Some to show how sweet they sing, some how loud their voices ring;
Some the pastor go to hear, his style of voice to praise or jeer;
Some to sit and doze and nod, and some, at least, to worship God.
—*Sunday School Digest*

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference.

Business Office: Mennonite Publication Office, Newton, Kan.
Editor ...... Reynold Weinbrenner, North Newton, Kansas
Subscription in advance, $1.50 .... Foreign, $2.00

Address all contributions and communications for this paper, and exchanges, to THE MENNONITE, North Newton, Kansas.

Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS.

« « JOTTINGS » »

—Lehigh Mennonite Church, Lehigh Kansas: The union meetings this summer were well attended. The last one was held on the high school lawn on Sunday evening, September 5. Dr. P. S. Goertz of Newton was the speaker. Rev. B. H. Janze, our pastor, served the Grace Mennonite Church, Enid, Oklahoma, on August 15. That Sunday W. C. Voth, former missionary to China, served us. Miss Augusta Schmidt spoke to the Ladies Mission Circle, which met with Mrs. B. H. Janzen on the afternoon of August 18. The feed and corn is mostly dried up by now. Rain is badly needed. We have had two light rains this week. (August 29 to September 4). —Mrs. F. G. Unruh, Corr.

—Dr. J. Marc Jantzen, wife, and two children from Stockton, California, visited relatives and friends in Kansas recently Brother Jantzen is a son of the late Rev. John D. Jantzen of Hillsboro. He received his A.B. degree from Bethel College in 1934 and his Ph.D. degree from the University of Kansas in 1940. At present he is on the faculty of the College of the Pacific, Stockton, where he is in charge of teacher training and serves as Dean of the Summer Session and as Acting Dean of the Department of Education. The college is a Methodist school and had an enrollment of about five hundred in normal times. A brother, Henry Jantzen, teaches at Lodi.

—The catechism class of the **Salem Mennonite Church, Freeman, South Dakota,** is now studying the booklet, **Our Mennonite Heritage,** by Edward Yoder. Rev. Pannabecker brought the message on August 29 and Hugo Mierau on August 22.

—"**The Girl's Missionary Society,** under the leadership of **Mrs. Salzman** and **Mrs. Elvira Schmutz,** are holding regular monthly meetings at the parsonage. They knit, make baby comforters, baby kimonos for the migrants and have a devotional service at each meeting. Mrs. Salzman just finished reading to them **The Traded Twins**—a book on mission work in Mexico and is now starting **Who Walk Alone**—dealing with the Leper work."—**The Herald** of the First Mennonite Church, Upland, California.

—Oklahoma Bible Academy: The new Alumni Hall, part of which will serve as boys' dormitory, is nearing completion, and we hope to have it ready for use when school begins. All the rooms in the dormitory have been repapered, to give added attractiveness. Also, a new and enlarged water system has been installed to give an adequate supply of good water to the school.

—Rev. Willard Claassen visited the Hill City, South Dakota, and Terry, Montana, C.P.S. camps on the week-end of August 22.

—**Please,** do not send your request for **change of address** to the editor or addressed to **The Mennonite,** North Newton, Kansas. This causes delay. **Send all such requests and new or renewal orders to The Mennonite Publication Office, 722 Main Street, Newton. Kansas.**

—**Bethel Mennonite Church, Fortuna, Missouri:** Our young people, together with their pastor and wife, Rev. and Mrs. Howard D. Raid, met in the O. Baumgartner woods Thursday evening, September 2, for a devotional program around the campfire. This was followed by a social time and a weiner roast in honor of Herman Lehman, a C. O., who is home on a ten-day furlough from Wisconsin, where he is stationed.

—The bulletin of the **Lorraine Avenue Mennonite Church, Wichita, Kansas,** contains a note reminding members that it is time to renew subscriptions to the **Missionary News and Notes.** This is a practical suggestion. A church bulletin should do more than list the order of worship. It should contain items in regard to the whole program of the church.

—**Sister Agnetha Fast** has returned to the United States after an extended journey through Alberta and British Columbia. Her next stops were to be made in Oregon and Idaho.

—**Alice Hostetler,** daughter of Rev. and Mrs. Lester Hostetler, and **Esko Loewen,** son of Mr. and Mrs. P. C. Loewen of Newton, are to be married in the Bethel College chapel on September 18. Miss Hostetler received her Master's degree in music from Northwestern University, Evanston, Illinois, this spring. Mr. Loewen works in the M.C.C. office at Akron, Pa. He edits the **M.C.C. Bulletin.**

—**Brother Winfield Fretz** returned to the Akron office on September 7 after an extended trip through Canada. He reports that there is a lot that we Mennonites in the United States can learn from our Canadian brethren.

—**Robert Senner** of Freeman, South Dakota, and **Rachel Epp** of Henderson, Nebraska, were married on August 15. Brother Senner will teach in Buhler, Kansas.

—**Bethesda Mennonite Church, Henderson, Nebraska:** Twenty-five members of this church are teaching public school this year, seventeen of them in rural schools. Ellis Graber, president of the young people's organization of the Northern District visited on September 12 and showed pictures of Mennonite churches.

—**Bluffton College** has asked **Rev. J. N. Smucker** to teach a two-hour Bible course in the college the first semester this fall.

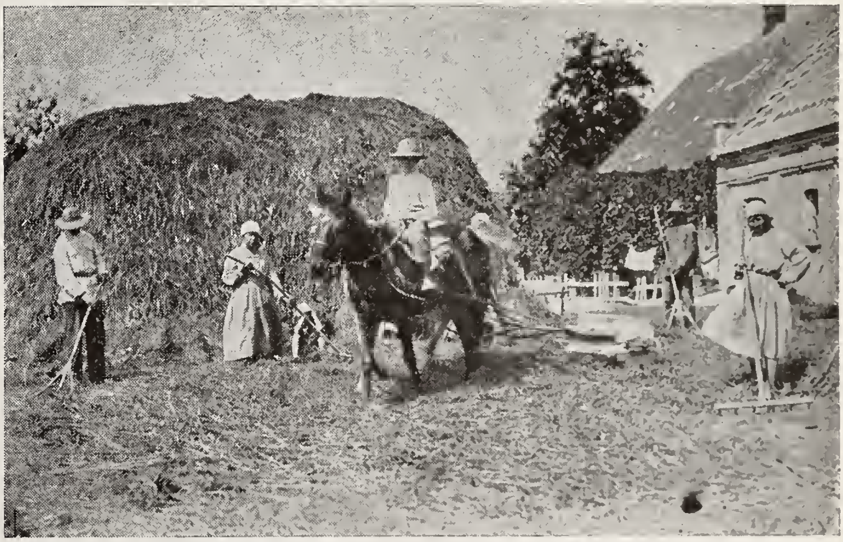
—**Prof. John P. Klassen of Bluffton College** has two sons in C.P.S. He spent six years doing Red Cross work for the Russian government in World War I. Recently on his tour of C.P.S. camps he paid the Denison, Iowa, camp a much appreciated visit. He studied art in Europe, specializing in sculpture and oil painting. He also likes designing and ceramics. The Chicago Art Institute and other art galleries have invited him to display his works in their galleries. Much of the work that he did in Europe was destroyed there. In his new collection he has probably several hundred pieces of art work.

—**Mrs. Menno Burkholder of the First Mennonite Church, Berne, Indiana,** recently gave nine complete camp packs to the Denison, Iowa, C.P.S. camp. These packs were made up of three sheets, two pillow cases, two towels, one wash cloth, three bars of soap, stationery, sewing equipment, a laundry bag, and a religious plaque.

—**Ellis Graber** visited the Zion Mennonite Church, Donnellson, Iowa, on September 16. In his work at Hartford Theological Seminary, he made a study in Mennonite history which led him to take pictures of Mennonite meetinghouses. Brother Graber showed his colored slides of them and related facts of historical interest.

—**John J. Friesen, Butterfield, Minnesota,** recently accompanied his daughter, Magdalene, to Bethel College. While in Newton he did some business relative to the publication of his book, **An Outline of Mennonite History.**

Walton Mennonite Church, Walton, Kansas: Our annual Sunday School picnic was held at the Parkhurst Grove near Walton on August 15. After an interesting program we enjoyed a basket dinner. The afternoon was spent in recreation and visiting. The basement walls of our new church building are being poured. Rev. J. F. Moyer brought the



Use of Threshing Stone in Russia

In front of the Kauffman Museum on the Bethel College campus lie two large threshing stones. They look very much like the one in the picture above. However, they were made by early Mennonite settlers in Kansas and used here. The above picture shows some Russian Mennonites using a threshing stone. This picture was taken after the Revolution. Before the Revolution Mennonites used threshing machines and tractors. Certain Mennonites even manufactured one kind of tractor. But after the Revolution some of the Mennonites had to revert to simpler methods of threshing as shown above.

message on August 22 in the absence of our pastor, Rev. Ronald Von Riesen. —Corr.

BETHEL COLLEGE NEWS

The Academy enrollment has now reached forty-three. These students met in a get-acquainted social hour Friday evening, September 3. Preceding the social hour, faculty and students participated in a prayer meeting. Dr. C. E. Krehbiel and Dr. A. Warkentin were the speakers.

In the first regular faculty meeting of the year, Dean P. S. Goertz presented his study of the curricula of Mennonite colleges. This was a paper he presented at the meeting of Mennonite college administrators, which met at Goshen, Indiana, in July.

Willis Rich, Public Relations Director of Bethel College, left the campus September 9 for an extended trip to the churches of Nebraska, Minnesota, North Dakota, and Montana. He will return in October.

Professor Bernhard Bargen was the speaker at the first meeting of the Bethel Reading Club, Wednesday night, September 8. The club's membership is composed of faculty women, faculty wives, and other women residents of North Newton. Mr. Bargen spoke on his experiences while visiting western C.P.S. camps. From July 2 to August 25 he spoke in fifteen camps and side camps. In addition he solicited students in California, Oregon, and Washington. He was also a speaker at the Mennonite young people's retreat held in Sequoia Park, California.

The Student Volunteers had their first meeting Tuesday evening, September 8. Dr. A. Warkentin presented a challenging message. Orlando Schmidt, Buhler, Kansas, is president of the organization; Jacob Friesen, Mountain Lake, Minnesota, is vice-president; Lola Mae Regier of Mountain Lake is secretary; Bertha Ewert of Hillsboro, Kansas, is program chairman; and Elda Ensz of Visalia, California, is publicity chairman.

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MENNONITE PUBLICATION OFFICE,
Newton, Kansas

EASTERN DISTRICT CONFERENCE NOTES

Denver—The Emmanuel Mennonite Church had an enjoyable day July 11, at which time the Dr.'s Harvey and Ella Bauman and family visited our church. The congregation brought basket lunch and kept the Bauman family for the afternoon at which time Mrs. Bauman spoke and the rest of the family took part in the program. Dr. Harvey Bauman delivered the message at the morning service. On August 5, the congregation did the same thing when Rev. and Mrs. Edwin Weaver, missionaries to India under the Mennonite Board of Foreign Missions and Charity, were with us. Mrs. Weaver spoke to the Sunday School and Rev. Weaver preached the sermon. Rev. Weaver is a cousin of our pastor, the Rev. Elmer Hess.

Schwenksville—The Eden congregation held a brief rededicatory service in connection with the annual Harvest Home Service, Sunday morning, August 29.

The Rev. W. Shelly pastor of the Springfield and Perkasie Mennonite churches will preach in the First Mennonite Church, Allentown, Sunday evening, September 26. A group of singers from the Springfield congregation will accompany him and sing several selections.

Allentown, First—The Church observed Bluffton College Day on the designated Christian Education Sunday, August 29. Miss Grace Geissinger, a senior at Bluffton spoke on "What Bluffton College means to me." Mrs. Mack Whitman, the former Anna Backensto, an alumnus of the college spoke on Y work and the A Cappella Choir. Mr. W. H. Mohr, Booster and Trustee of the college spoke about our obligations to the college. The pastor, Rev. Howard G. Nyce, spoke on "The Christian's Hope" on the East Swamp Gospel Messenger program, Saturday evening, September 4, in the absence of the pastor of the East Swamp Church, the Rev. Harold D. Burkholder who was in Omaha, Nebraska, in the interest of the Grace Bible Institute.

Lansdale—Rev. and Mrs. Olin A. Krehbiel spent part of their vacation visiting Rev. Krehbiel's parents at Newton, Kansas, while Beverly and Ronnie enjoyed their vacation on the Elwyn Fretz farm. Mr. and Mrs. Howard Hendicks and family spent their vacation at Ocean City, N. J.

Zionsville—The Young People's Society of the Upper Milford Church held their regular monthly program on the church lawn on Sunday, August 22. Mr. Ted Moyer, President of the Young People's Union of the Eastern District Conference was present and brought the greetings of the Union. The church observed Bluffton College Day on Sunday, August 29. Miss Griselda Gehman, a student at Bluffton spoke on, "What Bluffton College means to me." Mr. Daniel Schantz, an alumnus of the college, spoke on "Memories and Impressions of the College." Rev. William H. Stauffer, pastor of the Mennonite church at Sugarcreek, Ohio, also an alumnus of the college, was present and spoke briefly on college Life. Rev. Stauffer spoke to the Sunday School on M.C.C. work.

—*Howard G. Nyce, Conf. Corr.*

C

Mrs. G. A. Linscheid
127 North Pine
Newton
Kansas

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVIII NORTH NEWTON, KANSAS, SEPTEMBER 21, 1943 NUMBER 37

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized January 22, 1919.

The New Junior Quarterly is Out

The new *Mennonite Junior Quarterly*, published by our conference, is off the press. Copies of it have been sent to the goodly number of our churches which ordered it for the fourth quarter of this year. The quarterly has been given an encouraging reception.

May more Junior teachers, Sunday school superintendents and others examine this quarterly to see whether it does not best meet their needs. Undoubtedly, a substantial number of Junior teachers did not get to see the sample copies which were sent out in July. Brother J. M. Suderman, Manager of the Mennonite Publication Office, is again planning to send out sample copies of the new quarterly to the churches which did not order it for the fourth quarter. Those persons who order and receive Sunday school literature in these churches should make it a point to hand these sample copies to the Junior teachers in their church and to the superintendent and the pastor. The Junior age is usually designated as nine to twelve.

Cover Picture

A word about the cover picture. We hope that the Juniors will like the action in the picture and the fact that it does not just deal with adults. Furthermore, we hope that it will help them to connect their daily life with what they learn in Sunday school. May they learn that one who loves Christ ought to do all things "as unto the Lord." May they learn that if something cannot be done "as unto the Lord" it has no place in their life. We pray that God's love and will may influence every bit of their living day by day.

Let Us Know

We plan to make this quarterly more and more useful. More pictures are to be included in the next issue. Please, send us any suggestions which you may have. If you like the quarterly—as we hope that many will—don't fail to tell us what you feel to be the especially strong points of it.—rw.

Ordination Date Changed to October 3

The ordination of Brother Waldo Flickinger which was to take place on September 26 has been postponed to October 3. The change was made because of the harvest festival and ordination service to be held by the Eden Mennonite Church, Moundridge, on September 26.

Miss Erna Fast to Attend Biblical Seminary

Miss Erna J. Fast, editor of the new *Mennonite Junior Quarterly*, will attend Biblical Seminary in New York City this year. She will continue her work as editor from there. She hopes to take courses in Bible and education which will aid her in the important work that she is doing for the juniors in our Sunday Schools.

Miss Fast is a member of the Bethel Mennonite Church, Mountain Lake, Minnesota, and is a daughter of David H. Fast who taught in the Bible school there for many years. She knows and loves juniors. She has had wide experience in teaching youngsters in the public school system.

May the conference remember in prayer the important work that is done on our *Junior* quarterly.

A Suggestion for Sunday School Teachers

"One of the pathetic performances of modern times is given by the teachers of Sunday school classes who teach these splendid Old Testament lessons and never progress this side of 1400 B. C. For instance there was the lesson of July 11 on the call of Moses. What did your teacher talk about? Just the call of Moses, the story of the burning bush and the hesitancy of Moses to undertake a stupendous task? Lots of teachers talked about that alone. When the important thing is to apply the fundamental principles and practices of the Lord to lives being lived today. What an opportunity to talk about God's call in 1943 A.D. not B.C. only. Does He call men to be farmers as well as ministers—business men as well as factory workers? If so—how can you and I see our burning bushes and hear the Lord outline our task for us? It is, of course, much easier to discuss the past than to see the significant facts for living, but this failure may be the reason a lot of people who go to Sunday school are making a mess of their lives."

—*The American Friend*

"We are not saved because we work; we work because we are saved."

MENNONITES and RURAL LIFE

J. W. Fretz

The Farmer's Wife

During these busy days of the harvest season one is again reminded of one of the unsung heroes of rural life, namely, the farmer's wife. There is much said and written about the farmer, his patriotism, problems, and profits but very little about the life and business partner of the farmer. All too often the problems and the accomplishments of the farm women are looked upon as something entirely incidental and purely secondary to those of the farmer. This is generally not a conscious and deliberate act but rather a carry-over from the days when women were considered not only inferior to men but were treated as chattels.

Her Day

The farmer's wife rises early in the morning and begins the day with her husband. Beside cooking three meals a day for her family, the hired help and occasional visitors, she is responsible for the housework and the tremendous task of mending and patching the hard-worn clothing of her family. It is generally her duty to look after the vegetable garden, the feeding of the chickens, and in many cases, even assist with the milking. Besides all the manual work she has the major task of entertaining, directing and disciplining the smaller children who need constant watching and care. When evening comes the farmer's wife is the last to sit down for a moment of rest to read the family paper or join in the family worship. With it all, the typical farm women is not self-pitying. She is cheerful, courageous, hopeful, unafraid, calm, and God-fearing. She gives her life and strength to the up-building and the enrichment of her family, her church, and her neighbors. She is an unsung hero in our midst.

Her Reward

Her reward is not a life of ease and luxury in old age. Her compensations are in the form of human satisfactions which are invisible and immeasurable. She plants the seeds of human virtues and God gives the increase. Her rewards are described by the ancient mother of King Lemuel who told her son what the rewards of such a women were and when she should receive them, Proverbs 31:25. "Strength and honour are her clothing; and she shall rejoice in time to come."

Oklahoma Convention to Convene October 16 and 17

The Zoar Mennonite Church, Goltry, Oklahoma, is to be host to the Oklahoma Convention on October 16 and 17. This convention was first to be held at Bessie, Oklahoma, on August 28 and 29, but plans had to be changed. The program was published in *The Mennonite* some time ago.

Announcements by the Emergency Relief Board

The annual meeting of the Emergency Relief Board of the General Conference was held at Newton, August 31. After paying high tribute to our departed brother, Rev. Peter H. Unruh, for his faithful and consecrated services on the Board as its treasurer, Rev. David C. Wedel was elected to take over the duties of the treasurer. HENCEFORTH ANY MONEY SENT TO THE EMERGENCY RELIEF BOARD SHOULD BE SENT DIRECTLY TO REV. DAVID C. WEDEL, HALSTEAD, KANSAS. The Conference officers urge strongly that any money given by churches, organizations, or individuals for purposes of relief be sent to the treasurer of the Relief Board even though such money be designated for some special purpose or for the Mennonite Central Committee or some other organization. The Conference should have a record of all such gifts. Money received by the Board without any special designation as to its use will be put into the general relief fund; any money designated for a special purpose or organization will be applied as directed by the donor, but a record for Conference files will be kept when the money is sent thus through the Relief Board of our Conference. When the money is sent directly to an agency by the giver, very frequently no such record can be made of the gift.

The Board also elected Brother Henry A. Fast to serve on the Mennonite Central Committee as its second representative, the chairman of the Board, Brother I. W. Bauman being the other member. The officers of the Conference, as required by the constitution, appointed Brother Walter Temple of the Eastern District Conference as a member of the Relief Board to fill the vacancy left by the death of Brother Unruh until this vacancy can be filled by vote at the next session of the General Conference. The Board plans to issue some further statements in our church papers concerning its policies and actions in the near future.

—*I. W. Bauman, Chairman*

Addresses Wanted

Every minister in our conference ought to see to it that his name and correct address will go into the minister's list to be published in the Mennonite *Year Book* and the *Bundesbote Kalendar* of 1944. If your name is not at present in these periodicals or if you have made a change, be sure and send your name and correct address to Brother C. E. Krehbiel, Newton, Kansas. New ministers should be especially mindful of this notice. If this applies to you, dear reader, won't you take pen and card and make the necessary report immediately before you forget about it.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

ORDINATION AND HARVEST FESTIVAL, EDEN CHURCH

The Eden Mennonite Church, near Moundridge, Kansas, will observe its annual harvest festival on Sunday, September 26. The afternoon service will be the ordination service for Sister Alida Schrag as missionary to India. Friends are cordially invited to join in the services of the day.

—*Eden Church Board; Walter Gering, Chairman*

Miss Alida Schrag who is to be ordained a missionary nurse.

A CALL TO PRAYER

In our church papers it was announced some time ago that our Foreign Mission Board planned to send a delegation to Central and South America to investigate the need and possibilities for mission work in one of our neighboring countries. That plan is beginning to mature. The Lord has led in the preliminiaries, such as obtaining of passports and permits. In this leading, I believe we can see a token of the Lord's future guidance, for this undertaking was based on the prayers of many mission friends.

This trip is connected with grave responsibilities. We keenly feel our human limitations and the need of wisdom from God. To know and do His will is our deep desire. For this great cause we extend to all of you a call for consecrated prayer.

At this writing, September 11, Brother Gerald B. Stucky and I are in El Paso, Texas. We hope to go into Mexico to visit our Mennonite group. Then, God leading, we hope to leave from Mexico City by plane on our further journey about September 30.

With sincerest greetings and a hearty "Thank You" for your remembrance of us,

Yours for Christ,
(signed) William C. Voth

ANOTHER MISSION JUBILEE IS HERE

This time it is in Arizona, where Mission work was started fifty years ago by Brother and Sister H. R. Voth. Now Brother and Sister J. P. Suderman and their native co-workers feel that this event should be celebrated, and we, no doubt, all feel the same.

The letter below has just arrived from Brother and Sister Suderman in which they invite us all to join in praise to God for keeping and blessing the mission up to this day. A year ago a new church could be built and dedicated. It is an enlargement of the old church.

This is simply to call your attention to it, so that you may be present in spirit, when during the first week in October this celebration is to be held in connection with protracted evangelistic services. Please, read the letter and comply with the request for prayer. A report of the celebration is to appear in the next mission number.

—*P. H. Richert, Sec.*

A LETTER FROM ORAIBI

"For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;

And to wait for His Son from heaven, Whom He raised from the dead, even Jesus, which delivered us from the wrath to come." I Thess. 1:9,10.

During the past fifty years of preaching the gospel of Jesus Christ among the Hopi Indians there are also those who have turned to God from idols to serve the living and true God. Furthermore, those who are yet among the living are looking forward to the apearing of His Son from heaven. Living epistles they are, not only read by their fellow Hopis, but watched with a keen critical eye. Truly, every Christian's testimony of life and word is very weighty, for the careless and indifferent world does not take time, nor put forth effort to read the Bible; but how they do read the Christian. It is because of this fact that we feel led to choose as a theme for the fiftieth anniversary celebration from September 26 to October 10, "The Living Hope." For to set the Lord ever before our faces, daily waiting for His return, is indeed very wholesome for us. We read, "Every man that hath this hope in himself, purifieth himself." I John 3:3.

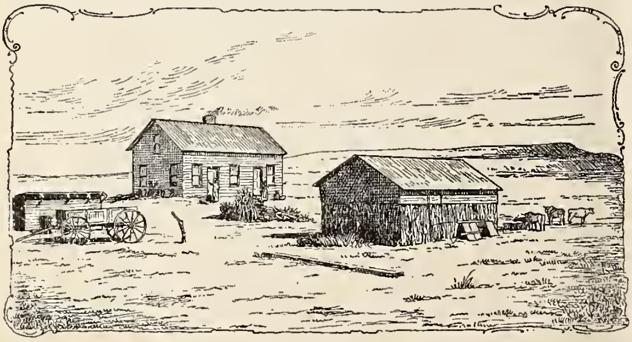
In a women's meeting at the Southwest Bible and

Missionary conference at Flagstaff, a young Christian Indian mother read a clipping of a Christian lady's testimony on her death bed who said, "I'm not afraid to die for Jesus has saved me, but I'm ashamed to die because I have not lived for Him." It reminds us of I John 2:28, does it not? Hence the two-fold purpose in our meetings: to build up the Christians in the faith, and then all together seek to win the unsaved to Christ. There will be a daily morning prayer meeting led by a native Christian, followed with a Bible study by Dr. P. H. Richert. The afternoons will be given to street meetings and house to house gospel work. Messages for and to the unsaved will be given each evening by visiting missionaries from the various Indian missions here in the Southwest.

We invite you to join us in praise to God that He has kept this mission for fifty years, and that He has saved many a soul during this time. Will you not also definitely pray during these meetings that the Lord may so purify the Christian group and fill them with His own compassion for lost souls that they may put forth every possible effort to bring these many lost Hopis to Him? Pray also that every meeting and speaker may be entirely under the control of the Holy Spirit.

We had a blessed conference at Flagstaff this year with Dr. Edmond from Wheaton Illinois, and Dr. Ironside from Chicago, as the main speakers. You will rejoice with us in that the Lord so marvelously dealt with one of our Oraibi young Christian girls and her unsaved brother who is in the navy on the West Coast.

Bernice became so burdened for her brother Jonathan's salvation during one of Dr. Edmond's evening messages. She came up for help in prayer for him. A few of us prayed with her that God would find Jonathan, bring him under some sound gospel preaching, reminding him also of the Bible stories and songs learned in the Oraibi Sunday School, and to save him. Jonathan had informed the family not to write to him until further notice of his new address, for he was to be moved. The family was naturally concerned, wondering whether maybe he would be sent onto the high seas. Does anyone dare to doubt God's answer to the young girl's prayer, when after one day's notice of his unexpected furlough he joined the family on the conference grounds? When after his evening message Dr. Ironside gave the altar call and while the congregation was singing an invitation hymn a few missionaries and a pastor knowing of Jonathan's presence were silently praying for him. A battle was raging in the young man's heart. After Mr. Suderman stepped to his side encouraging him to surrender to Jesus Christ, he yielded, stepped to the front, and before the large audience confessed Jesus Christ as his personal Saviour.



House and Barn for the Workers at Oraibi, Fifty Years Ago.

Oh, that we all might at all times be living so close to the Lord, that He could lay the definite burden of an unsaved soul on our hearts! Let us be assured that the moment He can lay on our hearts such a burden and we yield to Him in intercessory prayer, He is immediately beginning His great work of salvation in that soul. For He is the author and finisher of faith.

This has been an exceptionally dry summer. The Hopis' harvest will be but meager.

Since our children, John Mark and Edith Elsie left for Kansas to attend school there this winter, we feel rather lonesome and we all need God's daily grace for this separation for the time being. There are no other white children here in Oraibi and hence there is no public school here for them to attend.

Yours for the salvation of the Hopis,

—John and Mabel Suderman

(Written by Mrs. Suderman on September 1, 1943)

RACIAL AND RELIGIOUS GROUPS

We quote from a leaflet published by the National Conference of Christians and Jews:

"We of the United States are:
One-third of a million, Indian.
One-third of a million, Oriental, Filipino, and Mexican.
Sixty million, Anglo-Saxon; ten million, Irish.
Fifteen million, Teutonic; nine million, Slavic.
Five million, Italian; four million, Scandinavian.
Two million, French; thirteen million, Negro.
One million each, Finn, Lithuanian, Greek."

"In addition we are:
Two million, Angelican Episcopalian.
Forty million, Evangelical Protestant.
One million, Greek Catholic.
Four and one-half million, Jew.
Two-thirds of a million, Mormon.
One-tenth of a million, Quaker.
Twenty-two million, Roman Catholic.
One-half million, Christian Scientist."

"Following the paths of least resistance is what tired."

Public Service In Russia

The Tragic End

By Cornelius Krahn

Our country with its democratic way of life could not exist as it does if it were not for the following movements which influenced European civilization since the Dark Ages. In the first place the Renaissance, the revival of Greek learning and culture, was a step in this direction. Secondly, the Reformation, which emancipated Christianity from dead formalism and tradition and brought it back to the Bible, is another great influential factor. Furthermore, the movements of enlightenment as the French and American Revolutions were creative forces in shaping the American way of life. Without these historic movements and influences a democratic America is unthinkable.

Russia Today

Soviet Russia, too, is a child of the European era of enlightenment, but Russia did not experience the influences of the Renaissance and Reformation which freed Europe from the Dark Ages and created the American way of life. Thus Russia remained in the Dark Ages until the third movement swept it into the claws of Bolshevism in 1917. The parents of the Russian Revolution were the slogans "Liberty" and "Equality." That explains the temporary freedom which was granted to formerly persecuted groups. As Democratic America so is Soviet Russia a product of Western Civilization. The tender plant produced by European Civilization and transplanted to the American continent developed beautifully. But the plant produced by the same Western Civilization and transplanted to Russia developed into a wild thorny thistle. The child of liberty and equality forsook its parents and adopted a wild Asiatic despotism worse than Russia had ever known under the Czars of its Dark Ages.

Russia had always been extremely religious. After the Revolution religion was declared to be an innovation of the oppressing class, the rich. In the future classless society where liberty, equality, and fraternity were to be realized, there was no room for the oppressors and their means for the exploitation of the masses. Therefore the old government and its privileged classes were annihilated. Religion was identified with the Dark Ages from which Russia was to arise. The annihilation of religion became an integral part of the "gospel" of a classless society. This is still true today in spite of all propaganda reports which are designed to make us believe that "things have changed." (See Max Eastman's article in the *Reader's Digest* for July, 1943.) To believe that the Bolshevic bear has become a tame and pious domestic animal is too absurd and impossible to be seriously considered by anyone who has the slightest idea of the history, philosophy, and practices of Russian Bolshevism. This much to make the change in Russian Public Service understandable.

The Tragic End

We have seen that there was a temporary freedom granted to formerly persecuted religious groups and that for a time conscientious objection to war was respected. After Lenin's death when Stalin came to power Christianity was more and more persecuted and exemption from military service restricted. It is true that exemptions occurred and that public service still existed, but a C.O. encountered many difficulties and had to undergo many trials. It was generally considered a great honor to serve in the Red Army, the "liberator of the proletariat of the world." This "privilege" was not granted, even upon request, to "capitalists," including former intellectuals, merchants, ministers, etc., and their sons. All these, if they had survived the first years of the Revolution, were denied their civilian rights. The C.O.'s were soon more or less identified with these outcasts of the Re-

Mennonite C.O.'s in Russia During Czarist Days
Shown above is a group of Mennonite forestry workers during their time off from work.

volution. In that utopia of a classless society of which the prophets of Bolshevism had dreamed there was now a class which was treated worse than any class had ever been treated in the former Russia. The sons of the former capitalists, not being worthy to become members of the Red Army, had to do forced labor. The C.O.'s were reduced to the same status.

As stated above, the original place for some freedom of thought, sacred right of the individual, etc. are gone. They were just ideals. We will not conjecture whether it was impossible to put them into practice because of the backwardness of the people, or the inability of the leaders, or for some other reasons. We simply state that none of that freedom is to be found in Bolshevistic Russia. We also find that where there is no religious freedom there can be no toleration of an individual's objection to war. All that is gone. We do not know how many boys have been shot because they would rather lose their lives than give up their principles. Doubtless, there are many of them. We do not know whether all who object to war are shot. If not, they are to be found among the ten million who are doing forced labor in the Russian concentration camps. Wherever they are, they are a testimony like the Tolstoyan who was led to be shot because he refused to take up arms. His last words were "Brethren, you are killing *my body,* but in doing so you are killing *your own souls.*"

We cannot send the C.O.'S of whom we have been speaking a letter of encouragment, nor a package of food, but we can pray for them. We can also be thankful to God for giving us a country where we can serve him and our country according to the dictates of our conscience. Are we thankful enough? How do we express our thankfulness? There are many ways open.

A. S. W. Camp News...Forest Service, British Columbia

(A.S.W. in Canada corresponds to C.P.S. in the U.S.A. See issues of Aug. 24 and 30 for preceding articles)

Boys' Bunkhouses

A camp may consist of the following—either tents boarded up the sides and ends or prefabricated huts, twelve feet by fourteen feet. The latter are the most desirable. They have double thickness and are of cedar construction. The only door, situated at the front, has a glass window insert, interchangeable with screen insert, with a ventilator over top, and another in the opposite end. A window on each of the two sides permits one to look down through the entire row of cabins, should they be in one straight line.

The small buildings are easily heated by a stove placed in the center, of either cast iron or airtight tin construction, the wood box being generally built under one of the windows with table over top. Beds, either single or double, depending upon the strength of the camp, occupy the corners. They are for the most part of wooden structure with steel-frame springs and mattress. Each fellow has a pillow and four woolen blankets. Only a couple camps have electricity; the rest are lighted by either coal oil lamps or Coleman. The campees make their own shelves, cupboards, clothes closets, and chests. Generally every available space is taken and all things must have their proper place. A prefabricated hut may be raised or lowered in short order by experienced workers.

Other Buildings

Besides the boys' bunkhouses, there is the office (generally a prefabricated hut too), the mess hall with kitchen attached, the cook's house, the washhouse, equipped with faucets, a long sink with basins, showers, scrub boards or washing machines, and lest you form too high a conception of all this, things are decidedly of the lumber camp style rather than citified—then there is the tool shed, the toilets, the saw filing shed, the pump house, the water tower, and the recreation hall which also is used as a chapel for worship.

Our Meals Are Good

Someone asks, "What about the meals? Do they feed you well?" You women are especially interested here. Meals are an important thing with us but they are just that which we never think to write home about. We always have plenty to eat and whether the meals are tasty enough depends on the individual cook. We must say we have found some decidedly better able to satisfy our appetites than others. It must be remembered here that in Canadian C. O. Camps the government supplies the food and cooks (as well as the lodging) and it is not the church. Certain frozen goods are obtainable but by no means all. We will give you the average menu.

Breakfast—Choice of cereals and porridge. Pan cakes (also called flap jacks or hot cakes) with jam or thin syrup. Bacon and eggs. Coffee or water. Toast. Sugar and butter.

Dinner—Soup (vegetable, bean, tomato, clam chowder, etc.) with biscuits. Hot meat and potatoes. Vegetables, two or three kinds generally (beans, peas, turnips, carrots, cabbage). Often spaghetti or macaroni. Pickled beets or catchup. Pudding (coca, rice, custard) pie (caramel, raisen, apple, date, peach, pumpkin). Of course only one kind of pudding or pie at a meal, but sometimes both pudding and pie are placed on the table. Tea or water. (no butter or sugar).

Supper—Fried potatoes and cold meats. Lettuce or other vegetables. Perhaps cream cheese. Fruit (canned plums, apples, pears, or some dried fruits as prunes). Butter but no sugar. Cookies and cakes, generally plain. Tea or water. Perhaps pie.

Canned or evaporated milk is used as it is impossible to get fresh milk. Of course, there are times when one becomes tired of the cooking, but who is there that does not appreciate a change nor prefer somebody else's cooking occasionally, even if theirs isn't as good as yours!

One boy assisting in the kitchen, has gained over fifty pounds while in camp, many others have gained ten to twenty-five pounds.

Grace before Meals

It is customary to have grace before meals, some of the boys taking turns, the rotation changing with each meal, each day, or each week, according to the set-up of that particular camp. A short portion of Scripture is read before the morning prayer.

There are six men to each table, three on either side. We eat off a white linoleum. When tables are reset, the plates are inverted, also the cup on saucer placed on top of the plate. No handles on cups. The dishes are earthenware. The foremen and cooks prefer little talking at the tables.

Flunkies wait on tables and assist the cook. Generally, unless the camp is quite small, an assistant cook is chosen from the boys.

(To be Continued)

Real Values

Gal. 6:14-17

By Homer Leisy

Introduction

Our context intimates that we are easily deceived. "Be not deceived." Not all that glitters is gold; we may lack a sense of REAL values. Let a child choose between a big red apple and a Bible; it will choose the temporal. Lot chose the "big red apple" of temporal gain and suffered loss; whereas Abraham by faith chose God's Word and REAL VALUES. Shall we look at one of our outstanding Bible characters, who after he was BORN AGAIN changed his ideas as to what constituted REAL Values.

I. The Cross Changed Paul's Idea of What Was Worthwhile and What Was Worthless. (Gal. 6:14)

1. The Cross itself was changed from a symbol of shame to a badge of honor. In the eyes of the Roman law, the Cross was an object of shame. It was only for the vilest. It was the extreme penalty of the law upon a criminal—a disgrace. Now it has become a badge of honor. He GLORIES in the Cross, he is glad to own it, it is precious, he is not ashamed of it, nor offended by it. Why the change? His eyes were opened to real values, as expressed in that precious hymn, "The Old Rugged Cross." Now he sees its REAL VALUE and is willing to face whatever trials his stand may bring. Have you been to Calvary??

2. The Cross changed Paul's idea about the ONE crucified thereon. Here is not a FALSE messiah—but the SON OF GOD, his SUBSTITUTE—dying there in his room and stead. How could he be indifferent, when he saw the REAL VALUE of the atonement?

3. The Cross changed Paul's idea of the value of a soul. Formerly, he consented to their death as he wrought havoc with the church. Now the soul is of INFINITE VALUE—such a sacrifice—such a price paid—such an eternal destiny. Under the law the sheep died by the hand of the shepherd . . but at Calvary (marvelous grace). THE SHEPHERD dies FOR (substitutionary) the sheep.

4. The Cross changed Paul's idea about the world. (vs. 14 b) The higher our estimate of the cross the lower our estimate of the world which is at enmity with God. It marked a double death in Paul. Dead to the world (world is crucified unto me) it had no claims on him and the death of PAUL to the world (and I unto the world) he had no desire for the world. Its values-empty . . . do not satisfy. *From this death came three new things,* namely (A) A NEW creature. (v. 15) Death, but no funeral for out of death came a new man. (Col. 3:1-4). (B) A NEW rule (vs. 16). At peace with God—His book becomes the perfect infallible rule of FAITH and LIFE. (C) A NEW mark (vs. 17) as bond slave, (Ex. 21:2-6, Ps. 40:6) he gladly bore in his body the marks of his LORD. He was submissive.

5. The Cross determined the contents of Paul's message. He was not satisfied with mere moral teaching. Christ and Him crucified was the heart of his message. He presented REAL VALUES. (I Cor. 15:1-4)

II The Cross Changed Paul's Idea of Direction

1. He had relied on his family, (Phil. 3:4-8) but NOW he is in GOD'S FAMILY.

2. He had used force, (Acts 9:1,2,13) he thought might made right . . . now love has conquered force. (Acts 9:20)

3. He discovered that fellowship with the Crucified, Risen, Savior was essential to right direction. (I John 1:6,7)

III. The Cross Changed Paul's Idea of What is Permanent, of Real Value

1. Fame is not permanent (many examples of history).

2. Fortune is not permanent. Examples of Lot. (Gen. 19) Rich Fool. (Luke 12:16-20)

3. Neither the world nor anything it has to offer is permanent. The World passeth away and the lust thereof, he that doeth the will of God abideth forever. That takes the props out from under all temporal, transitory things; they are not to be compared to the real eternal values, though they may give temporal —"so-called" pleasure. In the Cross and the Crucified ONE are permanent values—whatever the cost or sacrifice involved, Paul was willing to pay that price. One moment in heaven will pay for it all. Paul gloried in the CROSS of Christ, and in the Christ of the Cross, and triumphed.

DAILY DEVOTIONAL MESSAGES

by Orlando Schmidt, Buhler, Kansas

OCTOBER 1—*"My presence shall go with thee, and I will give thee rest."* Exodus 33:14.

Why should any child of God ever be fretful or of great sorrow when the Father has promised him His presence? It is up to us merely to claim it, and then we can sing with the psalmist, "In thy presence is fullness of joy; at thy right hand there are pleasures for evermore." The promise also says that rest will be ours. If we remember always that we are in God's presence and let our actions and words respond accordingly, we will be able to say "This is my rest for ever: here will I dwell; for I have desired it."

OCTOBER 2—*"The Lord is longsuffering and of great mercy, forgiving iniquity and transgression."* Numbers 14:18.

Have you ever come to the end of a day and felt that it was far from perfect; that there were numerous deeds or thoughts which were not in the center of His will? Who can be a child of the King and not find comfort in this verse? Even though you feel like all your work has been in vain, there is a God in heaven who is "longsuffering and of great mercy," keeping an eye on His child. He is waiting for you to turn to Him, for He has great joy in "forgiving iniquity and transgression."

OCTOBER 3—*"Thou shalt rejoice before the Lord thy God in all that thou puttest thine hands unto."* Deut. 12:18.

Is is possible for you to rejoice before the Lord in everything you do? Is all your conversation, work, recreation, and your attitude toward others in harmony with glorifying God? In II Corinthians we read, "that the life of Jesus might be made manifest in our body.' We should certainly be in a spirit of praising the Lord if the life of Jesus can be seen in our own bodies. But that is not possible unless we give our lives in complete surrender to Him, so that He can shape us and use us for His own glory.

OCTOBER 4—*"Let them that love him be as the sun when he goeth forth in his might."* Judges 5:31.

What a challenge there is in such a verse for a real Christian! Those that truly love Him are to be compared with the sun, the brightest and seemingly greatest of God's creation. We are to appear glorious in the eyes of the world, manifesting a kind and gentle influence. For those who love God in all sincerity and let others know of their joy, there shall be such a delight and honor that they "shall shine as the brightness of the firmament;" and "they that turn many to righteousness as the stars for ever and ever."

OCTOBER 5—*"Let us fall now into the hand of the Lord, for his mercies are great."* II Samuel 24:14.

It was when David was to choose one of the three punishments which the Lord offered to him that he spoke these words. How much better it would have been if he had fallen into His hand even before he sinned. How often people turn to God only when difficulties arise. The apostle says,"It is a dreadful thing to fall into the hands of the living God." Certainly we will not have an easy life just because we trust in Him, but in the end we must always say "his mercies are great." "Though he slay me, yet will I trust in him."

OCTOBER 6—*"There hath not failed one word of all his good promise."* I Kings 8:56.

There is no other book in the world that contains as many promises as God's Book. Promises for the sinner, promises for the saint. Promises that have given joy to people of the past, and promises that have given joy to people of the past, and promises that are yet to show us the glory of God in all His righteousness. And to think that of all these promises not one word has ever failed! And what makes His promises even more wonderful is that he would have every single individual claim them. "God is not slack concerning his promise . . . but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."

OCTOBER 7—*"Who then is willing to consecrate his service this day unto the Lord?"* I Chron. 29:5.

A call that comes to every Christian! Service to the Lord should be our occupation or business. There is enough work in this occupation to keep every part of our being busy. If we accept the call, we must serve him only, serve without restriction, and serve by the strength of grace derived from God. We must do it in all humility and sincerity. Paul speaks of serving as "Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men."

A WORD OF APPRECIATION

"I wish to take this opportunity to express my appreciation for the way *The Mennonite* brings splendid articles and important news items to the people of the Mennonite Church and to other readers.

"Every Mennonite home should subscribe to at least one of our church papers. The press is one of the most powerful forces we have in wielding public opinion. It can also be advantageously used by the Church to unify the efforts for which the Church stands."

—*Wesley Bartel*

Sponsored by
the Young People's
Union of the
General Conference
EDITOR
R. Weinbrenner
North Newton,
Kansas

Mennonite Youth

"A United Mennonite Youth in Christ"

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Ripples of Christian Influence

By Maxlyn Smith

Some glorious fall day take yourself to the bank of a body of water, find a pleasant place to sit, and then proceed to enjoy yourself. Overhead the sun shines brightly, still managing to protect the earth from the cold waves which will soon make man dig into his closet for a warm coat. The soft breezes play in the tall trees, making them sway gently to and fro. As yet, there has been no frost, so the trees and grass are still clothed in their beautiful green coats The crickets chirp and the locusts sing. Now and then a multitude of birds darken the sun as they cross its path on their way south for the winter. In the distance one hears the farmer's cock proclaim his own importance in the form of a lusty "Cock-a-doodle-do." In a nearby field a tractor is humming along. It pulls the drill which sows the seeds that God somehow makes to produce thirty fold.

As you sit there enjoying nature to the fullest, you may pick up a small rock and idly drop it into the water below. You will notice the disturbance in the water as an ever-widening circle of ripples forms around the spot where the pebble hit the water as it fell. You are impressed by the fact that this little rock had such a far-reaching effect that it was able to influence the motion of the entire body of water.

That is the way the Christian life should be—far-reaching in it's influence. Take one good Christian young man or woman, "drop" him into a "pool" of sin and strife and indifference and his life will touch and change the lives of those he meets. They, in turn, will become a challenge to others, and so on and on the process will go until the whole community has been reached and influenced for the better—and all because one person was not afraid to live out his beliefs and convictions, was not hesitant to spread Christ's gospel of peace and good-will toward all.

Each of us is but one individual, but each of us *is one,* and our capacities and capabilities are greater then we know or even suspect. If we will but lean on God and live our daily lives in the very best way that we know how, our lives will be as far-reaching as are the ripples that issue forth when a little pebble is dropped into a pool of water.

—*Bethel College, North Newton, Kansas*

Give of Your Best to the Master

Membership in some athletic team is not taken lightly by most young people. For instance, the boy belonging to a high school basketball team may practice over an hour each day. If conscientious he will go to bed early and get plenty of sleep; he will watch his eating habits carefully and will abstain from smoking. He will dream of how to execute certain plays and of how he will work himself out of tight situations. He will cooperate willingly with the rest of the team and will obey the captain's orders. He will give of the best that he has in order that his team may be victorious. He will sweat and "never give up."

What would happen if all young people took their membership in the Sunday School class and in the C. E. society that seriously? What kind of a Sunday School period would there be if each member of the class would spend an hour each day in preparation for it and would get plenty of sleep on Saturday night? What kind of a C. E. program would we have if each member would spend hours in preparation of his part in the program? Wouldn't there be victory over most of the difficulties that so often beset the Sunday School class and the C. E. society?

Athletic contests are exciting and draw many onlookers. Spiritual activities such as Sunday School and C. E. also become attractive to members and others when there is vigorous preparation.

How much of our best are we really willing to give to our Master when it comes down to an accurate side-by-side comparison of actual time, energy, and interest spent in preparation for activities such as the above? Do we try to kid Jesus or ourselves when we sing "Give of your best to the Master" and then live so inharmoniously with that song day by day? Furthermore, instead of giving only "of our best" should we not give "all our best" or our whole selves to the Master?

"And whatsoever ye do, do it heartily, as to the Lord, and not unto men." Col. 3:23.—rw.

Three Churches Sponsor Retreat

The 1943 young people's retreat, which was sponsored by the three General Conference churches of Mountain Lake, was held in the Bergfelder church in Mountain Lake from August 22 to 25.

The theme of the retreat was "To Know the Love of Christ," Eph. 3:19, and the theme song was "Oh Pow'r of Love, all else transcending."

Our guest speaker was Rev. Olin A. Krehbiel from Lansdale, Pennsylvania. He gave the following evening messages, "Love Commeded," "Love Constrains," "Love Challenges," and "Love Calls." Rev. Krehbiel also conducted a class entitled, "The Mennonite Viewpoint" and led in the boys' discussion group.

Rev. J. J. Regier of Freeman, South Dakota, was in charge of the music and had a class entitled, "A Soul's Value."

Rev. August Ewert of the Bergfelder church was in charge of the missions class, and Mrs. August Ewert led the girls' discussion group.

A class on the study of I John was conducted by Rev. Erland Waltner. A project of making flannelgraphs was in charge of Mrs. Diedrich and Miss Ella Dick.

Officers were elected to plan the retreat for 1944. Esther Ruth Schroeder was elected as our president.

On Wednesday afternoon we had a "Retreaters" picnic on the Bergfelder church grounds. After the picnic we had a devotional period during which Mrs. Olin Krehbiel told us about the Men-O-Lan retreat.

In the evening we had an impressive consecration service followed by the candlelight service.

Our hearts are filled with gratitude to the Lord for the many blessings He bestowed upon us during our days of retreat.

—*Wilma Franz, Mountain Lake*

Young People's Rally

Great blessings were enjoyed by the Wolf Point and Lustre communities on August 29, 1943, at the Young People's Rally held in the Bethel Wolf Point Church.

The services of the day began at 10:00 a. m. with the Sunday School lesson discussed in general. This was followed by a very fitting message entitled, "The New Birth," in keeping with the theme of the day "The Christian," by the local pastor, Albert Ewert.

During the forenoon session the children between the ages of three and twelve had a program in the basement which consisted of Sunday School classes, stories, Bible contests, object lessons, and choruses.

The afternoon session which was between the hours of 1:30 to 4:00 p. m. brought before us the growth of the Christian as pictured to us in the four topics discussed which were: "The Young Christian," I Peter 2:2; "The Adolescent Christian," I Cor. 3:2; "The Mature Christian," Heb. 5:12-14; "The Advanced Christian," Psa. 92:14. These were interspersed with numbers in song from individuals of the various churches of the communities.

A light lunch was served to all by the ladies of the local church which was followed by an half hour of singspiration enjoyed by all. Then came the round table discussion on Christian conduct.

After a few minutes recess the evening service began with some hearty singing and then seven young people gave short interesting reports of various phases of mission work which they had been doing, such as child evangelism, mission work among the Indians, city mission work, rural mission work, Sunday School work, and mission work as a nurse.

Offerings were taken during the day for eight different kinds of Inter-denominational mission work which amounted to $312.14.

Submitted by the Secretary of the Young People's Committee, Mrs. Albert Ewert

Retreat Emphasis on "Roots of Mennonite Youth"

A young people's retreat was held at Freeman College August 27, 28, and 29, for the benefit of the young people of the various churches in the Freeman vicinity. In spite of a busy season the registrar reported ninety-five as having registered for the afternoon classes. The evening meetings were always attended by a full house.

Two outstanding and stimulating Mennonite leaders were secured to direct the studies on the main theme, "Roots of Mennonite Youth." Rev. S. F. Pannabecker from Bluffton, Ohio, and at present specializing in a study of Mennonite history, took the historical approach. He very vividly and graphically traced the historical development of the Anabaptist-Mennonite movement from its beginning to the settlement of the various groups in America. He placed particular stress on the economic, social and political influences as they affected the religious thinking of each particular group. Dr. J. E. Hartzler, Goshen, Indiana, on the other hand presented the philosophical interpretation of our Mennonite way of life. He particularly brought to mind the sacred opportunity and responsibility of youth today and their need for a working, practical faith in God to meet the crisis. Together our two leaders led us to think deeply, to rethink carefully, and to appreciate more understandingly the roots in which our Mennonite faith has been grounded and the solemn responsibility we have in keeping it alive and effective. Quoting Rev. Pannabecker, "Mennonitism is a way of life . . . a true Mennonite will live it. If we have not the zeal of the martyrs of our faith we cannot truly call ourselves Mennonites and may as well be something else."

A new retreat committee was elected to arrange for another retreat next year. We are looking forward to another truly rich and blessed experience.

—*Delpha Waltner*

SENIOR DEPARTMENT

No. 2 Series on Evangelism

TELLING OTHERS OF CHRIST

I. Worship Service:

1. Songs: "We've a Story to Tell," No. 335; "We Have Heard the Joyful Sound," No. 334. 2. Reading of John 10:7-18, prayer, and leader's remarks. 3. Prayer Service. 4. Offering for C. E. projects.

II. Leader's Introduction:

Evangelism in its original sense means the proclamation of the "evangel" or the "good news" of the gospel. It is to lead men to accept Christ and to commit their lives to Him. It brings the message to men which was put into these words by Christ: "ye must be born again." It directs its appeal to the end that a decision be made by men to follow Christ. It emphasizes His invitation, "Come unto me . . . and I will give you rest."

The world still needs evangelists. We are to tell others of Christ, to invite them to become children of God. We are to tell them of the need of repentance and of regeneration, of the meaning of discipleship, of the life of Jesus among men, of the Saviour's death and resurrection.

III. Suggested Topics for Short Talks:

1. Incentive to missions, I Chron. 16:23-26. 2. Demand for preachers. Rom. 10:14,15. 3. The command to evangelize, Matt. 28:19,20. 4. Beginning at home, Luke 24:47-5. The gospel for all, Acts 10:34, 35.

IV. For Discussion:

1. What did the Sunday school movement do for the church?

2. What emphasis should be put on S. S. teacher training courses?

3. How can we reach those in our midst who do not attend S. S.?

V. Facts for Study:

Read the handbook on church evangelism *Other Sheep I Have* published under the auspices of the Home Mission Board of the General Conference.

The Evangelism Committee lists the following observations: 1. Too many churches depend upon special services for evangelism and do not utilize lay members to carry on a year-round program of evangelism. 2. The assertion of some ministers that there are no Mennonite leaders available for evangelistic work must be modified since a considerable number of churches have used Mennonite leaders. 3. There is great need for the development of evangelism in Sunday schools and of a proper understanding of the relation of religious education and evangelism.

VI. Illustration:

D. L. Moody always appealed for instant decisions for Christ, after an early experience in Chicago. On October 8, 1871, Moody closed a sermon with the words: "What will you do with Jesus? Come back next Sunday and tell me your decision." Soon the fire bells began to ring. The Great Fire had started, and by morning Chicago was in ruins. It was then this great evangelist felt he had missed his opportunity with that congregation, and found it hard to forgive himself for asking men and women to delay their decisions. Speaking of the occasion, he exclaimed, "I would rather have that right hand cut off than give an audience a week to decide what to do with Jesus."

VII. Food for Thought:

"God was the wonder-worker; Paul the instrument. Without the electric current the radio is silent."

INTERMEDIATE DEPARTMENT

WHAT JESUS MEANS TO ME

Prelude: "Fairest Lord Jesus"

Song Service: "Jesus is all the World to Me," "What a friend we have in Jesus."

Scripture Reading: Matthew 16: 13-16; Mark 15:37-39; John 1:29.

Prayer:

Special Music:

Leader's Introduction:

This is going to be a meeting in which all are invited to take part. We want each one of you to tell us what Jesus means to you. I shall suggest various names which have been given the Lord, and hope that someone will tell us the reason He has been called that. Give us illustrations of His power in that capacity, and tell us how He impresses you.

(Leader suggests these among others: Great Physician, Teacher, Great Example, Good Shepherd, Saviour. Let it be on the order of a testimony meeting, for it is good to have an opportunity occasionally to confess Him to others.)

Announcements and Offering:

Closing Song: "Jesus, the very Thought of Thee"

C.E. Benediction

—**Louise R. Ewert, Evanston, Illinois**

JUNIOR DEPARTMENT

PAUL AND HIS FRIENDS

"By this shall all men know that ye are my disciples, if ye have love one to another." John 13:15.

I. Worship Service:

1. Prelude: Handel's "Largo" bv the pianist.

2. Call to worship: "O magnify the Lord with me, and let us exalt His name together. O taste and see that the Lord is good: blessed is the man that trusteth in Him."

3. All Juniors stand and sing, "Come, Thou Almighty King."

4. Scripture reading by a Junior boy: Philippians 1:1-8.

5. Leader's Prayer.

6. Reading of the song, "Blest be the Tie that Binds," silently while the pianist plays the melody very softly.

7. A short talk bv an older person, using the above song as the theme.

8. All stand and sing this song.
9. Poem, by a Junior girl.
10. Duet: "Somebody Did a Golden Deed."

II. Study Period:

Aim: To help our Juniors to realize that the friendship of Christians is the very best, because of their mutual love to our Lord Jesus Christ.

1. Ask the Juniors to give the name of some one who is associated with Paul.

2. Two-minute talks by four Juniors.

a. **Barnabas,** the friend who introduced Paul—Acts 14:12; Acts 11:24; Acts 4:36; Acts 4:37; Acts 9:27.

b. **Silas,** Paul's companion—Acts 15:40 to 21:17; Acts 16:37; Acts 16:19.

c. **Timothy,** the "beloved son"—1 Tim. 1:2; 2 Tim. 1:2; Phil. 2:19-23; 1 Cor. 4:17; 2 Tim. 4:9; Acts 17:14; Acts 18:5; Acts 20:4.

d. **Luke,** the doctor who journeyed with Paul—Acts 16:8-10; Philemon 24; Col. 4:14; 2 Tim. 4:11.

3. Song: "The Best of Friends I have in Heaven."

4. The Story of Aquila and Priscilla, by a Junior girl. Acts 18:2, 19; Rom. 16:3; 1 Cor. 16:19; Acts 18:26.

5. The Story of Paul's Nephew and how he helped his uncle, told by a junior girl. Acts 23:12-22.

6. "Paul loves his friends and prays much for them." Let all Juniors find passages which prove the above statement.

7. A moment of silent prayer for our friends.

III. Mission Minutes:

Discuss: "How can we be friends to our missionaries?"

By knowing their names.
By knowing where they labor.
By praying for them.
By writing to them.
By giving gifts for them and for their work.

IV. Closing Moments:

1. Memorize the verse for the month, Philippians 4.13.

2. Sing the song of the month, "Blest Be the Tie."

3. Read the prayer for the month, Psalm 42:1. (Leader, in a few sentences, help the Juniors understand this.)

—Mrs. J. E. Entz, Newton, Kansas

A WAY TO DOUBLE OUR SUBSCRIPTION LIST

The Mennonite—your paper and my paper—ought to go into a great many more Mennonite homes in America. How can we at once double its subscription list? There are several ways it can be done. Here is the easiest and the simplest way to do it:

If every present subscriber will consider himself (or herself) a responsible member of *The Mennonite* family, and will therefore act as a personal representative to secure at least one paid subscription from some other Mennonite, we can within one month double our number of readers. Will you do It?

The Seventh Beatitude

By Erland Waltner

"Blessed are the peacemakers; for they shall be called the children of God." Matt. 5:9.

There is an obvious difference between the peacemaker and the peace-breaker. Some people, it seems, are born peace-breakers. Wherever they go they stir up trouble. Strife and contention follow them as consistently as their own shadow. Jesus has no beatitude for these.

There is also a difference, however, between the peaceful and the peacemaker. It is a good thing to be a peaceful and a peaceable person but this beatitude includes more than that. Peacefulness may even be a very selfish thing. This beatitude is for the peacemaker. It speaks of activity not of passivity. Peacefulness may be only negative but peacemaking is distinctly positive.

How is true peace made? True peace is more than a cessation of hostilities between two striving parties. It is a reconciliation resulting in a bond of unity. True peace with men is impossible apart from peace with God. Such peace is impossible without the Prince of Peace. Through Christ alone can men be reconciled to God. Through Him alone can they be truly reconciled to one another. "He is our peace." (Eph. 2:14)

How then can we be peacemakers? Only as we are witnesses of the true way of reconciliation which is in Jesus Christ. The peacemakers are those who proclaim the Prince of Peace. They are those who endeavor to bring men into harmony with God and who thus make it possible for them to be in harmony with their fellow men. These shall be called the children of God.

—*Mountain Lake Observer*

WHAT CAN A MAN BELIEVE—about the progress of the war? About the atrocity stories we hear? Experience from previous wars should make thinking people careful as to what they accept as true. Still it is often difficult to distinguish between propaganda and truth. We recommend as a helpful pamphlet on this subject the one entitled "Propaganda" written by the late Dr. E. L. Harshbarger, available through the Mennonite Book Concern. He quotes Muriel Lester saying, "The first casulty in every war is truth. Those who are aware of this remain obstinately skeptical about news, prophecy of speedy victory, propaganda lectures, atrocity stories and glamorous magazine articles which describe the suddenly acquired saintliness of the nation's defenders." Paul says, "Prove all things; hold fast that which is good."

"God gives every bird its food, but He does not throw it into the nest."

RELIEF

Bennett Reaches England

Gratitude is due our Heavenly Father for the safe arrival in England of Brother Ernest Bennett. The news of the safe sea voyage reached us by cable.

RELIEF PERSONNEL

It is altogether possible that many of our readers have never compiled a complete list of our relief workers. The following list includes all those who are now on the field or under appointment.

France
(now interned in Germany)
Henry Buller
Lois Gunden

England
John Coffman
Peter Dyck
Edna Hunsperger
Freda Klassen

Near East
Delvin Kirchofer
Dr. Richard Yoder
(*) C.P.S. Assignees

China
J. D. Graber
Sam. Goering
* Robert Kreider

Paraguay
A. E. Janzen
Vernon Schmidt
Robert Geigley
Dr. and Mrs. Schmidt
Dr. and Mrs. Klassen

Puerto Rico
* Dr. and Mrs. Preheim
* Wilbur Nachtigal
* Justus Holsinger
* Erwin Shrag
* Carl Lehman
* Carl Epp
* James Hean

CIVILIAN PUBLIC SERVICE

The whole problem of camp assignment is now under review by our agency. A form has been sent to all of our campers on which each may indicate his present desire for detached service assignment or transfer to another camp. It is not clear just how completely we will be able to meet the wishes of our men, but a consistent attempt has been made to make every reasonable adjustment.

* * *

Polk County, Florida, has been approved as the location for a Mennonite Unit which will engage in hookworm and malaria control. The camp will be set up near the small town of Mulberry. The present number of men authorized for the project is twenty-five, but it is anticipated this will be increased. Assignments to this work will be limited to campers who are vitally interested in preparation for relief work and wil agree to devote their leisure hours to a prescribed study and work program.

PEACE SECTION

The present increased interest in Civilian Bonds is indicated by a larger volume of inquiries which have been reaching the Akron office. Many continue to appreciate the opportunity to register their desire for non-participation in any effort which violates the Christian conscience. The limitations of the present plan are readily recognized but appear to be the only course open for those who are interested in making such purchases in line with our profession. —September 8.

« « JOTTINGS » »

—**A new Mennonite C.P.S. unit,** located at Mulberry, Polk County, Florida, will have as its projects sanitary pit privy construction for the fight against the widely-prevalent hookworm disease. Perhaps, they will also be able to do health education among the needy people. **Roland Bartel** was one of three men who helped open the camp on August 30. The campers will occupy buildings formerly occupied by some single workers in the nearby phosphate mines. The off-project educational program will emphasize relief and reconstruction training. Several men from the Goshen College training unit have been assigned to this camp.

—**Rev. and Mrs. F. J. Isaac** spoke to the First Mennonite Church, Upland, California, on September 19. The Isaacs are planning to return to India in the very near future if at all possible.

—**Berne, Indiana: Rev. Erland Waltner** of Mountain Lake, Minnesota, was the speaker for the recent young people's conference sponsored by the young people of the First Mennonite Church. His subjects were: "The Power of Sin," Eph. 6:10-12; "The Power of the Word," Heb. 4:12; "The Power of Prayer," James 5:16; "The Power of Love," I John 4:18; "The Power of the Holy Spirit," Acts 1:8; "The Power of a Consecrated Life," John 14:12; "The Power of the Cross." He also brought the message on both Sunday mornings that he was there.—**Gerald Stucky** has left the United States with **Missionary W. C. Voth** for an estimated trip of 22,000 miles into Central and South America. The two men plan to make a survey of the possibilities for establishing a mission. If one is begun there, then Brother and Sister Stucky are to open it.—**Carl M. Lehman,** who has been in C.P.S. since 1941, left recently by plane for Puerto Rico where he is to be the business manager of the New Mennonite C.P.S. unit that has been established there to provide health service to the poverty-stricken and undernourished people in the mountainous region of Central Puerto Rico. Brother Lehman writes the Practical Notes for our senior Sunday

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.
Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.
Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference.

Business Office: Mennonite Publication Office, Newton, Kan.
Editor ...... Reynold Weinbrenner, North Newton, Kansas
Subscription in advance, $1.50 .... Foreign, $2.00

Address all contributions and communications for this paper, and exchanges, to THE MENNONITE, North Newton, Kansas.
Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS.

School quarterly.

—**The Western District Minister's Conference** will be held at the West Zion Mennonite Church, Moundridge, Kansas, the day before the Western District Conference. The program includes papers, discussion, business, an hour of testimony, and the licensing of five student preachers.

—**An enlarged church bulletin:** Pastors and members, you use your church bulletin to carry important information to the church, don't you? Have you ever thought of our church papers as enlarged bulletins bringing very important information to all the members of our conference who read them? There are too many who still miss the important information in our church papers. A recent bulletin of the Wayland Mennonite Church, Wayland, Iowa, calls attention to valuable articles carried in a recent issue of **The Mennonite.** This is one way in which pastors can draw their member's attention to the value of our church papers.

OPPORTUNITY

In spite of the shortages created by the war, we have on hand sufficient Scripture Text Christmas greetings to advertise for new agents to sell these "Christ Honoring Christmas Cards." If you are interested in earning money for yourself, or for your church, write at once to:

Mennonite Book Concern
Berne, Indiana

—**Presbyterian Minister Donates "Encyclopedia Britannica."** Dr. Ross McCown, recently donated a set of twenty-five volumes of the **Encyclopedia Britannica** to the Mennonite Bible Academy that is sponsored by the First Mennonite Church, Beatrice, Nebraska. The members of this church had by August 29 contributed $1,973.70 for C.P.S. since the beginning of the year. The membership is 353. A "high school Bible class" is again being offered in cooperation with the Second Mennonite Church. Thus high school students can get one hour of church-controlled education during the week. Rev. James H. Elrod, an area superintendent in the Church of the Brethren, brought a message on "The Ministry of Reconciliation" to the congregation on September 12.

—**First Mennonite Church, Wadsworth, Ohio:** The Fidelity class has purchased a motion picture projector which is to be used for the Kingdom of God in contrast to the usual use of projectors. The congregation was given the opportunity to view two motion pictures on a recent Sunday night.

—**First Mennonite Church, Mountain Lake:** Willis E. Rich, field representative of Bethel College, spoke on the evening of September 19, after the Junior C.E. program.

—A camper of the **Colorado Springs C.P.S. camp** recently went to Palisade, Colorado, and returned with 10 bushels of tomatoes, 10 bushels of cucumbers, 8½ bushels of plums, 11 bushels of grapes, 20 bushels of pears, and 24 bushels of peaches. The kitchen force canned all but 19½ bushels—which were served fresh to the campers—in eight days.

—**Christian Endeavor Reflector** is the name of an interesting four-page mimeographed paper put out by the Inman Mennonite Church, Inman, Kansas. It contains summaries of recent sermons, inspirational articles, and news items. One such item reads in part; "Canning bees have been held in the church basement where approximately 130 quarts of fruit have been canned. Home canning has also been stressed. Our goal for our church is about 400 quarts, and we believe if we all do our bit we shall reach our goal." The paper goes to the boys in camp.

—**Buhler Mennonite Church, Buhler, Kansas:** The sewing societies have been spending most of their time in doing relief sewing, and in gathering and mending old or used clothing. Several shipments have been sent, and one is again ready. The clothing is sent to Philadelphia and from there to war-torn Europe. The different societies are also carrying on a canning project for the C.P.S. camps. Mrs. Peter Balzer passed away on September 5.

—Mrs. Arnold Esau

—**News from the Swamp Mennonite Charge, Quakertown, Pa.;** Arthur Keiser is taking a pre-medical and pre-seminary course, preparing himself for medical missionary work. Maynard Shelly is also taking a pre-seminary course, looking forward to full time Christian service. This summer the three churches held union C.E. meetings. The men's brotherhood is studying **Our Mennonite Heritage,** book V. Brother William Stauffer showed pictures of C.P.S. life to a large audience on August 30.

—**The Peace Committee of the First Mennonite Church, Beatrice, Nebraska,** recently held a meeting. The committee urges church members to buy Loan Drive for the purpose of a better understanding. The committee urges church members to buy bonds through the Provident Trust Company.

—**Second Mennonite Church, Philadelphia:** A total of $857.18 has been received towards a Repair Fund of $1000.00. Brother Walter J. Dyck was installed as pastor on September 12. The following statement by him appeared in a recent bulletin: "The world today is shouting **SACRIFICE,** not realizing that nineteen centuries ago the Son of God sacrificed His life for our salvation. What are we sacrificing to become better acquainted with Him and His word? What are we sacrificing to bring our saved and unsaved friends to church? Many of them do not care about their souls. Let us be diligent in our work for Christ. 'Only one life, 'twill soon be past. Only what's done for Christ will last.' May He give you strength to serve Him with your whole heart's devotion."

—The **Brethren W. F. Unruh and P. H. Richert** exchanged pulpits on September 12.

—**The address of Carl M. Lehman,** who has gone to Puerto Rico to be business manager for the new Mennonite C.P.S. unit, will be, La Plata PRRA Project, Aibonito, Puerto Rico.

—**The Salem Mennonite Church, Dalton, Ohio,** recently purchased 125 copies of the new **Mennonite Hymnary.** The church also brought 100 folding chairs and made some dining tables from lumber already on hand. The total expense of $500.00 was nearly all paid for on September 5. Seven young people from this church are attending Bluffton College.

—**The Bluffton College** reunion for northeastern Ohio was held at the Wooster Experiment Station Arboretum on August 29. A basket dinner was enjoyed. Prof. R. A. Lantz was the speaker of the occasion.

—**Rev. J. J. Voth,** Superintendent of Buildings and Grounds and Professor of Industrial Arts at Bethel College, is visiting the C.P.S. camps, side camps, and the Denver hospital unit in Colorado this week. Brother Voth also serves the Gnadenberg Mennonite Church east of Newton.

—Bulletin, **Zion Mennonite Church, Donnellson, Iowa:** "September 26—This is the date for our quarterly offering for Civilian Public Service. The importance, from the national viewpoint, of this work should not be overlooked. Already fourteen per cent of our soil has become worthless through erosion and much valuable soil is being carried away daily by our rivers. Our government has many of our young men working on a program to conserve our soil for the future. Others are fighting destructive forest fires in an effort to preserve our valuable remaining forests. In other areas of the west, as in Colorado and Wyoming, they are surveying and engaged in a program of land reclamation. In Neveda they are building a large reservoir to reclaim a large arid region. Their work is part of the program of our government to open these new irrigated lands to settlers after the war. Our uprooted people must have a place to live. Through our C.P.S. offerings we are helping in this long-view program of our government."

—**Dr. Melvin Gingerich of Bethel College** spent September 10 and 11 in Beatrice, Nebraska, where he attended a conference of the historic peace churches and the F.O.R. The subject of the conference was "The Task of Peace Makers Now." Dr. Gingerich spoke on "The Roots of the Mennonite Faith" and led a seminar on "The Relationship of the Historic Peace Churches to the F.O.R."

—**The Alexanderwohl Mennonite Church, Goessel, Kansas,** gave a farewell to Dr. and Mrs. John R. Schmidt on Sunday evening, September 12, preparatory to their departure to Paraguay where they will render medical service to thousands of our Mennonite brethren.

—**Winton, California:** "People here in this neighborhood are very busy picking grapes (September 9) now and putting them on trays to dry for raisins. We have been working in the cannery for six weeks. Now we are helping in the grape harvest. The crop is the best in years, both peaches and grapes. The church work is going on as usual. We have been broadcasting over Merced station for three months. Our church quartet sings and I give a short message. We discontinued during the summer, but we may begin again this fall. We like **The Mennonite** and God bless you in your work." —J. P. Glanzer

COSSACKS COMING

The Original Don Cossack Chorus will present a concert in Bethel College Memorial Hall Friday evening, October 29. This will be the first of three numbers to be presented this year in Memorial Hall. Season tickets may be obtained by sending one dollar plus twelve cents tax to Memorial Hall Series, Bethel College.

MENNONITE BIBLE ACADEMY

North Newton, Kansas

The standards of a school are determined by the standards of its faculty. In order to attain high standards, teachers must follow the master teacher, Jesus Christ. We are happy to announce as teachers of our school men and women who are eager to teach in the spirit of the Master.

Theodore Schmidt, Principal and teacher of History and English; A. B., Bethel College, 1928; A. M., University of Nebraska, 1933; teacher, Henderson High School, 1929-32; Director of Henderson Bible School, 1935-43.

Mrs. Paul Baumgartner, Teacher of English and Mathematics; A. B. Bethel College, graduate work at Fort Collins, Colo. and Pittsburg, Kansas; con-43.

Miss **Emma Linscheid,** Teacher of Science; B. S., Sterling, Kansas, 1932; connected with the Newton City School System, 1920-29, 1941-42.

Mrs. Arnold J. Regier, Housemother and Assistant in Music; A.T.C.M., Toronto, Canada, 1931; Normal School, Moose Jaw, Canada, 1928; Bethel College, 1937-38.

Arnold J. Regier, Housefather and Teacher of Bible; A. B., Bethel College, 1940; graduate work at Western Baptist Theological Seminary, Portland, Ore., 1940-43.

J. J. Voth, Teacher in Manual Training; A. B., Bethel College, 1920; Th. M. Witmarsum Theological Seminary, 1922; B. S., Kansas State Teachers College, Pittsburg, 1930; M. S., Iowa State College, Ames, Iowa, 1933.

Miss Lena Waltner, Teacher in Art; A. B., Bethel College, 1923; A.M., Colorado State Teachers College, 1933.

Miss **Mildred Beecher,** Teacher in Physical Education, A.B., North Central College, Naperville, Ill., 1929; B.S., Kansas State Teachers College, Emporia, 1931.

Vilas Gerber, Teacher of Music; B.S.M., Bluffton College, Bluffton, Ohio, 1938; A.M., Ohio State College, 1942.

Miss Adeline Quiring, Teacher in Typing.

Miss Martha Fast, Teacher in Home Economics.

Some of the teachers are engaged for only one or two courses while others teach full time.

—A. Warkentin, Director

—You like to read the "Jottings" don't you? Perhaps, you can contribute some. Pastors, your church bulletins are needed for jottings material. Correspondents, your reports of interesting events are needed. Send them in while the news **is fresh.**

BLUFFTON COLLEGE NEWS

Bluffton Students Plan for School Year

Members of the Bluffton college Student Christian association held their first fall planning retreat the weekend of September 4 and 5, on the Bluffton campus.

This will be the first year for the Bluffton Student Christian association as such. Reorganization of the extra-curricular groups on the Bluffton campus took place last spring, evolving into this new centralized activity organization. Activities for freshman week at Bluffton included the traditional all-college sing Monday evening, September 6, held in the Lincoln hall lobby this year instead of on the campus, due to rain; the freshman "mixer" in the gymnasium, Tuesday evening, September 7; the first Student Christian association meeting, Wednesday evening, September 8, presenting commission groups of that organization; a roast at the college cabin for "big" and "little" sisters and brothers, Thursday evening, September 9; the traditional formal all-college "mixer" in the gymnasium, Friday evening, September 10; and the first all college party in the form of a treasure hunt, Saturday evening, September 11.

Speakers Presented in College Chapel

Dr. Lloyd L. Ramseyer, President of Bluffton college, addressed Bluffton students at their first regular Chapel service, Wednesday morning, September 8, challenging them to consider the question of why they were in college at this critical time, and what they were going to do about it. Rev. Jesse Smucker, pastor of the local First Mennonite Church, spoke at the second chapel service, Thursday morning, September 9; he extended an invitation to, and urged all students to attend the church of their choice regularly; he also presented the associate membership plan of the Mennonite church, to students for their consideration. Rev. J. A. Weed, pastor of the local Methodist Church and President of the Bluffton Ministerial association, addressed the students Friday morning, September 10. He stressed the necessity of living "above the clouds" in meditation and prayer in order to be prepared for life's strenuous demands. Rev. William Stauffer, pastor of the Mennonite church of Sugarcreek, Ohio, and now doing special field work in connection with the Mennonite Central Committee Civilian Public Service program, addressed Bluffton students at chapel, Tuesday morning, September 14. He spoke of the opportunities for service and of the commendable work C.P. S. boys are doing in institutions for the mentally ill.

Improvements Completed on Bluffton Campus

Considerable repairing and renovating has done on the Bluffton college campus during the past summer. Among projects completed were the refinishing of the floors in the reception rooms and first floor halls of the women's dormitory, refinishing of the table tops in the college dining room, laying of a new floor in the college kitchen, redecorating of rooms on the first floor of Lincoln hall, men's dormitory, and painting of College hall.

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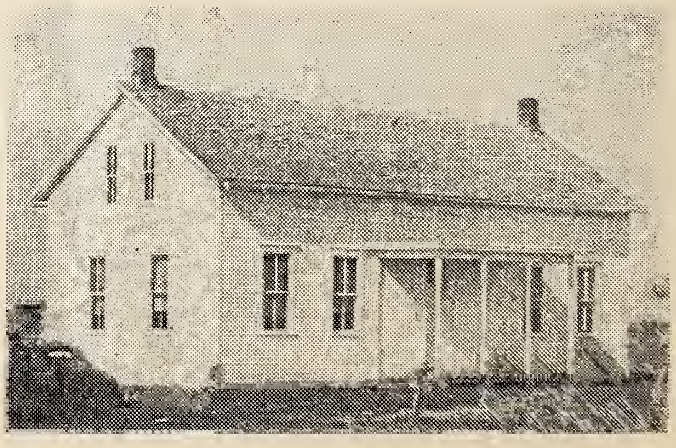
MENNONITE PUBLICATION OFFICE,
Newton, Kansas

The Mennonite Bible Academy, Beatrice, Nebraska

Our churches cannot "make disciples" nor "teach" without definitely Christian schools. The Beatrice M. B. A. opened its doors again on September 6. It provides two years (9th and 10th grades) of balanced instruction. It offers five courses: three of high school work, one of Bible, and one of music. Miss Violet Miller, Hurley, S. Dakota, a 1943 graduate of Bethel College, who majored in Bible and Music, serves as instructor. Her interest in and preparation for both Bible and music instruction qualifies her well for the position. Students come from the homes of both Mennonite churches. We are looking forward to a blessed school year.

—Walter H. Dyck, Pastor First Mennonite Church



North Newton
Kansas

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVIII NORTH NEWTON, KANSAS, SEPTEMBER 28, 1943 NUMBER 38

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized January 22, 1919.

Dwight L. Moody and War

Reprinted from a tract published by the Middle District Conference of Mennonites, C. Henry Smith, Bluffton, Ohio, Editor.

The nineteenth century perhaps witnessed the greatest advance the Christian Church had ever known since the Reformation. Missions, education, and evangelism flourished and prospered. Great names emerged: Livingstone, Spurgeon, Booth, Finney, and Brooks. No name, however, loomed more mightily than that of Dwight L. Moody. From the depths of his great faith flowed a torrent of saving and cleansing triumphs. When he died in 1899, the greatest monuments to his divine labors were thousands of human beings in Europe and America who had experienced spiritual re-birth as a result of his God-inspired power.

Yet, it is a curious fact that with all this ongoing publicity, the story of Dwight L. Moody as a *nonresistant* Christian is almost unknown. A careful reading of the official, authorized biography of the great evangelist written by his son, William R. Moody, reveals the full story.

Dwight L. Moody was a young man of 24, living in Chicago when the firing on Fort Sumter launched the tragic Civil War. Like all large cities, Chicago felt the excitement of this struggle; near the southern limits of the city Camp Douglas was started for the massing and instruction of recruits. Some of his own converts were among those who enlisted. Moreover, "a company was also raised among his friends and former associates in business, and on all sides he was urged to enter the service of his country."

His son points out that the cause of the Union appealed to the youthful Moody very strongly. For he had been an ardent abolitionist, having listened to the powerful oratory of men like William Lloyd Garrison, Wendell Philips, and Elijah P. Lovejoy. More amazing, his biographer-son records, were the public demonstrations against slavery in which he had joined.

But, in spite of all these heavy pressures toward the war, Dwight L. Moody could not enlist. Read his own words on the matter: *"There has never been a time in my life when I felt I could take a gun and shoot down a fellow being. In this respect I am a Quaker."* Precisely! This was the identical attitude of the Quakers, Mennonites, and Dunkards in the Civil War: Anti-slavery, pro-Union, but faithful to the commandment of Jesus Christ to " . . . Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." (Matt.5:44)

This conviction was maintained in his personal life. Once Moody was the silent spectator to a rather violent argument. To a friend he commented, *"Mac, the world is in great need of peace-makers."*

This conviction was also manifested in his preaching. One of his most famous sermons was called, "Good News." This tremendous message contains a famous passage which plumbs the very depths of forgiveness as taught by our Lord. Moody quotes Christ's famous farewell charge to His disciples: "Go ye into all the world, and preach the gospel to every creature." Then the imagination of the preacher is brought into the sermon. He imagines Peter saying, "Lord, do you really mean that we shall 'preach the gospel to every creature?' " The answer is, "Yes." Then Peter asks, "Shall we go back to those Jerusalem sinners who murdered you?" "Yes, Peter, go back there and tarry until you have been endued with power from on high. Offer the Gospel to them first. Go search the man who spat on my face; tell him I forgive him; there is nothing in my heart but love for him. Go search out the man who put that cruel crown of thorns on my brow; tell him that I will have a crown ready for him in my kingdom, if he will accept salvation; there shall not be a thorn in it, and he shall wear it forever and ever in the Kingdom of the Redeemer.

"Find out that man who took the reed from my

Western District Conference

October 20-21

The Lord willing, the Western District Conference will convene October 20-21 in the Memorial Hall on the Bethel campus.

A. E. Funk, President; H. E. Miller, Secretary hand and smote my head, driving the thorns deeper into my brow.' If he will accept salvation as a gift, I will give him a scepter, and he shall have sway over the nations of the earth. Yes, I will give him to sit with me on my throne.

"Go seek that man who struck me with the palm of his hand; find him, and preach the Gospel to him; tell him that the blood of Jesus Christ cleanseth from all sin and my blood was shed for him freely.

"Go seek that soldier that drove the spear into my side; tell him there is a nearer way to my heart than that. Tell him that I forgive him freely; and tell him I will make him a soldier of the cross and my banner over him shall be love."

Here Dwight L. Moody has created a stirring picture of the Prince of Peace and His utter willingness to forgive seventy times seven; His compassionate love for those who do Him evil. *This* is the source of all true nonresistant testimony Let us pray that God will raise up more true apostles of God's redeeming love like Dwight L. Moody.

H .A . Fast, New Vice-President of M.C.C

Dr. H. A. Fast was elected as Vice-president of the M.C.C. at its recent meeting in Chicago. This filled the vacancy left by the death of Rev. P. H. Unruh, who had been vice-president since the Mennonite Central Committee was organized in 1920. As director of the Mennonite C.P.S. camps, Dr. Fast became well-acquainted with the work of the M.C.C. We can expect him to make a valuable contribution through the office to which he has been elected.

SOME THINGS THAT WILL HURT YOUR SOUL

Living in the neighborhood of questionable things.
Too much frivoloty.
The ascendancy of the physical over the spiritual.
Exaggeration.
Reading that does not feed the soul.
Infrequent and short prayers.
Neglect of Bible reading.

LAYING OF CORNERSTONE, WALTON CHURCH

The Walton Mennonite Church at Walton, Kansas, will have a special service in connection with the laying of the cornerstone, Sunday, October 3, at 2:30 P.M. Rev. Arnold Funk, President of the Western District Conference will lay the stone, and Rev. J. M. Regier, Chairman of the Home Mission Committee will bring the message. Friends are cordially invited to attend this service. —Ronald von Riesen, Pastor.

Parents As Bible Teachers

Children of today lack Bible knowledge. There is wide agreement upon that, and tests substantiate it. That is sad.

The generally proposed solution is the teaching of more Bible by agencies outside the home. It is suggested that what Sunday school pupils need is to know the stories of the Bible in the order that they appear in the scriptures. Daily vacation Bible schools are expected to fill in a large lack of knowledge. Bible courses are introduced in grade school and high school.

While these agencies are emphasized, the home is very largely ignored. It is held that because many parents fail to teach the Bible in the home, other agencies must assume this task. There is no question that the agencies mentioned are doing a very commendable piece of work. However, they are also guilty of drawing away the attention from where it ought to be very largely centered, the home.

Once there were no Sunday schools, no daily vacation Bible schools, and yet Christians had a very thorough knowledge of the Bible. Where did they get it? Very largely in the home. One very important way of scriptural teaching in the days of Moses is given in the following command: *"And these words which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates."*

The home is, undoubtedly, the most fruitful means of spiritual teaching. When parents have God's word in their hearts and express it as the answer and guiding principle for troublesome situations in work and family life, then they are able to give to their children spiritual lessons that hardly anyone else can approximate. Home life furnishes opportunities for the application and illustration of spiritual truths—opportunities which are usually missing elsewhere. Let parents talk about God's word in the living room, on the highway, and in morning and evening devotions, and the chances are that much spiritual seed will be sown in the children's hearts. Parents are to teach the Bible diligently. This means that in the home there must be a greater use of the Bible than of funny papers (in most cases not at all funny) and fairy stories. Parents can be excellent Bible teachers, and thy ought to take the time to do it.

"And thou shalt teach them diligently unto thy children . . ."—rw.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

ON THE WAY

A letter from Wm. C. Voth dated September 15 states that he and Brother Gerald Stucky were at Cuauthemoc with the General Conference Mennonites located there. They expected to go out into the mountains to the Indian tribe where Mr. Randall Groening works, spending until about Saturday September 18 there. (Mr. Groening is from the Bergtaler Mennonite Gemeinde in Manitoba)

Leaving El Paso Sunday afternoon they had arrived at Chinuahua late that evening and arrived at Cuauthemoc the next day where they were warmly welcomed by the Redekop family. Mr. Groening was there and they enjoyed a good visit. They visited several of the Mennonite villages and saw how those people who are of the Old Order Mennonites work. They use no cars in the colony.

They wanted to visit some of the Indians that day. Mr. Groening would like to see the General Conference support that work.

—*Mrs. W. C. Voth*

"ALL WELL," H. J. BROWN REPORTS

A letter recently received by Brother P. H. Richert but written from Peking, China, on December 15, 1943, by H. J. Brown read as follows:

"Merry Christmas! All well. The Lord wonderfully providing. Ladies at Kai Chow well. I send them monthly allowances from Consulate. Continue in prayer. Faithfully yours, H. J. Brown."

Brother and Sister Brown will soon be on the way home. Thank the Lord!—P. H. Richert, Sec.

Sewa Bhawan - House of Service

What an eyeopener a visit to our hospital would be to most of you. The long corridors opening into private rooms and wards, stiffly starched, immaculate nurses hurrying about, bouquets of flowers and many other things you associate with hospitals in America are missing here. Yet for the last three months—January to March, the record is as follows: *Dispensary Patients*—meaning those who came for medicines but did not stay in the hospital—2,500. Hospital patients—502 making an average of 44 in-patients daily. *Major Operations*—69, and *Minor Operations*—124. Total treatments given were 3,500.

How big a hospital force carried on all this? Two doctors—Dr. Dester and his assistant Dr. Prem Singh Roy; three compounders who do mixing of medicines; laboratory and dispensing work; a clerk to keep records; one Indian trained nurse and an untrained helper for her; one "dresser" who does the work of nurse for men patients; two floor women, who also do the hospital washing; and a night watchman.

Patients range all the way from the poor beggar leper to the proud village owner or government official. The richer ones pay for medicine and treatment; many pay only for medicines; and a host pay less than cost of medicines or even nothing at all. Yet, to run this hospital the Mission Board is asked to send only three dollars a day.

Does the hospital make any attempt to bring the Gospel to the people that come? Yes, it does, Every morning before the dispensing of medicines the people are invited to come to worship. Very sick patients, of course, cannot come to this. With them personal work must be done. But each patient generally has from one to four family or caste people with him to care for his room, cook meals, give baths and be on call. These, together with patients that are up and around, come to hear the messages. During the past year the hospital workers sold 3 Bibles, 5 New Testaments, 196 Gospel portions, 298 tracts and a number of song books, Some remain indifferent to the message of Christ. Others express a measure of faith. Some, we believe, will be counted among the ransomed.

Little nine-year-old Gularam has just left. He was here for three months and we were all drawn to him, His poor, lame back caused him much suffering. Yet he was so keen to know about everything. One day he said, "I am the biggest in our family, just as my father was the biggest in his. If this sickness had not come then I would be in the fourth class now." He was given a simple Bible story book and became especially interested in the story of Zaccheaus. He had it read to him over and over. When the Bible women questioned him, he could tell the whole story. One day he said to them, "Zaccheaus was a Christian; so, of course, Jesus loved him. But I am not a Christian." They hastened to explain that Zaccheaus was not a Christian when the Lord called him. Before long Gularam could repeat the verse about the Lord coming to seek and to save that which was lost. When he was to go home he was not at all happy. He wanted to stay here. In childhood's simple language he expressed his trust in "Yishu Masih." Does it not make you glad?

Mrs. J. R. Duerksen, April, 1943.

"Put your trouble in a pocket with a hole in it."

"Don't oversleep if you want your dreams to come true."

Christian Education in the Home

By Paul R. Shelly

Many people are realizing today that Christianity or any way of life cannot be taught alone but that it must be lived. Educators are emphasizing this truth, telling us that the program of the school cannot be effective unless there is cooperation in the home. Leaders in the field of Christian education are also stressing this same approach. We are learning anew that we cannot teach children the way of Christ on Sundays unless this way of life is lived in the homes.

There is another fact that is obvious to all who have eyes to see and that is that the Christian home has become less and less the center of our lives, our nation, and the world. This is, particularly, true in countries like Germany. The family is no longer the central institution of the nation there. In our country too we have become so busy and life has become so departmentalized that we have little time to spend together as a family in our homes.

There is one encouraging factor in the situation and that is that people are realizing that more is needed in life than that for which they have been seeking. We see signs of this everywhere. One of the evidences is the type of reading people are doing. People seem to realize that they need a foundation in life which they have neglected.

These are trends that can be seen round about us. They reveal a tremendous need. Unless our homes again become centers of Christian living the Church cannot be effective, dynamic, and meaningful in the future. These trends also present a great opportunity. People are seeking for a way of life that satisfies. This is the opportunity the church should seize. There are three things that should be kept in mind as we carry out a program of Christian education in the home.

Christ must be at the Center of the Home

Sometime ago I saw again Rembrandt's painting "Christ at Emmaus." It shows the author's conception of what it means to have Christ at the center of the home. The two travelers are seated, one at each end of the table. There is a servant in the background. At the center is Christ. One cannot very well keep his eyes focused on one part of the picture alone. He must see it as a whole with Christ at the center. There is a motto which appears in some homes which emphasizes this truth.

Christ is the head of this home,
The Unseen guest at every meal,
The silent listener to
Every conversation.

This is the starting point and the central truth in our program of Christian education. If we want our nation and the world to endure we must have marriages based on things unseen. We must have Christ as the common denominator which binds the family together into one common unit. Statistics are revealing in this connection. Marriages that are founded on a mutual experience with Jesus Christ are usually successful and happy.

The Christian Life Must Be Lived in the Home

Our Mennonite heritage has been maintained because through these four centuries we have not only taught certain doctrines in our churches but we have lived our religion in our homes. This has been one of the reasons why we have been able to maintain our way of life. Recently, I talked to a Mennonite girl who went to a denominational college of another church for a year. We were discussing this matter of distinctiveness. She said that the dean of women there said that the one main reason why our young people are different is because of the family training they receive.

This is our heritage, but I am afraid that we have not been as faithful in maintaining it as we should have been in recent years. We have stressed a certain type of program in our churches. We have copied many methods from other groups. However, we have not emphasized the fact enough that the Christian life must be lived in the homes if our distinctiveness is to be maintained. Now in the time of war we have again been reminded that we have certain principles that are distinctive. We have been surprised that more of our young men have not remained true to our way of life. How could we expect them to when parents were not practicing distinctive principles in their daily lives?

We must constantly keep in mind the fact that the Christian life cannot be lived in a vacuum. Parents cannot expect the Church and the Sunday School to "teach" their children religion. It can only be taught as it is lived in the home.

We must have Family Worship in our Homes

During recent years many changes have entered into our lives and have made it more and more difficult for families to gather together each day to worship God. Then too, there has been more and more emphasis on material things, and people for a time did not feel a need to keep in daily communion with God as a family There were people too who felt that the type of family worship they had practiced as children was not helpful, and consequently they decided to do away with it entirely in their homes.

Today people are again stressing the need for family worship. This is noticed in many different groups. We as Mennonites must emphasize this need in our churches. We must do more than simply preach about it. We must give our people helpful suggestions in how they can best have a meaningful period of family worship in their homes each day.

MENNONITES and RURAL LIFE

J. W. Fretz

MANIA FOR MEMBERS

The Christian churches of today are no longer satisfied with small memberships. Unless a church has a membership of at least two or three hundred it is considered a rather weak and struggling organization. This is a far cry from the small bands of Apostolic Christians in the first and second centuries which were held together by the bonds of God's love as revealed in Jesus Christ. At that time an organization did not have to be big in order to be good.

The Business Attitude

Today in many of the churches, and to our shame, some Mennonite churches, have taken on the attitude of modern business which literally worships "Bigness". Every new thing must be bigger than the old things or the new is not considered a success. The salesman must sell more goods each year than he did in the former year; the merchant must attract more new customers, the doctor must serve a wider clientele and the factory worker must turn out more goods. The primary emphasis is on quantity. There is of course no objection to quality but that in most cases is of secondary consideration. It is the exceptional business man who gives primary consideration to quality. The average concern wishes to sell goods and more goods in ever increasing quantities.

The Minister as Business Man

In many of the modern churches the minister must be not only the preacher on Sunday and minister to the needs of his people during the week, but he must also play the role of the business executive in his church. He is the leader of the church and upon him often falls the responsibility of seeing that the church budget is balanced. The more members there are the easier it is to raise the budget, thus the tremendous emphasis on getting new members. Of course, no minister invites people to join his church in order that the financial load of the church will be spread over a larger number of individuals. This would be too bold and too frank an appeal, but that is the reason many people are taken into the church. It is certainly not because they raise the spiritual level of the whole Body of Christ.

What Price Members?

Mennonite churches too often manifest a certain mania for members, not only to win new ones but also to hold old ones. Many times questionable forms of conduct and behavior are tolerated rather than members disciplined and probably lost from the active membership of the church. We have many members who do not believe in discipline. They hate to offend members even when such members forsake the admonitions of their Lord, the instruction of the Scriptures, and the faith of their fathers. We need today a purified church; a church that exercises discipline. What good is a large church membership if it is attained at the cost of compromise of its once sacred principles? Jesus said: "If the salt has lost its savor it is good for nothing but . . . "

SAUL OF TARSUS AND THE HORSE'S TAIL

By John Thiessen

In our fifth and sixth classes in our school at Jagdeeshpore, India, we studied the life of Paul. Our boys and girls were very much taken up with the life of that great hero. We gave just a little time to Saul as the persecutor of Christians, but by far most of the time was spent in studying his life as a great missionary hero. Towards the end of the study I asked the children to write a paper on the life of Paul, and put in especially what interested them the most, or what seemed to them most important. After a few days the papers began to come in. I read the first one, and I read that right after the stoning of Stephen, Saul captured the Christians and tied them to his horse's tail, and then he rode around Jerusalem, the Christians running behind the horse. Then Saul got a license from the chief priests to tie the Christians on to the horse's tail and chase off to Damascus. So Saul did; and then the great light came and stopped him. I was surprised to read this, but I thought it was only the expression of one youngster's fanciful mind. But I read another paper, and another, and a whole string had that story. I was amazed. I had said nothing of the kind in class, and we surely had not read it in our Bibles. So I asked the children where in the world this story came from. Finally one said he had heard a preacher tell it that way; and he had liked that story and told it to the other children. They all liked it, and so they told it to me in their papers.

MRS. RICHARD WEAVER, daughter of Rev. E. S. Shelly, Pennsburg, Pa., and sister to Paul and Andrew Shelly, is a graduate of Bluffton College. In school last year she took a course on Audio-Visual Aids under President Ramseyer and wrote a paper, the first part of which appears in this issue. Undoubtedly, it will be of great interest to Sunday School workers and ministers.

AUDIO-VISUAL AIDS IN THE CHURCH

Mrs. Richard Weaver

Someone has said that one picture is worth ten thousand words. Whether that is true or not, there is no doubt about the fact that a child receives more knowledge through his eyes than through any of the other senses. He remembers much more of what he sees than of what he merely hears. Educators have made much of this fact and have been using audio-visual aids in the secular schools. Experiments conducted with these aids for the ear and the eye show that it is possible to increase interest, to increase the amount learned in any unit of time, and that materials learned will be remembered longer if taught by the use of suitable visual aids. If it is important for our children to learn by the best method in our public schools, it is even more important that the best methods be used in our Sunday schools and churches. In our American educational system, only a relatively small amount of time is allocated for the teaching of the truths of Christianity. If the teachings of the Sunday school and the church are to permeate into the lives of those who attend, it is very important that the most efficient means available be used to attain our goals.

The Evil of "Verbalism"

The means of communication used mostly by ministers and teachers is the use of words. Words are symbols with meaning. When a certain word is spoken, immediately the mind sets up an image of that for which this word is a symbol. So often the teacher uses words that the pupil does not understand. This results in verbalism which has been defined as: "The use of words without appreciation of the meaningful content of the concept in which they are used." To counteract this evil of verbalism, the teacher may employ visual aids.

Difficulties in Bible Teaching

There are several difficulties in Bible teaching which visual methods will help to overcome. First of all it is an ancient book dealing with a time far removed from our own time. It must be made new and living for today. The setting of the Bible is in a foreign land. Maps and pictures will help a great deal in showing the children the various customs and manners of the people in the Bible. They will clarify their problems and remove their doubts to a great extent and will help to give reality to the Bible characters. There are so many truths and ideas in the Bible that are hard for children to understand. By the use of various visual aids, these can be explained to them very satisfactorily. Some of these aids will be explained later on. It must be made clear to the children that the characters in the Bible were real, live people, who lived in real time and in real places, and did real things. They must not think of the Bible as some abstract thing that happened years and years ago and has nothing to do with life today. *It must be brought down to ordinary, everyday terms for them. They must realize that through the study of the Bible we learn how to live our lives today in ways that are most pleasing to God.*

The use of visual aids will not mean that other customary methods should not be used. We must remember that a visual aid is just a help to learning. Several such aids will be mentioned and analyzed in this discussion.

Opportunities at Hand

Often Sunday schools and churches think they do not have the material to carry on a program of this method of instruction. As will be seen in this discussion, in most cases there is very little material needed that is not already possessed by most Sunday schools. It is not the amount of material that one has as much as it is the use that is made of the material already on hand. This will be more clearly brought out later on.

The Field Trip

We must remember that a visual aid is only a substitute for a real experience. The more nearly it resembles the real experience the better. For this reason the field trip or excursion is one of the best aids. Perhaps this cannot be used as extensively in a church or Sunday school as it can be in a classroom in school, but, nevertheless, it holds quite a few possibilities. Especially in the city can this be made very useful. It would be a very beneficial enterprise to take a Sunday school class for a visit to some city mission to see how the people live in the slums. A service could be held in this mission and thus a double benefit would be received. Settlement houses could also be visited. If a museum is near-by it might be very profitable to visit it in order to see some old Bibles or some early Christian literature, such as the *Martyrs' Mirror* and other books of that nature, or some articles which come from Bible lands. Another interesting project would be to visit a synagogue and see a roll of the Law. This would make it much clearer to the pupil as to what the Jewish religion is like, and the pupil could also see more definitely in what ways it falls short of Christianity. Often some church has done especially interesting work in making a relief map or in presenting a Bible dramatization which a class might go to see. If the various churches would be visited in this manner, better cooperation among the churches of different faiths

(Continued on page 12)

DAILY DEVOTIONAL MESSAGES

By Orlando Schmidt, Buhler, Kansas

OCTOBER 8—*"The Lord is my rock and my fortress and my deliverer; my God, my strength, in whom I will trust."* Psalm 18:2.

Have you found the Lord that way in your greatest dangers and difficulties? Have you chosen Him to be that to you, disclaiming everything else and depending on Him alone? Those that truly love God may triumph in Him as their own, and may call upon Him with confidence. Anyone that can give such a testimony must surely have a peace that passeth all understanding in his heart.

A mighty fortress is our God,
A bulwark never failing
Our helper He, amid the flood
Of mortal ills prevailing."

OCTOBER 9—*"So teach us to number our days, that we may apply our hearts unto wisdom."* Psalm 90:12.

Here we have a prayer that is worthy of anyone's consideration. It is good for us to calculate our days, and discover how short our life really is. Our soul might be required of us if we count upon many years to come. Those who would number their days should pray for God's spirit to give them a good understanding of the time that lies ahead of them. To be wise, is to be Christian, and this is one thing to which we must apply our hearts. To remember our uncertainity of remaining here helps us to live a closer life with God.

OCTOBER 10—*"For he shall give his angels charge over thee, to keep thee in all thy ways."* Psalm 91:11.

Notice the great care that God has over His saints, in that he gives His angels charge over them. And note the extent to which this promise is made: "in *all* thy ways." Even where there is no apparent danger, we need God's protection, and where there is real danger we shall have it. The very thought that God's angels are surrounding you should ever keep you in harmony with His plans for you. To think that there is always a living protection around you! "The angel of the Lord encampeth round about them that fear him, and delivereth them."

OCTOBER 11—*"O that men would praise the Lord for his goodness and for his wonderful works to the children of men."* Psalm 107:15.

As we look around us in the world today and see so much ungodliness and sin flourishing in victorious battles, and then think of all the works that a gracious God has shown to his creation and the tender grace that he is still willing and able to give, we let the psalmist express our thought. But the world will never praise the Lord for His works if those who know Him don't do some real witnessing for Him. If you know Him will you not share that joy with others, that He might have more of the glory that He deserves.

OCTOBER 12—*"It is better to trust in the Lord than to put confidence in man."* Psalm 118:8.

Although man was the greatest and best of God's creation, he could never begin to compare with his perfect and fathomless Maker. When all the efforts of man have been tried and no help is found, there is still a God who can be trusted. There is always a possibility that man will fail you, but God remains the same forever. Why not put your trust in Him immediately instead of attempting to be satisfied with worldly gain or human advice? "Trust in the Lord with all thine heart and lean not unto thine own understanding."

OCTOBER 13—*"Honour the Lord with thy substance and with the firstfruits of all thine increase."* Prov. 3:9.

The chief purpose or end of our creation and redemption was to honour God. We must show forth His honour and the honour we have for Him. Such honour is to be given not only with our bodies, but also with our worldly wealth. Although it is but poor substance, we must honour God with it, and then, if ever, it becomes substantial. The more our riches increase, the more we are tempted to set our hearts on the world; but the more God gives us, the more we should seek to honour Him.

OCTOBER 14—*"When a man's ways please the Lord, he maketh even his enemies to be at peace with him."* Prov. 16:7.

God is the only one who can turn enemies into friends. What a message for the world of today! If our main purpose would be to please the Lord instead of plotting more ways of defeating the enemy, our enemies would be enemies no more. Is not this the secret for peaceful living in any Christian's life? If the image of God appears on those who seek to please Him, it will be enough to recommend to the enemies a respect for all. "Trouble and anguish have taken hold on me: yet thy commandments are my delights."

THE MENNONITE

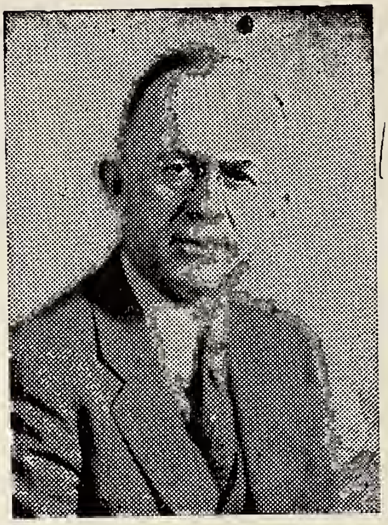
Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.
Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.
Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference.

Business Office: Mennonite Publication Office, Newton, Kan.
Editor ...... Reynold Weinbrenner, North Newton, Kansas
Subscription in advance, $1.50 .... Foreign, $2.00

Address all contributions and communications for this paper, and exchanges, to THE MENNONITE, North Newton, Kansas.
Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS.

Pictures from the Sixtieth Anniversary Bo Hillsbo

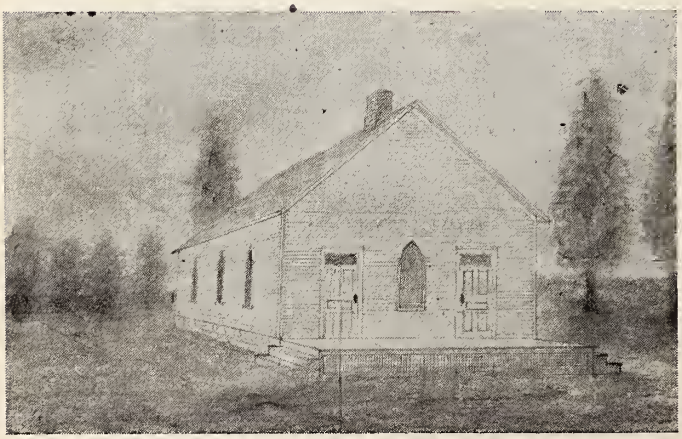
Rev. and Mrs. Henry H. Bartel. Rev. Bartel was a minister in the First Johannestal Church from 1895 to 1905.



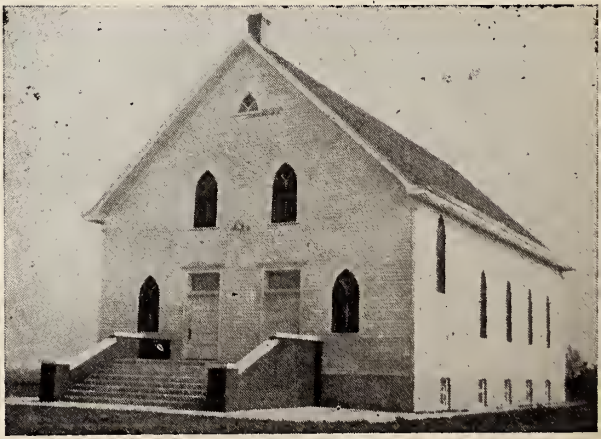
Rev. J. M. Regier, present pastor of the Johannestal Mennonite Church began his pastorate on August 1, 1939. Brother Regier is also chairman of the Board of Home Missions of the General Conference.

Rev. and Mrs. John Plenert
Plenert served as minister an
away in 1937 a

Grown Old in Service
Left to right: John B. Bartel, John A. Ewert, Henry J. Enns, Jacob G. Bartel, Jacob Ewert, and Henry T. Penner

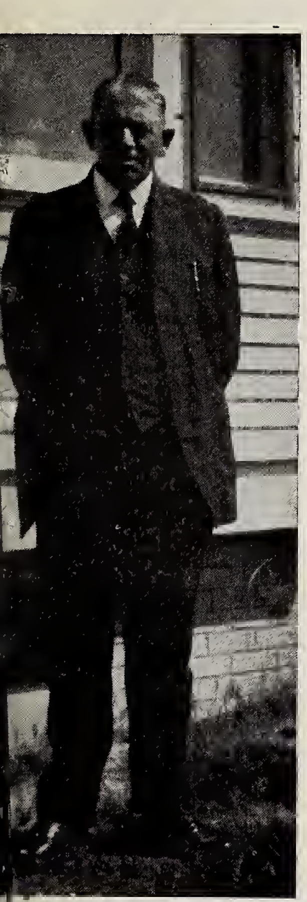


First meetinghouse, 24x40, built in 1884 as drawn by Jacob Enns according to the memory of older members. Retained as meeting place for the Second Church until 1905.



Present Meetinghouse; built in 1922 and dedicated that year free of debt. It is 36x60 feet and has full basement, electric lights, and furnace. Total cost about $11,000.

et of the Johannesthal Mennonite Church, Kansas



ndson, Loyal Jantz, Brother r forty-four years. He passed Plenert in 1934.

Rev. S. M. Musselman was pastor of the Johannestal Church from August, 1937 to August, 1938. Death brought his ministry to a close on July 29 of that year.

Rev. and Mrs. John Gerbrand. Brother Gerbrand was Elder of the First Johannestal Church from 1890 to 1905. These are the parents of Rev. John Gerbrand who is now serving the North Star Mennonite Church, Drake, Sask.

the church parsonage of the Johannestal Church. It stands east side of south Main Street in Hillsboro. It was purchased in 1939.

Church Council: Reading upward, front row—Edw. W. Bartel, Sec.; Harrison Unruh, Trustee; Dan G. Jost, Treas.; Edwin Unruh, Deacon.

Back Row—J. M. Regier, Pastor; Albert Plenert, Deacon; John F. Goertz, Trustee; Reinhold Guhr, Trustee. Not on picture—Menno Flett, Sunday School Superintendent.

Sponsored by
the Young People's
Union of the
General Conference
EDITOR
R. Weinbrenner
North Newton,
Kansas

Mennonite Youth

"A United Mennonite Youth in Christ"

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"Choose You This Day. . ."

(A True Story)

Alfred Denton (not real name) grew up in big, dirty Pittsburgh, the son of a middle-class family. They attended the Methodist Church. Alfred struggled through R. O. T. C., but pacifist convictions grew in him as he continued his studies.

With an M. A. tucked away to his credit he went to Iowa to do welfare work. Then he went to a city of ten thousand in another state where there was a good-sized Mennonite settlement.

As a government worker he could have chosen a room in the heart of the city, but no, he chose to stay with a Mennonite family a short ways out in the country. He liked the Mennonites. He attended their services. He attended a weekly meeting of their young people who met to discuss their stand of non-resistance. Although no one in the group had as much formal education as he had, he became as one of the fellowship. Gifted and pleasing in manner, his presence was much enjoyed. Months of pleasant work and fellowship passed by.

Then came stormier days. His draft board refused him a IV-E classification. Some employees in the courthouse refused to respond to his cheerful greeting. A heavy pressure settled upon his daily life. But he continued to draw strength and inspiration from the fellowship of the young people's group, of which he had become so much a part. He appealed his case to the state appeal board, but the answer was "no." Came the call for induction into the armed forces. His twin brother was already in the service. His family in Pittsburgh was against his C. O. stand. His appeal had been denied. What should he do?

His conscience permitted only one answer. He could not go into the armed forces. He could try one more chance; he could appeal to the President of the United States. He did. Letters and letters poured into Washington on his behalf, including one from his twin brother. His many friends who knew his convictions expressed their belief in his sincerity. The call for induction was postponed. Freedom of religion began to seem more real again for Alfred.

One day he received notice of a IV-E classification. The government of the United States recognized him as a sincere, religious objector even though he did not come from a historic peace church. Alfred was happy; he could be true to his convictions.

Question: *What choices should be made by Mennonite young people who go into strange communities to work?*—rw.

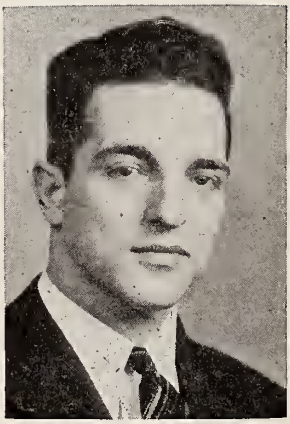
More Than Conquerors

By Herbert Fretz

> **"God has not given us the spirit of fear; but of power, and of love, and of a sound mind."**

If next Sunday morning we would hear some minister speak these words, what would be our reaction? I think most Christians would agree that they express a well-chosen and pertinent message for our day.

The Apostle Paul wrote them to a young inexperienced Christian, Timothy, who faced a world similar to ours. Not only was Timothy facing such a world, but he was reacting to it in much the same way that we do. Among other things he was timid and fearful in his convictions. All too often we become timid and somewhat ashamed of our Savior and Lord in the presence of the man on the street, who laughs at religion, or our classmates, the draft board, the state, or just our friends. Paul told Timothy that he should not be ashamed of his Lord, but to be a partaker of the afflictions of the Gospel, according to the power



Herbert Fretz

Herbert Fretz, who graduated from Bluffton College this spring, is a grandson of the late Allen M. Fretz. Brother Fretz is studying for the ministry. According to information reeeived he is at present attending Princeton Theological Seminary. This summer he served as supply pastor of the Sugarcreek Mennonite Church, Sugarcreek, Ohio.

of God.

This introduces the positive aspect of Paul's words. The very essence and foundation of Christianity is the Power of God, implanted in the lives of human beings, through the sacrificial death of Jesus Christ. From this power within us springs forth our love for all men, friend or enemy. This power establishes a solid basis for a sound mind. Shakespeare's Brutus illustrated well, the man who in spite of early fears and timidity, finally stands firm on his convictions, so that even his enemy says, "This was a man." Will that be said of us as Christians?

We have seen these words from the viewpoint of Timothy. Let us now examine the experience of Paul while writing them. If we realize the precarious position of Paul, these words bear greater meaning. He was in prison and knew it was but a matter of days until his execution. These were not just words of wisdom from Paul, but words of true experience. Had not he, himself been stoned and left for dead, beaten with whips, imprisoned, and now was he not in the very hands of the enemy? Yet in spite of all this, the power of the Crucified Christ had been seen in him, through his great love for all, even for his persecution. His epistles have revealed his sound mind down through the years.

With these facts in mind, perhaps you wish to see the entire picture. If so, read the second epistle to Timothy for yourself. It will take but a few minutes.

The problem is still before young people with high ideals. Today we are facing a world which eyes us suspiciously; perhaps, tomorrow—a world of persecution. Who knows? Let us ask ourselves, "Are my present Christian beliefs and convictions real in my life, now?" Is there a difference in my life, from the one who professes no Christianity?" If we rely on our own strength, fears will come and we shall fail. But if, in simple faith, we trust alone in the sacrificial death of Jesus Christ to save us from our sins and fears, God has promised we shall become, "more than conquerors through him that loved us."

M.C.C. Representative Back From Paraguay

By Orlando Harms

Professor A E. Janzen arrived in Hillsboro early Monday morning September 3, after an absence of more than seven months most of which he spent in South America looking after the financial and spiritual needs of the Mennonite settlements in Paraguay and Brazil.

Rev. A. E. Janzen

Professor Janzen boarded the plane which took him to the United States on Sunday, September 5, at Ascuncion, Paraguay. In four days, on Thursday morning, he arrived in Miami, Florida, having covered 6,120 air miles. The route took him along the east coast of South America, and stops were made at only three places —Rio de Janeiro, Belem, and Port of Spain. After spending a day in Miami waiting for the censors to check his reports, Professor Janzen set out for Kansas arriving at Newton Monday at 2 a. m.

Progress of Colonies Good

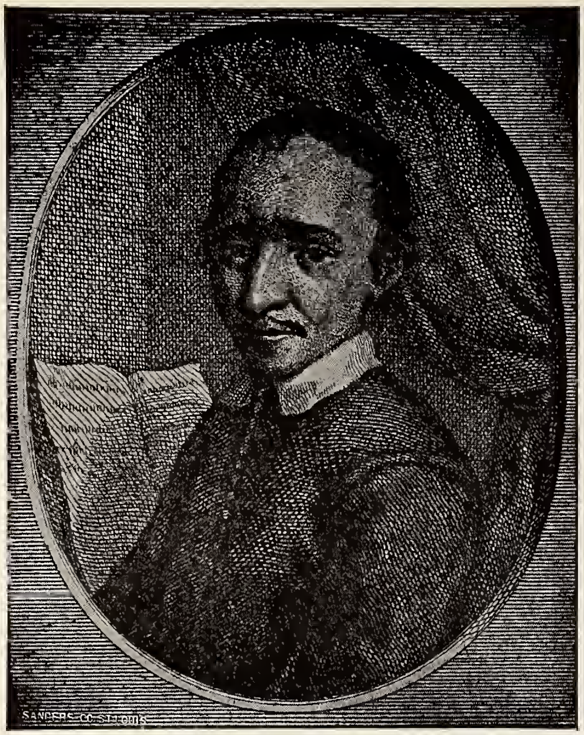
According to Professor Janzen the Mennonite colonies in Paraguay have made very encouraging progress in the 13 years they have been there. "Economically," says Janzen, "the colonies are now self-sufficient, and the outlook for them is very good." Religiously, too, the colonies are getting along well, according to Professor Janzen.

Services are held in every village and there are plenty of preachers.

Speaking of the weather of the Chaco Professor Janzen states that a Kansan feels quite at home in it. The Chaco has winds similar to those in Kansas, though not as intense, and what would be called a breeze here is called a storm there. Thunderstorms, too, make the Kansan feel at home there, and the precipitation averages between 30 and 40 inches. One big difference, however, according to Janzen, is that the Chaco has Florida weather in winter. Snow is unknown. Trees are green the year round. Vegetation and oranges grow all year, and the cotton picking season lasts from three to four months. Only light frosts which kill banana and a few early vegetables are known. In general, vegetable gardens are raised the year round. With the mandioca, comparable to our potato, and other vegetables which grow wild the year round Professor Janzen states that a famine in the Chaco is inconceivable.

Robert Geigley Stays On

Mr. Robert Geigley who went to South America with Professor Janzen is still in Paraguay. He is stationed in Ascuncion indefinitely and is representing the legal interests of the Mennonite Central Committee, helping manage a Mennonite social center, and also working with a project which is to express the gratitude of the Mennonites to the Government of Paraguay for the liberties and the assistance it has given the colonies. *Hillsboro Journal*



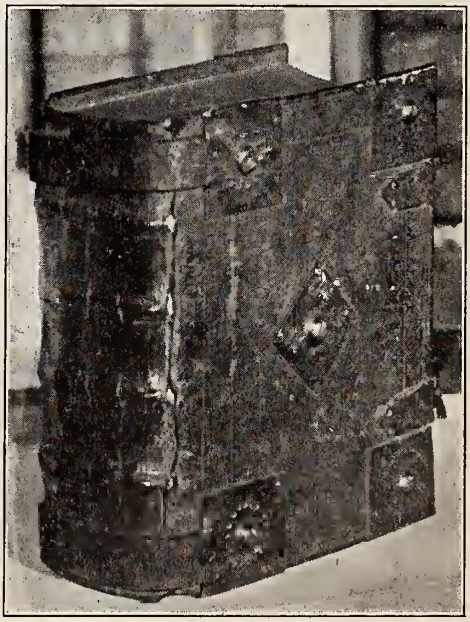
Thieleman Janz van Braght, 1625-1664 Dutch Mennonite leader, compiler of the "Martyrs' Mirror" in its present form. The "Martyrs' Mirror" was first printed in Dutch, then in German, and lastly in English.

might also result. Thus, it can be seen that there are innumerable possibilities of visiting places located in the immediate vicinity of most churches. No equipment is needed in projects of this kind.

Object Lessons and Models

Another very effective aid in teaching is the use of objects and models. Let us discuss object-lessons first. The Bible abounds in illustrations of objects used in teaching certain truths. Some of the objects used in the Bible are the dove, camel, calf, bee, ant, apple, honey, hands, feet, head, eye, ear, salt, and wine. Jesus taught by means of referring to different objects when he taught by parables. Jesus always taught by using something with which the people were already familiar, and then by relating this truth to what he wanted to bring out by his object talk. Teaching by means of objects is scientific and very efficient. Objects hold the attention of children. This is very important, for the first job of the teacher is to get the attention of the children. A teacher cannot teach anything until she does have the attention of her pupils. One important thing to remember in giving object lessons to children is that objects used should be familiar to the pupils. Pupils should not be made to stretch their imagination in understanding what the object is to represent. Great care should be taken to be accurate in the description of the article and its use. Another thing to remember is that the object is only a means to an end and not the end. One must be very careful that the pupil does not think of the object as the end in itself. An illustration showing how a little girl took the object as the end in itself will show how disastrous this may prove. This girl went home from Sunday school one Sunday and told her mother that she did not think much of Jesus anymore, because he was just a pasteboard man anyway. We must be very careful not to give an impression such as that.

There are many object-lessons that are very excellent and are used very effectively. Three will be mentioned here. The first one is a lesson based on the tree. The scripture verse that could be used is Psalms 1:3—"And he shall be like a tree planted by the rivers of water." First, we may stress that we should be straight and beautiful. Some trees are gnarled and knotty because they were not pruned. We should prune away from our lives the sin that will make it crooked and full of knots and gnarls. Secondly, we should



This is what a "Martyrs' Mirror" looks like. The Mennonite Historical Library, North Newton, Kansas, has a number of interesting copies. Some of these contain pictures of persecution scenes. Copies are also to be found in a few of our Mennonite homes. The latest edition of this book, containing 1,152 pages may be had for $6.00.

be sound to the heart. Some trees, although they look beautiful, are rotten. Do not be a hypocrite; be what you want people to think you are. Third, we should be strong. Some trees easily blow down in storms. Do not let the wind of temptation blow you over. Fourth, we should keep growing. Every tree grows a little bit every year. Do not let trouble keep you from growing in faith and do not let hard work keep you from growing in love. Fifth, we should give help to others. All trees help in some way; they supply shade, timber, nuts, or fruit. Find your work and do it well.

The next two require a minimum of equipment—only a piece of paper. The first one is called "The Pilot Wheel." The paper is folded and torn in such a way that as a result one has a pilot wheel which is representative of habits which must be guided by a pilot, who is Jesus. The folding and the creasing of the paper can represent how difficult it is to form a habit, but how very hard it is to break it after it is once started. Then, to show by what means Jesus guides us and serves as our pilot, another object lesson can given by tearing and folding a piece of paper in order to represent a cross. These make very good illustrations.

Models can also be used very effectively. Models are small replicas of objects. One very excellent feature about these is that the pupil can help to make them himself, and thus he derives much more benefit from them and from the lesson they are intended to teach. In order to make a particular model, the pupil must know exactly what the original looks like. This will mean that he must study about it, and thus he will gain knowledge otherwise lost. There are many things of which models can be made. One might make a model of a Palestinian house, an oriental lamp, a scroll, and many other Biblical objects. In one particular Sunday school something very unique and attractive was carried out; this could easily be carried out in many Sunday schools. In order that their mission projects might be more meaningful to the primary children, they had a sand table which was used for this project. They covered it with white cotton to make it look like snow. The children made igloos and dolls dressed as Eskimos and placed these on the sand table. In the winter their project was to help a little Eskimo boy; with this Eskimo scene before them all the time, it meant so much more to them when they saved their pennies for this boy, especially so, since they had helped to make the scenery representing the Eskimos' land. The children really sacrificed for their little Eskimo friend. When spring came a Chinese scene was made for the sand table. There was put in this scene a winding river with other scenery typical of China. The project in the spring was the support of a Chinese family. In the summer the scene was changed to a Mexican landscape. They then supported a little Mexican girl. An attempt was made to have all their projects fit in with the season of the year that would be most logical. The very best way to teach missions to children is to make these foreign places seem very real to them; this is one way in which this can be done.

IN MEMORIAM

CAROLINA WALTNER MILLER was born in Potsche, Wohlynien, Russia, on December 3, 1867, the daughter of Joseph and Maria Graber Waltner, and died August 8, 1943. She came to Freeman, South Dakota, in 1874. She spent her youth on a home-stead farm. She was baptized in 1882 by Elder Christian Kaufman and became a member of the congregation which later called itself the Salem-Zion Church. In 1884 she was married to Johann Miller, with whom she lived for over fifty-nine years, and who now survives her. When the Salem Church was organized in 1908 the family joined this congregation.

MRS. JACOB S. GRABER, daughter of Jacob J. and Marie Waltner Preheim, was born in Childstown Township, Turner County, South Dakota, on January 22, 1886. She was baptized in 1902 by the Rev. Christian Kaufman in the Salem Mennonite Church, now called the Salem-Zion Church. On October 17, 1907, she was married to Jacob S. Graber. She and her husband and children made their home in Childstown Township until 1920 when they moved to Freeman. She died August 15. She is mourned by her husband and her three daughters.

ADINA WALTNER, daughter of Andreas and Katherina Stucky Waltner, was born near Moundridge, Kansas, on February 6, 1887, and died August 11, 1943. She was baptized in 1902 by Rev. C. J. Goering and received into the membership of the Eden Mennonite Church. She leaves to mourn her departure three sisters: Katie, with whom she spent the closing years of her life in close companionship, Mrs. John E. Schrag, Mrs. Andrew J. Goering, and one brother, Peter.

ELIAS B. STUCKY, son of Benjamin R. and Helena Goering Stucky, was born on a farm near Moundridge, Kansas, on November 23, 1881. He attended the district school and the German, religious schools of that day. In 1897 he was baptized by Rev. J. B. Baer and received as a member of the Eden Church. In 1902 he was united in marriage to Freni Goering, who survives him. Brother Stucky was active in church and Sunday School work. He died August 8, 1943.

EVA KLASSEN FOTH, daughter of John and Agnetha Nickel Klassen, was born in Poland on July 11, 1853, and died September 7, 1943. In 1871 she was baptized and became a member of the Mennonite Church. She came to Kansas in 1874. Here she became a member of the Gnadenberg Mennonite Church. In 1878 she was married to Peter Balzer and became the stepmother of several children. After thirteen years of married life he passed away leaving her a widow with three small children to care for. In 1897 she was married to Jacob H. Foth with whom she lived until 1921, when he too passed away. She passed away at the home of her son Isaac Balzer.

CORRESPONDENCE

WEST ZION MENNONITE CHURCH

Moundridge, Kansas

Passion Week services were held in the various churches in this community; these proved very worshipful and were well attended; the pastors exchanged pulpits during the week. On Pentecost Sunday sixteen young people received the holy rite of baptism and were added to the church. Ascension Day services were held in Continental Park, east of town. Rev. Unruh brought the message in the morning, and the congregation enjoyed a picnic dinner, recreation, and visiting in the afternoon.

Union park services were held as usual during July and August with fine sermons and uplifting musical numbers. A larger attendance would have inspired both ministers and the regular attendants. The last meeting was a musical program, and the seats were filled to capacity. Services for the opening of school were held Sunday, September 12, with a well-filled auditorium. Rev. Logan Martin of Newton brought an inspiring sermon on "Man, God's Masterpiece."

The women of the mission societies have been busy, too, during the summer. To date they have canned more than two hundred quarts of fruits and vegetables for C.P.S. camps. The sewing society made three camp packs and are sewing for a mission station in Oklahoma. The Mission Workers finished their thirty-fourth year of mission work last week. An interesting program was given with Sister P. A. Penner introducing us to Rev. Moyer's book *With Christ on the Edge of the Jungle,* which the society will study for a few months.

We are looking forward to entertaining the Ministers' Conference of the Western District on October 19. Rev. P. H. Richert and Rev. Unruh exchanged pulpits on September 13. Others who have visited us are: F. J. Isaac (a son of West Zion); Joseph Byler, former relief worker; Rev. Barkman of Henderson, Nebraska; Dr. L. G. Little of Wichita; Rev. Dittenger of McPherson (These last two talks were sponsored by the "Comjoinus" Sunday School Class of which Curt Siemens was teacher.); and Luke Horsch of Ontario, California.

We can say with many Christians, "The Lord hath done great things for us; whereof we are glad."

—Mrs. D. O. Rupp

EAST SWAMP NEWS ITEMS

It is with interest that we follow the news letters from the various churches. We are always encouraged to read how the Lord is blessing His work in the various communities. We must also praise Him for what He is continuing to do here in the East. By His grace, our pastor has been able to continue a weekly half hour broadcast over WSAN, Allentown, Pa., a project undertaken last December. The letters received from listening friends are most encouraging.

During the past summer a group of consecrated members have been conducting services for colored migrants in this vicinity.

Our pastor and family have been with us now for five years, during which time there were eighty-two accessions, many of which were won to Christ through personal work. It is a blessing to see the growing attendance. It has become necessary to build an addition to the church. We hope to see it completed within the near future. On October 3, forty members will be sent forth two by two, to canvass the church community for Christ. We are praying that definite results will follow.

Rev. Burkholder is resuming his second year's work at the Reformed Episcopal Seminary, Philadelphia, Pa. His pastoral work, radio work and school work, give him very few spare moments on the side.

We are also glad to announce a forward move in the interest of Missions. Rev. and Mrs. Abraham Unruh are our first missionaries. They are working in the Kentucky mountains. We are looking forward to the day when John Boehr and several others will go forth in foreign mission work.

The following students are attending school: John Boehr, Dallas Theological Seminary; Richard Boehr, Bluffton College; Burwell Kennedy, Wheaton College; and Dorothy Landis at the Grace Bible Institute. It is our prayer that the Lord will help us all to be faithful soul winners until He comes.

—East Swamp Corr.

« « JOTTINGS » »

—**"Much Good Derived By Rich Messages By Rev. Waltner"** This is the sub-heading of an article in the **Berne Witness** describing the recent youth conference of which Brother Erland Waltner of Mountain Lake, Minnesota, was the speaker.

—**Rev. Abraham Albrecht,** formerly pastor of the Ransom Mennonite Church, Ransom, Kansas, writes from 418 West 12th Street, Newton, Kansas: "Since health conditions have made it necessary for me to resign as pastor of the Ransom Mennonite Church, all matter pertaining to the church should be addressed to **Elmer Ummel, Arnold, Kansas."**

—**The Mountain Lake (Minnesota) Bible School,** which opened on September 6, is not charging any tuition this year. Bible instruction is also being offered in the grade and high school departments of the Mountain Lake public school system.

—**Rev. W. F. Unruh,** pastor of the West Zion Mennonite Church, Moundridge, Kansas, and former missionary to India, has gone to Canada to represent the case of missions at several mission festivals. He was sent by the Foreign Mission Board.

—**The Buhler Mennonite Church, Buhler, Kansas,** had contributed $1,370.00 for C.P.S. by September 19. The church has voted to establish a fund for the building of a parsonage. Brother Henry Franzen from Canada is pastor of the church. Brother B. E. Kim was recently elected Sunday School superintendent.

—**Rev. J. F. Sawatzky,** formerly pastor of the Mennonite Church at Madrid, Nebraska, has moved to 1617 North Poplar, Newton, Kansas.

—**Dr. P. A. Penner to speak in Kansas City and in the East.** Brother P. A. Penner will leave for Kansas City on September 28 to be present at the Interdenominational Missionary Council meeting on September 29 and 30. Each day of the conference one and one-half hours will be devoted to mission work among lepers. Brother Penner will speak on some phase of leper work. The meeting will be held at Grand Avenue Temple, which is the downtown Methodist Church. He will leave for New York around October 18. He will speak in Newark, New Jersey, on the evening of September 20. He will also speak at the Annual Meeting of Mission to Lepers on October 21 and 22. On October 24 he will be in the Quakertown, Pa., community where he will bring three messages. For the present it will be impossible for Dr. Penner to accept any invitation for a long distance away from Newton. These above invitations he would not have accepted had they not come in earlier in the year.

—**Phyllis Ewert,** daughter of Mr. and Mrs. J. P. **Ewert** of Hillsboro, Kansas, and **Wilbur Ediger,** son of Mr. and Mrs. David Ediger of Hillsboro, were married on September 10. The bride attended Tabor College, and the groom graduated from Bethel College last spring. The couple is at home in Kansas City, where Mr. Ediger has enrolled in the Kansas City Mid-Western Dental College.

—**The First Mennonite Church, Wadsworth, Ohio,** held a harvest festival on September 26. The fruits and vegetables received have been given to Bluffton College.

—**Paul L. Storms,** religious leader of the C.O. camp at Green Timbers, New Westminster, British Columbia, wrote recently: "I am happy to report **the conversion** of one of our Manitoba boys in camp a week ago Sunday and since that time I have noticed with much joy his change in life and growth in grace. I am glad I obeyed God in speaking to him about his soul and rejoice that others in our camps have also found Christ as their own personal Saviour."

—**The high school Bible class** conducted cooperatively by the two Mennonite churches at Beatrice, Nebraska, are using the booklet **Personal Work** by Brother Milo Kaufman for study.

—Bulletin, **Second Mennonite Church, Beatrice, Nebraska:** "After much prayer and counsel the Board of this church has concluded to ask the congregation to assemble each Sunday evening for a brief period of evening worship in connection with the Christian Endeavor programs." The Blue Cross plan was recently explained to the families of this church by Mrs. Ursula Franz, superintendent of the local Mennonite hospital, and Mrs. Estelle Myers, a representative of the Blue Cross.

—**Arthur E. Morgan** recently spoke in Berne, Indiana, upon the invitation of the Chamber of Commerce.

—**First Mennonite Church, Aberdeen, Idaho:** "On September 12, the First Mennonite Church held a dedicatory service dedicating its new church pews and new pulpit furniture and re-dedicating its completed church edifice for divine worship. At this service short messages were given by three young men of the church, Malcolm Wenger, Delmar Wedel, and Orlando Wiebe. Rev. Phil A. Wedel also gave a message and read the dedicatory liturgy. The church choir enriched the service by several contributions.

—**Plan for work of Brother J. H. Langenwalter as Minister-at-Large:** The work is to being at Camp No. 107 near Three Rivers, California. The Camp at Lapine, Oregon, is to be visited next. After that the churches in Oregon, Washington, and Idaho are to be visited as far as possible before the holidays. After the holidays the remaining churches in the north, the churches in California, and the camps at Camino and North Fork are to be served. The detailed program will depend upon the wishes, needs, and conditions found in the groups to be served to a large extent."

—**Rev. Clyde H. Dirks,** pastor of the First Mennonite Church, Hutchinson, Kansas, underwent a major operation at Grace Hospital on September 11. Though he has suffered much his condition is satisfactory. Please, pray for a complete recovery.
—Mrs. C. H. Dirks

—**Miss Alice Hostetler,** daughter of Rev. and Mrs. Lester Hostetler, North Newton, Kansas, and Mr. Esko Loewen, son of Mr. and Mrs. P. C. Loewen, Newton, Kansas, were married in the Bethel College Chapel on Saturday, September 18. They will be at home in Lancaster, Pa., where Mrs. Loewen will be employed. Brother Loewen works in the M.C.C. office at Akron, where he edits the **M.C.C. Bulletin.**

—Bulletin, **Menno Mennonite Church, Lind, Washington,** September 12: "The mission offering last Sunday amounted to $199.88.... We are expecting to have with us next Sunday Rev. and Mrs. Isaac.... One week from tomorrow your pastor (Brother Edmund Miller) will be leaving for two weeks to visit his parents in South Dakota.... It is with a feeling of pride mingled with sadness that we bid goodbye to Leo Dyck who leaves for the C.P.S. camp at Downey, Idaho. We are sad because it is always hard to see any of our young people leave our group. We are proud because, in taking this step, Leo is giving a practical demonstration of his convictions."

This week the **Mennonite Publication Office received a total of twenty-two new subscriptions** to the **Mennonite** from the **First Mennonite Church, Aberdeen, Idaho,** and about an equal number from the **First Mennonite Church, Reedley, California.** The young people in these churches have been busy trying to get a church paper into the homes represented in these churches. We hope to bring more details about some of their work later.

BLUFFTON COLLEGE

Sixty Mennonite Students are enrolled as regular full-time students at Bluffton College this semester. This is sixty-one per cent of the total enrollment. Methodists come second, with twelve per cent of the total enrollment. Sixteen different denominations are represented at Bluffton, in all.

President Lloyd L. Ramseyer spoke at the first meeting of the College Church organization, Sunday evening, September 12. Mrs. S. F. Pannabecker, returned missionary from China, spoke to the same group Sunday evening, September 19. Both emphasized the importance of daily personal devotions in a student's life.

Parents' Day will be observed at Bluffton college October 10 this year. Dr. Orus Yoder, Director of the Ypsilanti, Michigan, State Mental hospital, will be the Vesper speaker that afternoon. Dr. Yoder is cooperating with the Mennonite Central committee in training a relief unit at the institution. Open house will be observed by both dormitories on the campus for the occasion.

Professor P. K. Klassen, instructor in art and German at Bluffton college, has returned to the campus after visiting thirteen Civilian Public Service camps during the late summer months. While at the various camps, he lectured on art, especially as it can be used to express Mennonite ideals. **Professor C. Henry Smith,** history professor, also visited a number of camps during the summer.

Dr. I. W. Bauman, professor of sociology at Bluffton college, attended meetings of the Mennonite Central committee in Chicago, September 17 and 18.

Rev. J. N. Smucker, pastor of the First Mennonite Church in Bluffton, is teaching a course in New Testament at the college this semester.

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MENNONITE PUBLICATION OFFICE,
Newton, Kansas

BETHEL COLLEGE

Dr. J. W. Fretz, Assistant Professor of Economics now on leave of absence, spoke in chapel September 20 summarizing the work he has done in recent months under the direction of the Mennonite Central Committee. Dr. Fretz is investigating the colonizing experiences of the Mennonites and at present is spending a week in Newton to obtain additional information on Russian Mennonite colonization.

Herbert Baehr, a former student now studying in Chicago Theological Seminary, sang in chapel September 23. Mr. Baehr has taken advanced training in church music.

Dr. J. B. Nanninga, of the Bethel Clinic, spoke to the Home Economics Club on the subject of infantile paralysis, Thursday evening, September 16.

Dr. L. C. Kreider spent a few days in August visiting his parents, Mr. and Mrs. L. S. Kreider of Wadsworth, Ohio. Dr. Kreider's son, Emil, accompanied him on the trip. Enroute they stopped at Goshen, Indiana, with Dr. Kreider's brother, Dr. Carl Kreider of the Economics Department of Goshen College.

Professor Walter Hohmann has selected sixty voices for the 1943-44 A Cappella Choir. The choir is rehearsing daily for a schedule of programs to be presented later in the season.

RELIEF

"Overseas" Cable

A cable from Relief Representatives, Sam Goering and J. D. Graber, reached the headquarters on Monday of this week. The message received contained only one word—LEAVING. The communication contained no place of origin. Since the brethren expected to reach South Africa by late August, it is rather assumed that this cable indicated they were proceeding from South Africa to India. They, with all of our relief workers, appreciate the garrison of prayer with which you may help surround them.

CIVILIAN PUBLIC SERVICE

P. R. Worker Drowned

C.P.S. has furnished its share of rude shocks. Rufus King, Director of the Puerto Rico Unit cabled the office of the Brethren Service Committee that Elmer Hartzler, Mennonite assignee, was drowned on September 12. No details of the tragedy were included.

Canned Foods Donations Legal

Under a recent ruling of the O.P.A. in Washington arrangements have been made by which C.P.S. camps may accept donations of commercially canned foods purchased with processed foods stamps by consumers. It will be necessary for the camps to report all such donations to their local ration boards, who will charge them for the point values represented at current rates. Such donations may be sent through the regular canning project channels but should be clearly labelled "Purchased Goods."

—September 15.

Ja 44
North Newton
Kansas

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

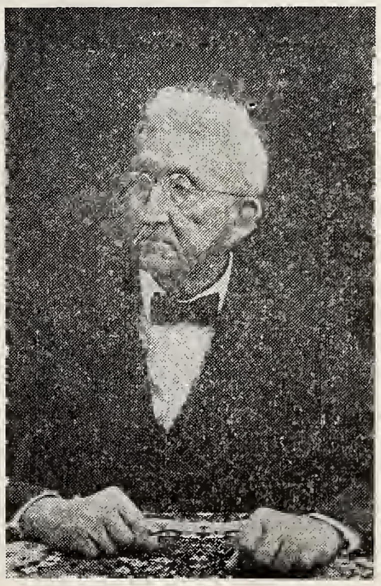
VOLUME LVIII NORTH NEWTON, KANSAS, OCTOBER 5, 1943 NUMBER 39

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized January 22, 1919.

God Bless His Memory

By P. A. Penner

I. I. Bargen, student, teacher, editor, postmaster, and Christian, has gone home to be with his Lord, whom he loved and served. I call it a privilege to have known him intimately for at least sixty years. Yes, it is true that for forty years we were geographically separated, but correspondence nevertheless kept us in close contact. Though he, like many other hard-working men, has been much misunderstood, yet he could count his friends by the thousands.



I. I. Bargen

I wish to speak of him first as a student. His obituary tells of him as a student in Russia, first in the grammer school, next in Orloff, and later on in the academy in Gnadenfeld. After emigration to the United States, he worked as a day laborer for a number of years. But his thirst for an education prompted him to leave his varied occupations and enter the State Normal School in Mankato. Here is where I learned to know and deeply respect him. This young, clean-shaven man, with his elastic step, soon attracted attention because of his outstanding abilities and studious life. Though his English betrayed the foreigner, it did not take long until he was fluent and even rhetorical in his English and a dangerous opponent in debate. That this "green Dutchman," as one student dubbed him, should forge ahead, did not take well with some of his fellow students. One lady, I remember in particular—she was the daughter of the Baptist minister of Mankato—decided, come what may, Mr. Bargen would not outdistance her either in classwork or in finals. But he did outdistance her. Fortunately, she took this graciously and even became his close friend and well-wisher. Green envy on the part of many students came to the top like cream on milk when Prof. S. N. Searing, the president of the Normal School, appointed Mr. Bargen as librarian. That was the limit. Students let him feel this, but here is where Mr. Bargen showed his Christianity. He disarmed all of his jealous fellow students by his kindness, helpfulness, and humility. He enjoyed the respect of all of the professors and eventually won the respect of his enemies. During the time that I was in this school, I learned to appreciate him and his interest in me. Many an evening, when he should have been studying, he spent with me, coaching me in those subjects in which I needed coaching most. After graduation, Mr. Bargen still continued to be a student; indeed, he remained a student all his life.

Mr. Bargen As a Teacher

What made him an outstanding teacher was first, his natural ability to remember and to relay to others what he had acquired through reading and intensive study. He read much. Next, there was his keen interest in young people. He never lost this. Some people do not go along with the times but are always speaking of the "good old times." Mr. Bargen did not by any means call good what is bad, but he succeeded in seeing the other side of youth's problems. Third, Mr. Bargen had a deep conviction of the value of a thorough education. This he always advocated, if at all possible to obtain it. Whether a teacher in a parochial or public school or even as the county superintendent of schools, he was always a teacher. Those that have had the privilege to sit at his feet remember in what simple words and telling illustrations he could bring light into difficult classroom subjects. He was, moreover, a strict disciplinarian, which some of us found out much to our regret. An inherited sense of good wholesome humor, on the other hand, made him also an interesting teacher.

Mr. Bargen was an interested friend of missions, and his home was always open to itinerant visiting missionaries. His intelligent questions on missionary activities proved that he was a reader of missionary literature. Letters received from him were full of cheer and encouragement. In his death the mission has lost a warm friend. About his gifts for foreign missions only his children know.

Mr. Bargen As a Christian

Mr. Bargen believed in conversion—entire conversion. Once he said in my hearing: "If a person is converted, his horse in the barn will soon find this out." A sentence well worth pondering over. He did not get over-enthusiastic about emotionalism, fearing that this was in danger of wearing off, yet he never denounced so-called revival meetings or revivalists. A few years ago when revival meetings were in progress in his home town, he was present as much as his physical condition would permit. Criticism he occasionally felt called upon to give, but always constructive, never destructive. His Christian character was especially manifest in his life after the prolonged illness and death of his wife. I have never heard a word of complaint. It must be borne in mind, however, that all of his children helped to sweeten his life by their devotion to their father.

Though he was frequently misunderstood, yet that did not sour him because he knew that even Jesus had been misunderstood. He will be greatly missed by his children, the community, and also by the church to which he was devotedly loyal. His pastor says: "We miss him much. God bless his memory!"

"Don't Be Care-Full"

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God." Phil. 4:6.

Paul did not mean to say that Christians should be flippant and unconcerned about great issues of life, far from it! But he did not say that Christians should be free from that kind of care that fills one when one makes a little god of oneself, when one turns in upon himself and with despair finds nothing there with which to overcome trouble.

No, we are not to be Christian babes that try to coax the Father to do things for us that we should do ourselves. However, on the other hand we are not to be so unwise and so sinful as to think that we can be independent of our Father, or so irreverent and disrespectful as not to think of His great desire and ability to help when we are helpless. Woe unto us when we forget that He *"is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us."*

Yet that is the point that we are prone to forget everytime we become filled with care. We talk of earning our daily bread, when in reality our Heavenly Father gives us our daily bread. Normally we are very much impressed with what we can and must do. We come to believe that we are very much the determining factor in what happens in our life. Therefore, is is our tendency when something very difficult confronts us in life to look at our own inadequate human resources and to be filled with care. Our habit is to turn in upon ourselves, when our habit should be to look outward and upward to our Father from whence cometh all of our strength to know and do the right. Paul suggests that it is useless and wrong to become all worked up about something, which we cannot overcome with the power and the wisdom that we already possess. He directs our look to God from whence cometh the greaer power that we need. Instead of trying to make our insufficient self the answer to the problem, we are to recognize our all-powerful Father as the Way, the Truth, and the Life as revealed in Christ."

"Is there trouble anywhere, take it to the Lord in prayer." That is the right way to deal with matters that would fill us with care. God has a program of action for every puzzling and painful situation in which we find ourselves, but we must give Him an opportunity to reveal it to us by praying and by making supplication with thanksgiving.

How needful it is to thank God when things seem darkest. It helps to restore our balance. We become impressed with the important truth that we have a lot of good things to rejoice in and that God has given them to us. We begin to see that because God has already provided for us, He will surely remain the same and continue to bestow His love upon us.

When tempted to be full of care, turn to God in prayer, give thanks, and state your trouble in the form of a request. God will take care of you.—rw.

SAID LONG AGO

"We know of no murdering, much less do we teach or permit it; for we truly believe that a murderer has neither lot nor part in the kingdom of God, Gal.5:21. O beloved sirs, how should we desire the blood of any man, since we have to die daily for man's sake? The Lord who created us knows that we seek nothing, but that we might instruct, and be a pattern to all the world, with our doctrine, life, blood and death, that they might reflect, awaken, repent and be saved, for this is the nature of pure love to pray for persecutors, to render good for evil, to love the enemy, to heap coals of fire upon the head; and let him avenge who judges rightly, Rom. 12:20."
——Menno Simons

FOREIGN MISSIONS

P. H. RICHERT, Secretary

That Was a Week

All the days are not the same! The above week stretches from Saturday to Friday early in March. The sunrays were already felt a bit more. Occasional signs of the approaching hot season reminded what lies in wake the coming three months when the thermometer will register 116 and more in the coolest place outside. Mrs. Penner with a few female helpers started from Mauhadei across the wide Mahanadi River sandy bed. The slow buffalo cart travelling between two and three miles an hour was the only resort. Of course, over the sand we walked; through the water we waded. When all were across, the buffaloes were hitched again. I hurried ahead with the bicycle. Not far gone a load of wood attracted my attention. Wood prices are likewise affected by the war. The load was purchased, yet for a reasonable price. Persuasion always accompanies such deals. There are generally three prices: the first the suggested prices; the second the reduced price, the third the ultimate price. It requires often quite a vocabulary to arrive at the final deal.

A half mile from Beltikri a new Christian came running with uplifted hands, saying "Papaji, I have come to carry your cycle across the narrow stream, if necessary carry you too. Listen, we have gotten three persons ready for baptism, you MUST baptize them immediately!" When reaching the place, these candidates stood before me, ordinary, illiterate, but with beaming faces testifying to their new faith. Not long after Mrs. Penner was welcomed by the Christian group quite a distance from the actual place with ringing hymns. The Beltikri group is musical, each one singing his part nicely, probably not always melodiously to the ear. The service was staged, hardly giving one time to wash up. That we had done in the morning, but another one would not have been superfluous. What an unexpected experience! The remainder of the day was spent with interviews: still more candidates were contacted. "The Word runs!"

Darling Nellie quite often asks, "And then what?" Eight miles east in Ghoghra the Christian group asked for a church to be organized. The buffalo cart was gotten in readiness. Mrs. Penner made her bed on it in a Pullman fashion. All was pre-arranged. She fell asleep. Sunday morning at 1:30 the ever-faithful animals slowly drew the cart away. Not a spring under the cartbody; every chuckhole registers worse than it really is. A little after sunrise Ghoghra was reached. At sunrise I started from Beltikri on the bike. The morning service was impressive; in the afternoon under a tree the third church inside of five months in the Mauhadei area was organized. Seventeen members registered in this church, seven of them baptized not more than three weeks ago. Since no meeting place is procurable, a church building was planned on Monday morning. The landowner agreed to part with a half acre of land. In six hours the deal went through. An unprecedented speed in India. The Lord did it! Contracts with the new Christians developed for brick and roofing tiles making. The work began IMMEDIATELY! In the afternoon Mrs. Penner resumed her return trip to Beltikri. I cycled further south to contact with several Christian families, also to look up a few inquirers. By dusk both arrived at Beltikri. As soon as spied the messengers hastened to meet us on the road, shouting, "Tonight or tomorrow morning two more baptisms MUST be performed!" Tuesday morning this occurred: a young couple. That day again praises rang clearly!

In the afternoon Mrs. Penner not yet oblivious of the sensations of yesterday's trip, again perched on the cart out for Dhansir eight miles south. As usually road-directors displayed careless advices, brought us over the worst rocky road through the jungle. The liver was almost transferred to another place. Long after dark the Christian family in Dhansir welcomed us. We had with us the untiring soul-winner Kharia. Quite fatigued, he said, "Not more than two miles from here live six inquirers. Tomorrow at dawn I ask for a man to accompany me there for an investigation." (The jungle has still dangerous, wild animals). Stiff as his limbs were, he went and returned pretty soon with a thrilling report how the converts welcomed them. Kharia's face beamed with joy overflowing.

Our full program for the balance of the week pressed hard. Mrs. Penner was not yet healed from the previous day's bumps, neverthless, resumed her return trip on Wednesday morning, heading for the new camping place Begiota about ten miles northwest. When all were on the way, I went ahead on the cycle. When I neared the river at Bilaigarh, mother Desoda stood on the opposite bank with a big rooster hanging from her right hand, beckoning and calling, "Papaji, stop, with me is an old mother, whom want you to meet, she and her son want baptism. I shall cross now and introduce her to you." They waded towards me. Then Desoda asked me to shake hands with the new disciple. I inquired about that rooster, "Papaji you and Mammaji with the associates shall be fed with that under the shady trees nearby." The stomach began to cave in. When the cart arrived—although over a better road—into the grove marched the son also. At first they wanted to be baptized immediately under these beautiful trees, but soon gestured to come where our camp was the following day. This was then to be at Baglota.

After the tasty chicken meal, an inquiry was held. When the stomach is satisfied such investigation is done just as smoothly. This investigation proved that both had embraced the true faith in the Master. We then separated after prayer. Mrs. Penner headed for Baglota, whereas I cycled back to Beltikri where another couple waited for baptism. This ceremony came off in a little courtyard in front of her parents' house. What a joy! I then hastened over a miserable road to the camp eight miles west. Mrs. Penner had arrived there just a little before me.

When dismounting from my cycle I could hardly greet Mrs. Penner; a host of friends surrounded us. We had never seen the village aforetime. The next day Mrs. Penner and myself spent all forenoon getting acquainted with the villagers, among whom a number, especially two, are secret believers. They have in their possession Testaments, tracts, handbills, etc. This literature is carefully read, because they knew the contents fairly well. Idolatry is discontinued. They want to crown ther belief through baptism some day in the near future.

After finishing the midday meal Desoda with the two disciples was there. Our Indian co-workers, especially Brother Balamdas, worked with them. Early in the afternoon the mother and son were baptized in front of our tent after a short service. Their confession of faith was certainly satisfactory. Then after the good-byes these babes in Christ left the camp towards their home over twenty miles east where the family of the son resides temporarily. The family shall be brought to Beltikri for baptism at some opportune time. The husband is a mason. That evening an impressive meeting ensued in the heart of the village. The songs and messages rang through clearly; the listeners lent their unbiased attention. The undiluted Gospel was presented in the specific dialect; the Holy Spirit's brooding was unmistakably perceptible. Our innermost was overwhelmingly thrilled that sleep would not come quickly.

The next morning after our staff went on their errand, I had to mount my cycle again to return to Beltikri eight miles east to meet the six inquirers from Dhansir neighborhood. On the road the a-few-days-baptized Chaitram met me with his father-in-law. They barred the road and said, "Papaji, you cannot go any farther, stop right here, my wife and myself went to our home village proclaiming our joy in Christ. The villagers gathered, listened, the village owner stood among them even. When he beheld our joy, he remarked, 'if that religion has such a Leader, creating that happiness, I shall consider the matter more earnestly too.' The people, of course, would not eat with us, but furnished the rice and what was necessary to prepare a meal. "Papaji, believe me, we are so happy in Christ, pray that our faith shall not vanish!". At dusk I returned to Baglota, pouring out the joyous experiences to all my associates. That evening another huge meeting was staged. Thus ended the never-to-be-forgotten-red-letter-week. The next morning on Saturday March 13, the camp was broken, the campers separated for Sunday into three groups: two groups spent Sunday with Christian families, one group established inquirers in another village in their newly accepted faith. These seekers need the fellowship of some Christian leader so urgently, but in many instances these leaders are not found. The call for more leaders goes out with unabated urgency. "This is the day (week) which the Lord hath made; we will rejoice and be glad in it!" (Psalm 118, 24.)
—P. W. and Mathilda Penner, Champa, C.P. India

TENTH ANNIVERSARY OF THE FIRST MENNONITE CHURCH, LIMA, OHIO

On Sunday, September 12, 1943, the First Mennonite Church of Lima celebrated the tenth anniversary of its existence. The work was begun under the auspices of Rev. P. A. Kliewer, then pastor of Ebenezer Church of Bluffton. The young people of that church needed an outlet for their spiritual energies. At the beginning of that year in 1933 they began to hold Christian Endeavor services on Sunday evening in a Seventh Day Adventist church nearby, the present location of the mission church. The need was also felt for the spiritual care of working girls and other Mennonites who left the rural communities to work in the city of Lima. The needed a church home.

On September of that year the first church and Sunday school services were conducted under the full-time direction of the newly called pastor, Rev. John Esau. Thirteen persons were in attendance the first Sunday morning.

The Middle District Conference took over the main financial burden of the work. Three years after its beginning, a brick basement building was erected at the cost of $5,000. It was named "First Mennonite Church."

Upon the resignation of Rev. Esau in 1938, George Dick of Henderson, Nebraska, then attending Northern Baptist Seminary of Chicago was asked by the Home Mission Board to take over the work He has also been here now for five years. At the last Middle District Conference he expressed his desire for the Home Mission Board to seek out another man. Since then he has been called to and accepted the pastorate of the Bethlehem Mennonite Church, Richey, Montana. He hopes to arrive there about October **15.**

Byways of Mennonite History

By C. Henry Smith

I.—INTRODUCTION

There are those who regard the study of history as just so much time wasted and of very little practical value. History they say, deals with the past and has little to say about the present. The past can not be brought back, and so why not let it rest in oblivion. We are interested in today, and tomorrow, not in a dead yesterday, and so why waste time on that which can never be recovered.

But these people forget that the present comes out of the past. We, the heirs of the ages, owe the major part of our social culture to those gone before. Some years ago a certain writer wrote a best seller entitled *Why We Behave like Human Beings* in which he merely meant to suggest that all our social practices, our economic institutions, political organizations, and our religious beliefs, are all the final consummation of a long period of growth and development. And so, since we can't understand our present except in relation to the past, history becomes the most practical of all subjects of study.

This is as true of our Mennonite heritage as of any of the rest of our cultural inheritance. The fact that Menno Simons lived and labored in an obscure Dutch country village some four hundred years ago has had great significance for those of us who bear the name Mennonite. Without him there would have been no trek from Russia to Kansas for conscience sake in the early seventies of the past century; there would be no Bethel College; no Bluffton College; perhaps no C.P.S. camps; in fact we might not have been at all either in America or Europe. In view of all these facts, a knowledge, certainly of how we came to be what we are, and came to believe what we do, assumes importance of the first order.

Acquaintance too with our history adds greatly to our respect for the faith of our fathers, and it is not necessary, I am sure, to suggest that without a profound respect for the beliefs we hold, we will not be of great service to them.

Mennonites have played a much more important role in the general stream of church history than most of us think. The Mennonite church is one of the five churches that sprang out of the Reformation movement, and was the pioneer in proclaiming to the world two very fundamental principles of life that were very new four hundred years ago, but devoutly to be desired everywhere today, though not completely achieved as yet anyhere,—religious toleration and universal peace, the goal of civilized so-

The uppermost picture shows N. E. Byers teaching a philosophy class at Bluffton College, and the lower picture shows C. Henry Smith who teaches history and government. The latter is beginning in this issue a series of short, bi-weekly articles under the heading, "Byways of Mennonite History." Dr. Smith, the author of many books on Mennonite history hardly needs any introduction to the readers of The Mennonite.

emotion. It is our task to find out just what it is that he has tried to portray in his picture, and how we can appreciate him and his message. When the artist ciety the world over.

It shall be my purpose in a series of brief articles to present to the readers of *The Mennonite* some of the high lights of Mennonite history in the hope that these glimpses into the past will help us both to understand better the present and also increase our respect for our common faith.

MENNONITES and RURAL LIFE

J. W. Fretz

As Others See Us

Some time ago I received a letter from O. E. Baker of the United States Department of Agriculture in which he enclosed a copy of a letter he had written to the president of our Mennonite colleges after a visit there. Dr. Baker recently retired from active duty in the Department of Agriculture after thirty years of service in the Division of Farm Population and Rural Welfare. He has now become the director of a newly established Institute in Geography and Economics at the University of Maryland which is to train men and women for administrative and technical positions in foreign service after the war. The following quotations are from Dr. Baker's letter to the college president:

The Letter

The visit to the College was of deep interest to me. The occupational preference of the students whom I met at the Dormitory the evening after my lecture, at their request, and the attitudes of most of these students toward rural life again revealed to me how powerful and pervasive is our modern urban culture. When these youths go to the city, as ninety per cent of them apparently hope to do, and join other churches than the Mennonite, because there will in most cases be no Mennonite Church in the city for them to join, a question arises in my mind as to whether the traditions and values associated with the philosophy and history of the Mennonite Church will survive more than one generation . . . It gives me concern to see a rising generation so glibly turning its back on a culture which so clearly tends toward extinction of the families and of the races which accept it . . . We need a new rural culture which will combine the mechanical conveniences that science has enabled our urban culture to acquire with the system of values that the rural people as the Mennonites, have developed during hundreds of years of struggle and, if I may be permitted to add an opinion, as guided by a divine purpose."

Significance

It seems to me what Baker is saying is of utmost importance. If we do not appreciate our God-given heritage; if we refuse to hold on to it, cultivate and enrich it we shall surely lose it. In the parable of the talents Jesus taught that those having talents and not using them would surely lose those which they had. It is gratifying to note that Mennonites are everywhere sensing this fact and are seeking to move in the right direction. God sometimes uses strange means to show us the way.

Audio-Visual Aids in the Church

By Mrs. Richard Weaver

Flannel-graph

One particular aid that is being used very extensively now, and which is very good, is the flannel-graph originated by Dr. and Mrs. Edward A. Marshall. All that is needed for this is some pictures on the back of which is pasted some outing-flannel, plus a visual teaching board, which can be made quite easily and with very little work, on which to place many different backgrounds. Flannel must also be pasted on this board. The nice thing about using this flannel is that all one needs to do is to put the picture on the board and it will stay there because flannel sticks to flannel. There are many complete sets of pictures that can be bought for this purpose, but these can also be made. One of the sets available is the one that accompanies the International Sunday school lessons. As the teacher talks about the lesson, he can put these figures on the board and explain them with this remarkable visual aid. It is also a very good way to teach memory verses. For instance—THY WORD have I hid in my HEART that I might not SIN against THEE—the words in capital letters being illustrated on the flannel board. In teaching the memory verse all the symbols can be placed on the board one by one, and then after the children have repeated it several times some of the symbols can be taken away until they can repeat the verse from memory. The children probably would count it an extra privilege to be allowed to put the symbols on the board themselves. Much more could be said about the flannel-graph and its possibilities, but enough has been said to give the reader an idea as to its uses.

PART II

The Use of Flat Pictures

The use of flat pictures is so very important and extensive that a little space will be devoted to pointing out the value that can be obtained from religious art as given to us by the great artists. The artist is a genius. If he works for years on a great painting, he must have something definite to impart, some idea or puts his imagery upon canvas, it becomes a servant to all men.

When we hear or read the story of Christ in the temple at twelve years of age, nine-tenths of us think of Hoffman's picture. The artist is an intellectual interpreter. In Hunt's pictures of Christ, he not only shows a lad in the temple, but he shows the temple, the doctors with their luxury and wealth and pride of learning, the role of the law—the Alpha and Omega of their faith, the blind beggar with outstretched hands, etc. In other words, the artist had to go into much research to bring out everything accurately. The artist not only sees and understands, but he also feels. He feels the dramatic intensity of some movement in history or a story and must put it on canvas. The artist is a revealer of spiritual values. We notice in all the pictures of Christ the depth of meaning represented there. In the eyes of Cornielius' Christ we see the true spiritual nature of his temptation and ours. Zimmermann's *Christ and the Fishermen* shows the gracious patience of the master teacher. Keller's *Daughter of Jarius* shows us what love incarnate must do. The spiritual values become real to us. The artist is an ideal builder. He finds us blind and leaves us seeing. He finds us dull and gives us light; he finds us apathetic and uncovers the depths of feeling; he finds us thinking that the outside life is all there is to it, and he leaves us with a certainity that the unseen and eternal are the only realities. He has done this largely by suggestion. Some great pictures are hard for the common person to understand. It is up to the teacher to show all these characteristics in the pictures to the child. Color is an important factor in a picture. Some colors are warm, some are stimulating, some are cold. We are tuned to respond to nature's most vivid characteristic—color.

Pictures Supply Imagery

Everyone knows that a picture is especially enticing to children. It draws them like a magnet. Just how does the picture do this? One way is through its imagery—its nature and sources. One must make certain that the child can supply the necessary imagery when telling a story. He cannot get all the imagery from his environment and so he must get it through pictures. Pictures enlarge experience for little children. The important thing to remember is that these pictures make lasting impressions on the child's mind and therefore great care should be taken as to what kind of picture is shown. The picture must be large enough to be seen by all. In explaining the picture the teacher should at once go to the heart of the picture. He should introduce the hero. He should tell the story in such a way that the other personages become actors and background becomes essential. The teacher should also tell the pupil what went before the illustration in the picture and what comes afterwards. Then, at the end, he should return to the hero again.

Art and Photographs

Pictures of Christ are very excellent to show the children because it makes them realize that Christ was a man, not a myth. Since he was a man he did things and went to places just like we do; he talked and walked with men and women. These facts can be shown by two types of pictures: one type we shall have to classify as art—the work of certain nineteenth century artists like Tissot, Hunt, Siemiradski, and others; the second type as actual photographs. Actual photographs can be used to show pictures of missionaries, the leaders at mission stations, and pictures of people in other Christian service where children can see actual work of those who spread the gospel. Pictures of children in children's homes that may be supported by them are also very useful.

Art can portray human need and human sympathy. It can also bring out cooperation for the common good.

A Worship Center

One unique way to use pictures is to have a worship center as one enters the Sunday school room. This can be set up in a corner of the room with some picture of Christ and perhaps a few other pictures of his life with it. A candle on this worship center will also add to its effectiveness. Some very nice arrangement can be worked out so that it gives a very fine sense of reverance as the room is entered. It is very essential that the children enter the Sunday school with the right spirit and this helps to creat that spirit very wonderfully.

One primary class enjoyed a picture-walk. This consisted of hiding several pictures around the room. When a child found one, he would tell a story of several sentences illustrating the picture. Then, when all the pictures were found and the stories told, they were arranged in proper sequence.

There are many possibilities in the use of flat pictures. A simple standard for a picture would include accuracy of the picture, its message, its color and form, and its value for the age group for which it was intended. Really good pictures, useful for more than one occasion, should be carefully mounted, catalogued, and filed.

Addresses Wanted

Every minister in our conference ought to see to it that his name and correct address will go into the minister's list to be published in the Mennonite *Year Book* and the *Bundesbote Kalendar* of 1944. If your name is not at present in these periodicals or if you have made a change, be sure and send your name and correct address to Brother C. E. Krehbiel, Newton, Kansas. New ministers should be especially mindful of this notice. If this applies to you, dear reader, won't you take pen and card and make the necessary report immediately before you forget about it.

DAILY DEVOTIONAL MESSAGES

By Orlando Schmidt, Buhler, Kansas

OCTOBER 15—*"But he knoweth the way that I take; when he hath tried me, I shall come forth as gold."* Job 23:10.

The friends of Job judged him and accused him of things that they knew not and therefore charged him of something that he was not guilty of. But God, who knew every step he had taken, would not do that. Often when we know we are in His will, others do not understand. But we should have patience, knowing that God works things together for good. Such experiences are often used to try a Christian. But they lead to greater paths of glory, for "when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him."

OCTOBER 16—*"He brought me to the banqueting house, and his banner over me was love."* Song of Sol. 2:4.

What a beautiful picture of a type of Christ. It was Christ who brought us into a place of pleasures and joy. It was He who opened the door and led the way. He brought us in with a banner over us, a banner in which He triumphed. The gospel has been likened unto a banner or ensign, and that which is written on this banner is *love*. Christ is the "Captain of our salvation" and enlists all his soldiers under the banner of love. This banner is what urges them to fight on. Because of love we were saved, and by love we should live.

OCTOBER 17—*"Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy that it cannot hear."* Isa. 59:1.

That same hand which offers salvation has never become weak nor has it ever been shortened. Length of time, strength of enemies, and the neglect of God's people can never cause the Lord's hand to fail. He is also as ready as ever to answer prayer. Though He has been hearing prayers throughout all the ages, there is still grace and mercy to everyone that prays. If our prayers are not answered it is not because God is weary of hearing prayer, but because we are weary of praying; it is not because His ear is heavy when we speak to Him, but because our ears are heavy when He speaks to us.

OCTOBER 18—*"When the enemy shall come in like a flood the spirit of the Lord shall lift up a standard against him."* Isa. 59:19.

When God's people feel weak and helpless they can have courage because God has promised to "give a banner to them that fear him." Even when the enemy comes unexpectedly, like a flood, a man of Christ need not fear because God will fight for him. "Yea, the Almighty shall be thy defence." Notice that it is the *spirit* of the Lord that is doing the work—something that every Christian possesses. Since this Spirit lives within us, it is always ready to act, no matter what the circumstances are. "My defence is of God, which saveth the upright in heart."

OCTOBER 19—*"But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness in the earth."* Jer. 9:24.

In no other knowledge are we to glory than if we understand and know God No human being will ever come to a complete knowledge of God, but everyone that takes God into his life as Lord and Saviour will be taught by the Holy Spirit to know Him better. "Let not the strong man glory in his strength." "Let not the rich man glory in his riches." We may glory in the fact that God is an all-sufficient God and that He exercises lovingkindness, judgment, and righteousness toward all.

OCTOBER 20—*"No manner of hurt was found upon him because he believed in his God."* Dan. 6:23.

Daniel had a real trial before him. As far as he could see it was a choice between death and serving his God. But nothing could frighten him, so he chose what would seem to many to be the darkest way at that moment. The result was that in weakness he became strong, so that what seemed to be defeat for Daniel turned out to be real glorification of his God. Those who boldly trust in God to protect them in their duty will never be made to be ashamed of their confidence in Him. "Trust thou in the Lord."

OCTOBER 21—*"I will heal their backsliding, I will love them freely; for mine anger is turned away from him."* Hosea 14:4.

One of the most dangerous diseases that can come upon a Christian is that of backsliding. Once he has promised to be loyal, it is grievous to experience backsliding. But God has graciously promised that if backsliders will come to Him and follow His directions, they will be healed. "Return, ye backsliding children, and I will heal your backslidings." Notice also the description of the love that God hath to us. It is a cheerful willing love, a liberal and bountiful love. Whom God loves He loves freely. He loves because of His own good pleasure.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA

Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

Published every Tuesday, **except the weeks of July Fourth and Christmas,** by the Board of Publication of the General Conference.

Business Office: Mennonite Publication Office, Newton, Kan
Editor .... Reynold Weinbrenner, North Newton, Kansas
Subscription in advance, $1.50 .... Foreign, $2.00

Address all contributions and communications for this paper, and exchanges, to THE MENNONITE, North Newton, Kansas.

Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS.

Sponsored by
the Young People's
Union of the
General Conference
EDITOR
R. Weinbrenner
North Newton,
Kansas

Mennonite Youth

"A United Mennonite Youth in Christ"

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Thinking on Things of Good Report

"*. . . whatsoever things are of good report . . . think on these things.*" Two young people whom I know really put this exhortation into practice, I feel. They seem to make at least six or more expressions of appreciation in comparison to one made by others. Their words are not flattering or beside the point. They simply have been trained to have their eyes open to good points in people and circumstances, and they express their appreciation and thankfulness for the things of good report. They do it so simply, so naturally, and so heartily that the recipient is definitely encouraged.

There are Christians who think on and talk of things that are of good report. They don't overlook the things of bad report, that ought to be changed, but they succeed in taking a full-sized look at the good in others—something which is still insufficiently practiced in this world. Before they point out the holes in a piece of cloth, they marvel at texture, color, and strength. They hold up to the individual a true picture of himself—they admit his goodness as much or more than his badness.

In spite of the fact that many children take all the love and helpfulness of their parents for granted, there are those who warmly express their appreciation for the many, many times that things go right. In spite of the fact that many messages to persons in positions of responsibility carry only denunciation, there are those who have their eyes open to the good and speak words of encouragement as well as words of correction. In spite of the fact that some pastors do not always speak the truth in love, there are those who speak it with great love. In spite of the fact that some parents say mostly "no" and hardly ever "that's fine," there are those parents who bring out the best

JEANNE HABEGGAR
OTHELIA EWERT
PAULINE SCHMIDT
CLARA REGIER
ELEANOR SCHLEHUBER
SARAH PETERS
MAY SENNER
LILLIAN RATZLAFF
CATHERINE HARDER
HELEN THIESEN

Graduates of School of Nursing

"Shown here are the 10 graduates of the Bethel Deaconess Hospital School of Nursing, who received their diplomas at commencement exercises held at the First Mennonite Church of Newton, Friday evening, August 20. Miss Clara Regier (now Mrs. John R. Schmidt) shown with the above group, is now on the way to Paraguay together with her husband and Dr. and Mrs. G. S. Klassen. Miss Jeanne Habegger, since her recent marriage is Mrs. John Boehr, and with her husband resides in Dallas, Texas. Other members of the class have taken up work in line with their profession."—Mennonite Weekly Review.

in their children by praising them for the good they do.

Praise works better than blame. Imagine a church, the members of which produced a hum of conversation as they sat down in their pews. One minister might say, "There is too much talking. Let's be quiet and worship when we come into church." Another might turn to his people in a friendly way and say, "It's a mighty fine thing for people to feel close to one another and to talk together like one big family. However, let us not forget to worship with our heavenly Father in the same hearty way when we come into His sanctuary. We need the fellowship of one another, but above all we need His intimate fellowship." Though the latter statement is not perfect, which would bring the best results?

If in youth we form the habit of thinking on things of good report, then it will be natural for us to do so when we are older. If we form this habit, then we will be much more likely to bring out the best in others than otherwise. If we practice Paul's admonition we will be much more Christlike than otherwise. "*. . . whatsoever things are of good report . . . think on these things.*" The other comes naturally enough.—rw.

SENIOR DEPARTMENT

No. 1 of Series on Christian Citizenship

THE CHRISTIAN'S RELATION TO THE STATE

I. Worship Service:

Songs: "The Lord is my shepherd," No. 62; "We Three Kings of Orient Are," No. 90. 2. Reading of Matt. 22:15-22, Luke 19:1-10; prayer, and leader's remarks. 3. Special music. 4. Offering for Foreign Missions.

II. Leader's Introduction:

There is earnest searching of the Scriptures today as to the relation of the Christian to the State. Especially pressing is this question on the attitude a Christian must take when the government through the draft law takes its citizens into military service, and inducts them into its war machine.

The Old Testament tells of many wars, and its stories and passages are often used as a source to indicate the conduct for Christians today. They use it to justify their willingness to participate in the present war as service men in the army. We all need to see very clearly that we live under the New Testament. Jesus Christ came to show us the Father, and He says: "He that hath seen me, hath seen the Father." John 14:9.

The life and the teachings of Jesus do not permit us to obey the State when the State's demand are antagonistic to the ways of living Christ taught. We are told by Him in words that are definite: "Love your enemies, pray for them that persecute you," to go the second mile willingly, to forgive others their trespasses, to love our neighbor (meaning anyone in need).

His way of living (and we are enjoined to follow him in it) emphasized his teachings. He went about "doing good." He refused to serve the Jews as their leader to rise up against the hated Roman government which oppressed them. He sought to change men's hearts, and held the value of one soul to be greater than the material gain of the whole world.

We cannot express Christ's way of living through war or in war. To kill is not an expression of love. To destroy the property of those of other nations is not to be concerned about our neighbor's good and his welfare; to coerce by cruel force is not the way to win the other for Christ-like ways of living by the ways of love and understanding and helpfulness.

III. Suggested Topics for Short Talks:

(You can get very valuable material from two excellent booklets. They are: **Must Christians Fight** and **Christian Relationships to State and Community.** They may be ordered from the Mennonite Central Committee, Akron, Pa., for twenty cents a copy. Those in the Western District may get them from Reynold Weinbrenner, Secretary, Western District Peace Committee, for the same price.)

1. "What Does the Scripture Teach About the State?", Whom Should We Obey First, God or Caesar?", "Our Government and the Kingdom of God—Are They the Same?"

IV. For Discussion:

1. What is to be the Christian's attitude to his government in general? See Rom. 13:1-3, 8-10; I Pet. 2:13-17.

2. What means may a Christian use to make his influence felt in a democratic government?

V. Facts for Study:

The story of Zacchaeus, who was in the employ of the Roman government, illustrates in a remarkable way what will happen if Jesus gets control of the hearts of men. Here was a man who worked under government decree and exercised authority under its protection. But he was not loved and not wanted. Then he met Jesus, and a change took place in his method. He now says, "The half of my goods I give to the poor, and if I have wrongfully exacted of any man, I restore four-fold." He was no longer greedy and selfish, but concerned about those in need; he was no more unfair and unjust, but desirous to even right wrongs he had done.

If Christ could enter into the hearts of men and cleanse and change them the causes for war which are largely economic would be removed. Greed which is selfish and very often causes injustice of the grossest kind would be supplanted by an attitude similar to that of Zacchaeus. The Gospel of Jesus Christ still is the cure for the ills of this world.

INTERMEDIATE DEPARTMENT

THE STORIES OF FOUR GARDENS

Opening Song: "In the Garden"

Prayer:

Leader's Introduction: Some of the most important events that ever happened in the history of the world, occurred in three gardens. Then, there is a fourth garden, concerning which we have an interesting although unpleasant story. (Assign three intermediates to tell about the events in the three gardens, but choose an adult to read the story of Naboth's vineyard.)

1. **The Garden of Eden**—Scripture: Genesis 2:8-17, and chapters two and three for more information.
   - a. Where is this garden?
   - b. Describe it as well as you can, naming the rivers and where this place is to be found today.
   - c. Now tell what happened in this garden. See how long a list you can make.
2. **Naboth's Vineyard.** Scripture: I Kings 21: 1-20 and verses 27-29. (To be read or told by an adult.)
3. **The Garden of Gethsemane:** Scripture: John 18:1-12; Luke 22:39-53; Matthew 26:36-56. See how many events you can name that happened in this garden.
4. **The Fourth Garden:** Scripture: John 19:41,42; chapter 20:1-17, especially verses 11-17.

Other songs:

1. "The Beautiful Garden of Prayer" (special)
2. "Where He Leads Me I Will Follow," especially verse 2.
3. "Low In the Grave He Lay," first verse.
4. "My God and I."

Closing Prayer.

—**Mrs. Willis E. Rich**

JUNIOR DEPARTMENT

I WILL PRAY AND READ THE BIBLE: Ps. 55:17, 119:105.

A Promise

When we say we will do these things and do them not, we have broken a promise. When we tell someone a piece of news and ask them not to repeat it within the next few days, we trust our friends to keep this promise. When we say "We will pray and read the Bible," we promise to talk and listen to what God has to say to us.

Suppose you like music, adventure or news on your radio. The radio will not give it to you until you have tuned in to the program giving you this. We have our radios to use them. It is the same with our Bibles and with prayers. We tune in to God in this manner. God cannot give if we do not come to Him to ask. We know God's promises are sure, but so many times we haven't asked him for these promises which become precious only as we make use of them.

We know that when we do not use a certain part of our body, perhaps through lameness or sickness, it becomes stiff and useless to us. It is the same with God's word. It becomes void to us if we do not know how to make use of it.

Try these few lines to the tune of "O, Master, Let me walk with Thee."

I promise Jesus I will pray
And read the Bible every day
Here at the meeting I will be
And do my duty faithfully.

All my life I'll try to do
Just what the Lord would wish me
Trusting in Christ whose power to do is given
Freely to all in earth and heaven.

The Question Bee

(1) In what ways can a Junior try to live as a Christian? (2) How and when does a Junior have to make decisions? (3) What about our speech? (4) What is the good in regular times for prayer? (5) How can we make our Bible reading most instructive? (6) When should we pray?

The Prayer List

A more sincere desire in the hearts of America to go to God, our highest authority, for more power, love, mercy, kindness toward our fellowmen. May many more Americans receive the habit of prayer in their lives, create in our homes the love to serve one master, namely Christ, and learn to always depend on God.

In the Mail

Berne, Indiana
September 21, 1943

Dear Editor:

I am a regular subscriber to *The Mennonite* and am glad for the Biblical stand it takes. I am a firm believer in the doctrine of nonresistance It is gratifying to know that we still have young men that are not ashamed of that stand and have the courage in the face of ridicule and public opinion to go to C.P.S. camps and thus give a strong and clear-cut testimony against the evils of war. To me it is not only Mennonitism, but the very teachings of Christ and the apostles are involved. How thankful I am that by the power of the gospel of Christ we can be made free from hating anyone whether friend or foe and also those that are of different opinion.

Through neglect I failed to subscribe at the beginning of this year. I do not want to be without *The Mennonite*. I am enclosing a five dollar bill which I hope will be acceptable and bring the paper to our home for the rest of this and the next two years. You can keep the change, and it will be perfectly all right with me; a little extra won't hurt the publication work. May the Lord bless all of you in your work.

Your Brother,
(Signed) Jonas Sprunger

Woodland Mennonite Church

Warroard, Minnesota

Dear Editor and Readers,

Greetings in the name of our Lord, Jesus!

On July first Rev. August Ewert, who is pastor of the Bergfelder church at Mt. Lake, was here, showing slides of China.

The ladies' sewing circle had their annual sale, July fifth. At the August sewing club meeting it was decided to start a church library. Money was given for purchasing a cabinet and some books which were selected and ordered by Rev. Arthur Ortman. Already the library is bringing much enjoyment to those who like to read.

The first day of August we started on a trip to the southern part of the state. We traveled by bus, and as we sat in the bus listening to the conversation of the passengers, our interest centered on two gentlemen who were discussing the times as they had been and as they were. Said one to the other "When I was a young boy I lived in the country, and every Sunday we walked to Sunday school which was about two miles away. Others walked as much as three and four miles. Everybody came to the meetings, and we were a happy group together. We were happy and content. After church and Sunday school we went to visit the neighbor. We even walked as far as five miles one way and walked both ways, but it is different today. I talked with one of my neighbors, and he said they went a hundred miles in a car Sunday morning and took a picnic dinner, had a good time, and came back at night." Why did they have to go that far? The man added, "They could not get along with the neighbors." Of course, that cannot be said about you, dear friend, or can it?

While we were in southern Minnesota I met many of The Mennonite subscribers who told me that they read the articles from Warroad. The question most often asked was, "Where is Warroad?" Warroad is in the extreme northern part of Minnesota, on the Lake of the Woods. We are now twenty-three Mennonite families in this community. We always feel glad when people show an interest in these out-of-the-way places. There is always a great privilege in living in such places because of the opportunity of winning those that do not know Christ.

Jake Quiring, Corr.

"Why use a tub of words to express a spoon of thought?"

"If you have an hour to spend, don't spend it on some one who hasn't."

Publication of "Must Christians Fight?"

A new sixty-eight page booklet, *Must Christians Fight?*, a scriptural inquiry, has recently come off the press. The booklet is published by the Peace Section of the Mennonite Central Committee to help earnest Christians answer "fundamentalists," who "attempt to prove on scriptural grounds that it is not only right for the Christian to take part in war, but that he *must* do so if he is to fulfil his Christian duty."

This booklet is intended for wide distribution in the Mennonite Central Committee constituencies. Pastors should call the attention of their congregations to it. It is published at a nominal price of 20c per copy, 15c each for ten to one-hundred copies, and 10c per copy for orders of a hundred or more. Orders should be sent to the Peace Section, Mennonite Central Committee, Akron, Pennsylvania.

Inspiration from Two Small Churches

While many of our people are finding it very humiliating to stick to their Christian convictions as they face scrap drives and war bond campaigns, the members of the Woodland Mennonite Church at Warroad, Minnesota, have agreed upon a fine cooperative solution to such problems.

Ten Per cent of Each Cream Check

The church members have agreed to the suggestion of their pastor, Arthur F. Ortmann, that they instruct the local creamery to deduct 10 per cent of every cream check. The pastor collects this once each month and orders bonds through the Provident Trust Co. Since cream checks here are the main source of income and since members supplement these bond investments with money from other farm projects, the community feels that the Mennonites are helping the government and at the same time witnessing to their Christian convictions.

School Officials Impressed

Instead of collecting scrap iron and rubber the Mennonite school children in Warroad are buying peace stamps from the M.C.C. and are collecting clothing for relief. School officials here are impressed with this Christian testimony. Of course, here too, there have been expressions of hostility by a minority, but under the leadership of a fearless shepherd, the Mennonite here keep right on working, loving, and worshiping in the name of and for the sake of the Prince of Peace.

Warroad is at the southern edge of the "Lake of the Woods," just south of the Canadian border. This church was organized in 1939.

Are You Doing Your Rightful Share For C.P.S.?

A Visit to Westbrook

On September 22 I had the pleasure of visiting the Westbrook, Minnesota, community. Here forty-two members belong to the New Home Mennonite Church under the leadership (for twenty-nine years) of H. H. Rupp. Rev. John Bartel of Delft took me to this church were we held two meetings. The morning meeting was devoted to Christian education and the afternoon services were in the interest of missions. The morning and afternoon offerings totalled $127.75. And remember this was on Wednesday. These are bits of encouragement which I have found in two small churches, which by many of our people are not familiar places. —*Willis Rich*

OPPORTUNITY

In spite of the shortages created by the war, we have on hand sufficient Scripture Text Christmas greetings to advertise for new agents to sell these "Christ Honoring Christmas Cards." If you are interested in earning money for yourself, or for your church, write at once to:

Mennonite Book Concern
Berne, Indiana

Zion Mennonite Church

Donnellson, Iowa

Sunday, September 5, was the first of a number of services of interest in the church. The Sunday service marked the close of the second year course of Catechetical instruction for a class of four young people, who responded to the oral examination and were received into the membership of the church by the rite of baptism. At the same service two other persons were received into the church by letter of transfer. A class of eleven young people completed the first year course of instruction.

Holy Communion was received at the morning service on September 12. A good crowd attended.

On Sunday, September 19, occurred the ordination of Rev. Howard D. Raid into the ministry in an impressive service. Rev. Raid delivered the message at the morning worship period. The day's program continued with a family dinner for members and guests at noon. The service of ordination was held in the afternoon at 3 o'clock.

Our local minister, Rev. H. E. Nunemaker, as chairman, presented introductory remarks; the Rev. Leonard Metzker of Noble, Iowa, conducted the devotional part of the service; the Rev. E. A. Sommer of Pulaski, Iowa, delivered the ordination sermon; and Rev. E. S. Mullet of Wayland, Iowa, conducted the ordination. A quartett sang, "O Master Let Me Walk With Thee," and a ladies' quartette responded to the ordination prayer with an effective rendition of "Take My Life and Let It Be, Consecrated Lord to Thee."

Rev. and Mrs. Raid are returning this week to Fortuna, Missouri having accepted a call to continue the pastorate of the Mennonite Church at that place. They take with them the best wishes of this, their home church and their many friends.

Correspondent,
Mrs. John Loges

WESTERN DISTRICT MINISTERS' CONFERENCE PROGRAM

West Zion Church, Moundridge, Kansas, October 19

Morning Session—10 a.m.

Opening worship Rev. Clyde H. Dirks

Hour of Testimony in charge of Rev. Herbert Miller, Deer Creek, Okla.

(The brethren of the ministry will have an opportunity here to share their experience of how God has equipped them spirtually for certain tasks. Ministers are invited to take part.)

The Holy Communion in charge of the local pastor, W. F. Unruh

Special Music West Zion Church

Paper: "Good Tracts and How to Use Them" Rev. W. Gering, Moundridge, Kan.

Discussion led by Rev. Albert Unruh, Meno, Okla.

Afternoon Session

Devotionals in charge of Rev. H. P. Fast, Orienta, Okla.

Business and Election of Officers

Paper: "A Church Program Which Centers in Evangelism," Rev. R. Weinbrenner, North Newton, Kansas

Discussion led by Rev. H. N. Harder, Geary, Okla.

Special Music Bethel College Church, North Newton, Kansas

Paper: "How to Train Ministers for our Churches and How to Place Them," by Dr. H. A. Fast, Bethel College, North Newton, Kansas.
(In collaboration with Dr. A. Warkentin of the Placement Committee and Rev. J. M. Regier of the Home Mission Committee.)

Discussion led by Rev. P. P. Tschetter, Pretty Prairie, Kansas.

Special Music Hoffnungsfeld Church, Moundridge, Kansas.

Paper: "What Might our Churches Do to Guard our Youth Against the Various Propaganda and Temptations of the Day?" by Rev. J. E. Kaufman, Inman, Kansas.

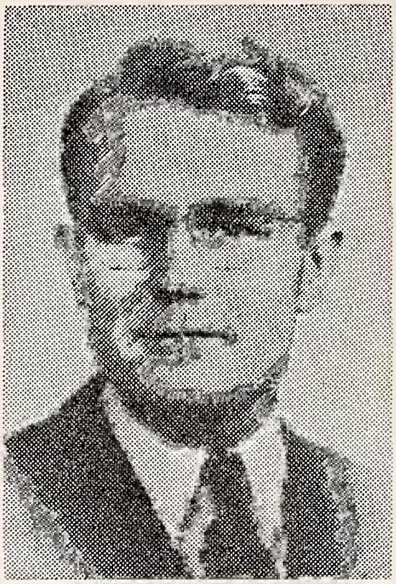
Discussion led by Rev. August Schmidt, Meno, Okla.

Close

Evening Session

At the evening service which is to be held in Memorial Hall, some of the more mature ministerial students of Bethel College are to be licensed to preach. The service will be held under the auspices of the Home Missions Committee and will begin at eight o'clock.

On Way to Paraguay



Dr. John R. Schmidt

Dr. and Mrs. John R. Schmidt and Dr. and Mrs. G. S. Klassen are on their way to Paraguay.. There Dr. Klassen will serve as dentist for thousands of Mennonites who have had no regular dental care in the past, while Dr. Schmidt will serve as physician and surgeon for these needy people. He will be assisted by his wife who is a registered nurse, having graduated from the Bethel Deaconess School of Nursing this past August. Brother Schmidt already has one year of service in this South American Mennonite settlement to his credit. Both of the men going there are able to talk low German. This will delight the Mennonites in Paraguay to whom the low German is dear. The two families were recently detained in their departure from Louisiana by a tropical storm. For a picture of Mrs. Schmidt, who was formerly Clara Regier, see the picture on page 9.

CIVILIAN PUBLIC SERVICE

Mennonite Central Committee Meets

The members of the Mennonite Central Committee met on September 18 in Chicago at the Mennonite Home Mission. Beside the regular members the group was composed of the regional directors of C. P. S. Some highlights of the meeting were:

(1) In regard to C. P. S. the Mennonite Central Committee decided to operate for another year on the same policies as heretofore, if Selective Service approves.

(2) Brother Fast's report revealed that the number of men in Mennonite camps has probably reached its highest and is leveling off at 3,000. Almost one-third of this number, or 916 are on maintenance projects. The need for more adequate spiritual administration was presented and discussed.

(3) A. E. Janzen, Mennonite Central Committee Commissioner to Mennonites in Paraguay and Brazil, gave a report of his recent six-months visit to South America. Brother Janzen's visit not only took care of a number of business matters for Mennonite Cenral Committee, but he also provided a spiritual ministry which resulted in a spiritual revival among our brethren in Paraguay. Brother Janzen gave account of how the Lord led in his work and how he experienced the results of the intercession of the church at home. His report was inspiring and made our hearts rise in gratitude to our heavenly Father for His blessings in the work. The Mennonite Central Committee is planning to send additional workers to our brethren after January 1, 1944.

(4) A memorial service was held for P. H. Unhuh of Goessel, Kansas, who passed away July 20. Brother Unruh represented the General Conference of Mennonites on the Mennonite Central Committee and served as vice-chairman. Henry A. Fast was elected to serve on the Committee and to act as vice-chairman for the remainder of the unexpired term.

(5) Of unusual interest was Winfield Fretz's report on his study of colonization and rehabilitation. His study will be valuable for the post-war rehabilitation of Mennonite C.P.S. men.

Regional Directors Meet

On September 17 the Regional Directors met with Brother Fast in Chicago. The group met to take care of problems necessitated by the reshuffling of responsibility. Regional directors for the various areas are: Pacific Coast—Rufus Franz; Rocky Mountain—Harry Martens; Middle West—Raymond Hartzler; Eastern U. S.—John Mosemann.

Albert Gaeddert and John Mosemann will serve as Assistant General Directors. Orie Miller as Executive Secretary, carries the responsibilities of the General Drectorship of C.P.S. J. N. Byler will continue to be in charge of the hospital units, and Orin Beechy will serve as Director of the Michigan and Ohio State dairy counties. Camp personnel appointments are:

« « JOTTINGS » »

—First Mennonite Church, Lehigh, Kansas: The Ladies' Mission Circle has been having its regular meetings also through the summer months for the last few years. They feel they don't have many farm women members who are too busy to attend. For a change they are meeting with the shut-in ladies or some who can never attend and also some old friends who are quite lonesome. They all have enjoyed and gained closer fellowship. Mrs. B. H. Janzen is chairman; Mrs. C. R. Duerksen, treasurer; and Mrs. Emil Weyand, secretary. The choir had a watermelon social this month at the regular choir practice. Several new members have joined. Rev. R. Weinbrenner from Newton brought us a very inspiring message Sunday morning, September 26. All the Sunday School officers for the new year were installed Sunday morning, September 26 by our pastor, B. H. Janzen. —Mrs. F. G. Unruh.

—**Immanuel Mennonite Church, Delft, Minnesota:** A new heating system has been installed this summer. It is nearly completed now. The choir gave a very inspiring program on September 12. Our church had its harvest home festival on September 26.

—**Versailles, Missouri:** Brother Howard J. Raid, who served the Bethel Mennonite Church (Fortuna) during the summer months, has accepted a call from that church to become its pastor. —P. P. Hilty

—**First Mennonite Church, Newton, Kansas:** Recent speakers at evening services have been: Ted Schmidt, Principal of the Mennonite Bible Academy, Willard Wiebe, and John Graber. The last two are ministerial students at Bethel College. Rev. Lester Hostetler talked to the Men's Fellowship at its first meeting. The Fellowship consists of all men of the church of high school age and above. Every Thursday evening Mary Becker, missionary candidate for India, leads the young people of teen age in an hour of song and Bible study.

—**First Mennonite Church, Shafter, California,** adopts 100 per cent plan: "The influence of reading material upon our character can hardly be over-estimated. Books and papers become our companions. They, like human companions, influence us for better or for worse. At a special meeting held last Sunday, this congregation voted to adopt the '100 Per cent Subscription Plan.' This will place valuable reading material into every church home. "The church enjoyed a visit from Rev. and Mrs. F. J. Isaac, who are touring the California churches.

—Bulletin, **First Mennonite Church, Reedley, California:** "A special service will be held to welcome our new pastor, Reverend P. K. Regier and our director of religious education, Miss Helen A. Penner, and to express our appreciation to Dr. J. H. Langenwalter who is entering a new field of service."

—September 26.

—**Rev. A. J. Dyck,** pastor of the Hoffnungsau Mennonite Church, brought the message at a Sunday evening union service of the Hebron and surrounding churches.

—**Rev. J. H. Epp** has accepted a call to the Zion Mennonite Church, Kingman, Kansas. Rev. Epp, who has served the Meadow Mennonite Church, Colby, Kansas, the past few years, will begin his pastorate of the Zion Church on October 3. On this day the congregation will hold a combined welcome and farewell service. They will welcome Rev. and Mrs. Epp and say farewell to Rev. and Mrs. Ben Rahn who have served the church regularly since last April 1. Brother Rahn is a ministerial student at Bethel College and comes from the Bethel Mennonite Church, Mountain, Lake, Minnesota.

—**Eden Mennonite Church, Moundridge, Kansas:** We observed our annual harvest festival Sunday, September 26. In the afternoon Sister Alida Schrag was ordained as missionary nurse by our Foreign Mission Board. We are indeed glad that the Lord has again called one from our midst to serve in His Vineyard. We shall remember her in our prayers as she serves in India. Dr. P. A. Penner brought messages in the morning and also in the afternoon. Our hearts thrilled to hear such an experienced man of God. Our offerings for relief and foreign missions amounted to $5,847.00. The evening offering went as a personal gift to Miss Schrag from the local C.E. and friends. A total of $6,037.80 was contributed during the day. The evening program was a musical service by the local C.E. Society.

—Harold Goering, Corr.

Mennonite Deaconess Home and Hospital, Beatrice, Nebraska: Among the gifts received on the annual gift day were 44 chickens, 30 lbs. butter, 5 lbs. Cheese, 27 lbs. coffee, $100 cash, 245 lbs. flour, 37 doz. eggs, 76 qt. canned fruit and vegetables, 18 lbs. meat, 11½ bu. potatoes, 2 bu. apples, 1 bu. carrots, 1 bu, tomatoes, ½ bu. plums, and many other miscellaneous items.

—**The Bethesda Mennonite Church, Henderson, Nebraska,** has received **over 1,700 quarts** of canned goods from individual members for use in C.P.S.

—**The First Mennonite Church, Wadsworth, Ohio,** observes Christian Family night every second Sunday evening. "Starting October 10 thirteen Sundays will be devoted to a systematic survey of the Life of Christ as seen in song, Scripture, and moving pictures."

—**No movie theater in Berne, Indiana:** "One striking observation of the Berne, Indiana, community which came to the pastor during his week of meetings there is that this town (over 2,000 population) has no movie theater in it. It was rather humiliating to have to confess that our community not only has such a theater but that it operates even on Sunday."

—Erland Waltner in the bulletin of the Bethel Mennonite Church, Mountain Lake, Minnesota.

—**An anniversary program,** commemorating the **tenth anniversary** of the **First Mennonite Church, Lima, Ohio,** was held on September 12. Rev. John Esau, former pastor, gave the opening prayer and gave a brief message. Roy Bucher read a letter from Rev. P. A. Kliewer, who was very largely responsible for the beginning of the work here, and Rev. P. J. Boehr brought the main message. See the church's history in part of this paper.

—**An old-style carriage** with two fine-looking horses hitched to it was seen by the editor on the yard of the Alexanderwohl Church on September 26. That was remarkable. More remarkable still was the fact that only one or two automobiles had arrived for services by that time. It reminds one of the turtle and the hare story that we studied in our younger days.

—**Hans Dyck of Drake, Saskatchewan,** is reported to have gone to Swift Current to serve in home mission work there. He will head the Bible School which offers a two-year course of instruction.

—**The Witmarsum Seminary Board** is to meet in Chicago on October 5. The board will meet at the Mennonite Bible Mission 4215 South Rockwell St. A. S. Rosenberger, Dalton, Ohio, is chairman of the board, and J. N. Smucker is secretary.

—**Brother and Sister David H. Loewen of Gretna, Manitoba,** are reported to be taking a medical course in tropical diseases in Toronto, preparatory to possible service in Africa under the auspices of the

General Conference.

—**J. H. Franzen of Hillsboro,** long-time school teacher in grade school, high school, and college, has been appointed Superintendent of Schools of Marion County, Kansas, upon the resignation of the former superintendent.

—**Leonore Friesen,** daughter of Mr. and Mrs. Karl Friesen of North Newton, Kansas, is attending Biblical Seminary, New York City. Miss Friesen is interested in mission work.

—**Rev. P. H. Richert** left on September 29 for Oraibi, Arizona, where he is to conduct extended services and be the main speaker at the Fiftieth Anniversary services.

—**Dr. C. E. Krehbiel** gave a very interesting account of his experiences as relief worker in Russia after the first world war when he addressed the Women's Association of Bethel College on September 27.

—**Pastor, you like food served fresh and hot, don't you?** Remember news is also best when served that way. Send in your bulletin as soon as it is printed. Write up coming events ahead of time. Watch for things that will inspire other churches and report them.

—**Cable from Yoder and Kirchhofer:** "Not stopping Ethiopia. Expect arrive Jerusalem October."

—**Carl Lehman, Carl Epp, and James Hean** arrived in Puerto Rico on September 9, and **Dr. and Mrs. Preheim** on September 11.

—**Rev. Wilbert Regier** recently visited with relatives and friends in Newton. He was on his way home from Butterfield, Minnesota, where he had held meetings. In Newton he conducted the week-day Bible Class of the First Mennonite Church. He also made a trip to Meno, Oklahoma, where he brought some messages. On his way to Newton from Butterfield, he also stopped in at Freeman, South Dakota, where his brother J. J. Regier is pastor.

—**Dr. Ed. G. Kaufman** brought the morning message to the West Zion Mennonite Church, Moundridge, Kansas, on September 26, while the pastor W. F. Unruh was gone a trip to Canada, where he took part in some mission festivals.

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MENNONITE PUBLICATION OFFICE,
Newton, Kansas

—**Dr. A. Warkentin** has been confined to the Bethel Hospital since he suffered a stroke on September 20. He is much missed in his school and church work. If it is the Lord's will may he soon be well and active again. The doctors have advised absolute rest for him.

—**The Bible school at Altona, Manitoba,** offers a three-year course for young people. Board and rooms cost 15.00 a month. Tuition is 22.50 a year.

FREEMAN JUNIOR COLLEGE AND ACADEMY

The total enrollment for this year is 100 as compared with 112 for last year. Of these 85 are in the Academy and 15 in the College. The Academy enrollment is up 15 over last year, while the college enrollment is down 25.

Plans are under way to liquidate the remaining debt of the College this fall. Last year's total effort resulted in reducing the debt from $41,000 to $17,000.

At the annual Corporation meeting held Friday, September 17, a new member was elected to the Board of Trustees, replacing D. J. Mendel who has been connected with the Board ever since the first meetings held back in 1900. Mr. Mendel asked to be relieved of his duties due to advanced age. By vote of the Corporation Mr. Mendel was voted an honorary member of the Board. The newly elected member is David P. Gross who is from Freeman and is a member of the Krimmer Brueder Church near Bridgewater. Mr. Gross is a graduate of the Academy.—September 23.

—**Sister Lena Heer** and **Sister Alice Epp** of the Mennonite Deaconess Home and Hospital, Beatrice, Nebraska, have completed twenty-five years of service as deaconesses. Friends recently commemorated this faithful service to the sick.

Mrs. Henry A. Toews, a former missionary to Africa and now a Bethel College student, addressed the Student Volunteers Tuesday evening, September 21.

Educational pictures are being shown to the Bethel College students each Saturday evening. The film shown September 25 gave a history of citrus fruits, showed how the product is prepared for the markets, and explained its food value.

Rev. I. Mark Ross, a student at Hesston College and the pastor of the Wichita Woodland Avenue Mennonite Church, has enrolled as a part-time student in the music department of Bethel College.

George Flasschoen, a sixteen-year-old Belgian refugee, is now on the campus of Bethel College. He was brought to America last June by the United States Committee for the Care of European Children. George's father served as consul in the Belgian Congo, where the family was befriended by Mennonite missionaries. It was the desire of the family that George attend a Mennonite college. He is living in the home of Dr. and Mrs. Herbert Schmidt, where he is learning to speak English.

—**Mail to Rev. Gerald Stucky:** On October 15 Brother Stucky plans to pick up mail that was sent to him in care of Dr. Harry Strachan, San Jose, Costa Rica.

Prof. Melvin Gingerich
North Newton
Kansas

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVIII NORTH NEWTON, KANSAS, OCTOBER 12, 1943 NUMBER 40

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized January 22, 1919.

Think on These Things

The following article is a condensation of the message given by Rev. Walter H. Dyck at the commencement program of the graduating class shown below. The text was based on Phil. 4:8.

When Johann Herder, the court preacher of Weimar, was breathing his last, he said, "Refresh me with a great thought." As food refreshes the body so great thoughts refresh the mind—the soul. How little time we take to really think. Like a child with toys, we must take great thoughts, turn them over, take them apart, and set them together again. It must be active, purposeful thinking.

We notice that thinking does something to people. (1) Salvation is impossible without it. God says: "Come now let us reason together," Isa. 1:18. (2) Returning to God depends upon it. The prodigal "came to himself," Lk. 15:17, that is, he thought. Peter, too, went through an intelligent act of repentance. "When he thought thereon he wept." (3) Paul experienced intelligent growth. First, he "thought as a child." Then, he "put away childish things." (4) Peter, again, "while he thought on the vision," found opportunities for service.

Thinking also reveals the person. "As a man thinketh in his heart, so is he." Christians may be intensely devoted but intelligently narrow. We are not only to "think on *these* things" but we are to think on *whatsoever* things." "Whatever" is a large term. Such things should be "true" in word, "honest" in deed, "just" toward others, "pure" toward self, "lovely" as things that are seen, and "of good report" as things usually unseen. All these are great and noble thoughts upon which we may ponder..

Sisters or nurses, wherever they labor, have the finest opportunity to study—reflect upon—human nature. If successful, they will claim every human worth for God. Whatever is praiseworthy serves as a contact for spiritual birth and growth. Deaconess work, for instance, though often judged by outward service, is the result of that which is inner and real. They may well be likened to a great French surgeon who once said that if he had only four minutes to perform an operation and if a life depended upon it, he would take at least one minute to think. As much evil is wrought by lack of thought as by evil of heart. Thoughtlessness is responsible for much that is miserable, blighted in hope, broken of heart, sad in failure, different

Shown here are the Fall Class graduates of the two-year Community Nurses' training Course offered by the Mennonite Deaconess Hospital, Beatrice, Nebraska, and Sister Alice Epp, who was their class sponsor. The names of those shown are as follows: Second row, left to right: Martha Quadhammer, Nadine Leeper; First row, left to right: Linda Graber, Sister Alice Epp, sponsor, and Darleen Preheim. The commencement exercises were held in the banquet room of the Y.M.C.A. building, with Brother Walter Dyck bringing the message, Brother Henry Reimer presenting the diplomas, and Sister Alice E. Epp presenting the pins. A meal was also served at the occasion.

from what God intended.

"Whatsoever things are true—honest—just—pure—lovely—of good report. If there be any virtue, and if there by any praise, *think on these things.*" Young people, will you volunteer, as these have done, for a ministry of thoughtful Christian service. Shall we not rather *"prove all things"* and *hold fast to that which is good"?* (I Thess. 5:21)

HISTORY OF THE ZION MENNONITE CHURCH
(Continued from page 8)

English language in some of the classes. In 1918 the church also arranged for occasional English services. At present all services are conducted in English, except two adult classes in Sunday School. The new *Mennonite Hymnary* was introduced in 1941.

Looking back over a period of sixty years, it may be of interest to mention the following, who have entered missionary or ministerial service. They are Marie Dyck, later Mrs. E. Kuhlmann, entered missionary service in China in 1906; Abr. H. Regier entered the ministry in the Missionary Church in 1905; H. J. Dyck, the present pastor, was ordained to the ministry in 1905; Walter H. Dyck ordained in 1936, is now pastor of the First Mennonite Church of Beatrice, Nebraska; Paul Kuhlmann, ordained in 1936 served as missionary in China, at present Superintendent of the Oklahoma Bible Academy; and Arnold J. Regier, ordained 1940, served the Alberta Community Church, Portland, Oregon, 1940-1943, and is now instructor in the Mennonite Bible Academy, North Newton, Kansas.

During this period the membership has grown from 14 to 114 at present. Many have enjoyed Christian fellowship here. A number have been transferred to the Church triumphant, while others have joined other churches or denominations.

It may be said to the glory of God that this church has always maintained a missionary spirit. Beside spiritual and moral support, this church in sixty years contributed approximately $60,000 for missionary and other benevolent purposes. Of this amount about $35,000 were for foreign and $20,000 for home missions. This is not counting individual gifts which would swell this amount considerably. We confess humbly with David, I Chr. 29:14; "But Who am I, and what is my people, that we should be able to offer so willingly after this sort? For all things come from Thee and of thine own have we given Thee."

To date nine of our young men have been called to the service of our country, three of which are in Civilian Public Service.

Jesus Christ, the Head of His church has watched over this local congregation; and whatever has been accomplished has been due to the strength, which He has supplied. All glory to Him. We also humbly acknowledge our failures and ask His forgiveness.

Lest We Let Them Slip

Undoubtedly we would be mightily strengthened if we could reproduce in our minds one-half or even one-third of the great Biblical truths that were offered to us in sermon, song, Sunday School, prayer, and private devotions in the past month. However, unless our spiritual life was especially deep during this time, most of them will have slipped our mind and heart. As a result we are making poor growth spiritually. Our salvation does not show up in us as it ought to.

We tend to be like a crop on a steep hillside. Being in no position to hold a considerable quantity of the showers that fall, we are again soon suffering from a lack of nourishing moisture. We must be receptive and retentive if we would make good use of the showers that fall.

Paul wrote to the Hebrews, *"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip."* Heb. 2:1.

Because we are not so prepared that they can soak in, many spiritual truths slip away from us at the moment when they fall upon our ears. We have too little capacity to hold the showers that fall. We must see to it that our ability to retain is improved. We must practice spiritual conservation. When the soil of our heart has been terraced with a strong desire to remember, when it has been cultivated into a loose, absorbent condition by much thought on spiritual things, and when it has been cultivated according to the contours of God's will, then it is in a condition to receive and retain. Once received, spiritual showers are best utilized by the cultivation of much meditation and pondering and praying.

How much more of the sermon we would remember from one Sunday to the next if we would take time during the week to review the most helpful points in our mind. How much purer in heart and deed we could come to the close of each day if we paused more often as the hours pass to review in prayer the thoughts that we got from God's Word in the morning. The scholar in school is greatly helped by a regular reviewing of lessons. By reviewing our spiritual lessons we can fix them firmly in heart and mind so that they will not slip easily away. We need to eliminate a lot of irrelevant influences from our life and give more thought and feeling to the spiritual truths that are offered to us so abundantly.

Christians should always possess certain fundamental truths, but they need to remember much of what the Bible says if their life is to be spiritually abundant. By being receptive and by reviewing we can keep many precious truths from slipping away. —rw.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

Visit Mennonite Mission in Mexico

A letter from Brother Wm. C. Voth to the family tells of his and Brother Gerald Stucky's visit to the Tarahumara Indian tribe in Mexico.

From Cuauhtemoc they went by train to Creel and the next morning by truck to the "baranca" where the Indians live. "Baranca" means canyon and this one is like the Grand Canyon in Arizona but not as wide and one cannot see to the lower depth. The road to it winds through mountains under tall beautiful pines and oaks. About half way down the canyon oranges and bananas are grown, and in the base there is tropical climate the year round.

Near this place there is a farm of about 100 acres where corn, oats, and garden vegetables are raised. Mr. Groening, who works with the Indians, would like to buy this, live there, and teach the Indians industrial work. There are about 25,000 Indians of the Tarahumara tribe. Brother Groening would like to do this with the help of the Mennonite General Conference.

On September 20, the party left by train to Terreon and Tuesday by bus to Monterey. They expected to proceed next day September 22 to Mexico City by bus. They were told that this would be a very beautiful trip of twenty-two hours.

From Mexico City they plan to go by Pan American Airways stopping at Guatamala City, San Jose, Costa Rica, and Balboa, Panama, and thence to Bogato, Colombia, in South America.

The Gift of Love

The broken pieces of my heart, I bring a garland fair O Lord,
Accept it Saviour Dear, for I come with purpose true.

What have I, a leper lad, to give to Thee O King
A suffering sinner—I depend on gifts and grace divine.

Can this garland not of joy but borne in tears
Add to Thy majesty, O King of earth and sky?

Ah yes, receive this bruised and contrite gift my Lord,
For gifts of love extol and bless Thy holy name.

The above poem was written by Vijay Narayan, a young Brahman, who was recently discharged from the Bethesda Leper Home and Hospital. He is now back in his village but writes letters to us very frequently. Vijay read the poem to the large gathering of lepers at the annual Thanksgiving Festival which is observed regularly during the Christmas week. (Sent from India by Orlando Waltner.)

The First Mennonite Church

Upland, California

The Upland congregation and community were saddened by the sudden and tragic death of one of the oldest and charter members of the church. L. M. Ledig was instantly killed Sunday afternoon, Sept. 26, when a fast mail train struck his automobile. Mr. Ledig was a prominent and well-loved member and will be missed from his accustomed place in the service. Mr. and Mrs. Louis Ledig (she passed away October 12, 1941), were the donors of our fine pipe-organ which will now be highly appreciated as a cherished memorial. Their memory will live in the hearts of many.

During recent months it has been our privilege and blessing to have a number of our missionaries present at our services. Rev. and Mrs. Alfred Habegger of Busby, Montana, told of their work among the American Indians, Sunday, August 8. This was of special interest to the writer, as she had the opportunity to visit the Montana stations when her sister and brother-in-law, Rev. and Mrs. G. A. Linscheid were the missionaries at Busby, Montana. Then on September 19, Rev. and Mrs. F. J. Isaac spoke at both services. All missionaries presented the various phases of their work and vividly brought all to mind, renewing interest and zeal to labor on for this most worthy cause. The mission societies of the church are constantly busy. The Women's Society meets each week to quilt; proceeds are used for missions. Comforters are priced and finished by retired members; these with used clothing are sent to Canada or the M.C.C. Fruit is canned for the local hospital or the camps. The Serving Others Circle assists in some of this work, as well as working for the local Red Cross. The Girls' Society prepares garments for migratory work. Study classes are held in all societies from time to time.

—*Amanda T. Hostettler, Corr.*

ADDRESSES WANTED

Every minister in our conference ought to see to it that his name and correct address will go into the minister's list to be published in the Mennonite **Year Book** and the **Bundesbote Kalendar** of 1944. If your name is not at present in these periodicals or if you have made a change, be sure and send your name and correct address to Brother C. E. Krehbiel, Newton, Kansas. New ministers should be especially mindful of this notice. If this applies to you, dear reader, won't you take pen and card and make the necessary report immediately before you forget about it.

DAILY DEVOTIONAL MESSAGES

By Orlando Schmidt, Buhler, Kansas

OCTOBER 22—*"Pride goeth before destruction, and an haughty spirit before a fall."* Prov. 16:18.

Great men such as Nebuchadnezzar, Saul, Adam, Haman, and Satan himself have born witness to this verse. Someone has given us a history of pride by saying that its beginnign was in heaven, its continuance is on earth, and its end is in hell. Any Christian should beware of becoming proud in any way for such a spirit is especially good as a stumbling block to others, and it can only result in a "fall." "In the mouth of the foolish is pride." Can one with a haughty spirit honestly glorify his God? "Woe to the crown of pride."

OCTOBER 23—*"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."* Prov. 16:32.

Can you not see a picture of Jesus in this proverb? If there has ever been anyone that had reason to become angry, it was Jesus. He, the perfect, loving Son of God, was hated greatly. Yet he ruled His spirit, and remained humble and peaceful until the end. We can truly say that that was greater than a spirit of revenge or hate or anger would have been. Responding to an angry spirit in a calm and peaceful way is a defense against more trouble and hate. "Grievious words stir up anger, but a soft answer turneth away wrath."

OCTOBER 24—*"Yet I will rejoice in the Lord, I will joy in the God of my salvation."* Hab. 3:18.

"My soul shall be joyful in my God; for he hath clothed me with the garments of salvation." Here we have the real ground for our joy in the Lord. It is our salvation that gives us real pleasure and happiness. Since circumstances can never change that salvation, we have reason to be joyful even in our greatest distress. Such a joy is never out of place. It is especially in place in troublesome times as a witness for God. Is it not wonderful to be able to say "I withheld not my heart from any joy; for my heart rejoiced in all my labour."

OCTOBER 25—*"Be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of Hosts."* Haggai 2:4.

The Lord wants us to be strong in our work. Have you ever become weary when it seemed that there was no end to your work. There is so much of it that is unpleasant and seems to be too much for you. But the Lord says, "be strong," and he gives us all the evidence we need to back up His statement. "For I am with you." Isn't that enough to make anyone feel strong and happy? To think that the God who made the entire universe is interested in your work and promises to be with you is enough to relieve any task.

OCTOBER 26—*"The silver is mine, and the gold is mine, saith the Lord of hosts."* Haggai 2:8.

We read that "the earth is the Lord's and the fullness thereof." Since all gold and silver as well as everything that is in the earth is the Lord's, we should consider ourselves as renting our possessions from Him. The least we can do is to honor Him by giving it back to Him. To lay up treasures here on earth is of no advantage, for "He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase." "By doing good with money, a man, as it were, stamps the image of God upon it, and makes it pass current for the merchandise of heaven."

OCTOBER 27—*"Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."* Luke 12:15

Probably one of the most neglected of the ten commandments is "Thou shalt not covet." At the bottom of all covetousness we find nothing but selfishness, a sin that is in striking contrast to the teachings of Jesus. It is no wonder that Christ warned against this sin, because our happiness and comfort do not depend on having possessions or wealth. Jesus was concerned about the inwardness of man, the condition of his soul, and its relationship to God. "Let your conversation be without covetousness; and be content with such things as ye have; for he hath said, 'I will never leave thee, nor forsake the.'"

OCTOBER 28—*"Therefore be ye also ready: for in such an hour as ye think not the Son of Man cometh."* Matt. 24:44.

Although there is much uncertainty in time, Christ has told us definitely that He will return. Such a hope seems almost too wonderful for such an unfaithful church as we have in the world today. But the eternal grace of God goes on. If we have the promise in His Word that "Not one thing hath failed of all the good things which the Lord your God spake concerning you," why should we not look to the future with joy and thanksgiving!

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.
Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.
Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference.

Business Office: Mennonite Publication Office, Newton, Kan.
Editor ...... Reynold Weinbrenner, North Newton, Kansas
Subscription in advance, $1.50 .... Foreign, $2.00

Address all contributions and communications for this paper, and exchanges, to THE MENNONITE, North Newton, Kansas.
Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS.

Keeping the Soul Aflame in C.P.S. Camps

Sunday Service

Sunday in a Civilian Public Service Camp is a day of real spiritual fellowship. After six days of hard work comes the seventh—a day of rest, worship, and spiritual refreshment.

This day of days is one which our boys really appreciate. For six days have they worked at their appointed tasks. Some of the work is very interesting and challenging. Other work is not so fascinating and becomes rather wearisome as the days come and go. Thus the Sabbath brings a real looked for change.

In the middle of the morning the call comes for Sunday School and worship. In various ways they gather for a brief worship service before dividing up into different classes. It is at this point in particular where I wish the home folks might join in. It is a real treat to listen to these men discuss the lesson passage. Parents and friends would really feel a spiritual lift as they observe how these boys are growing in depth and breadth and height in the things that are eternal.

It is here that one realizes afresh that these men are in C.P.S. Camp because of conscience and religious conviction. Some, of course, have not thought as clearly and as fully as others. However, most of them have done some real thinking, not only on the problems of war, but about life as a whole in its relationship to God, Christ, the world, and their fellowmen. One is impressed with the honest and wholesome way in which these men are trying to discover the will of Christ in all human relationships.

It is a most stimulating experience to listen to these men, take some passage of Scripture and really try to discover its true meaning and significance for daily living. Since they did not "spiritualize" the teaching of Jesus on the matter of the taking of life as they faced the draft, they are not interested in "watering down" any other passage either. As one listens to their penetrating discussions, one wishes that the folks back home would be interested in facing life as honestly and squarely as do the men in C.P.S.

Director or Visiting Minister Brings Message

The worship hour is usually conducted by the camp director or by a visiting minister if one is present. Visiting ministers are really warmly welcomed. The men in camp truly appreciate this spiritual fellowship and contact. It is worth more than the home folks can ever fully realize for the men to know that those at home are sufficiently concerned to come and conduct worship for them.

Prayer Fellowship Hour

Another evidence of the desire to keep the soul aflame in C.P.S. is the Wednesday evening prayer and Bible study meeting. The group is not as large as on Sunday mornings. But those who do enter into this fellowship are made aware again and again of the eternal truth of Christ that "where two or three are gathered together in My name, there will I be in the midst of them."

These meetings always open with a spirited song service, which truly creates an atmosphere for worship and prayer. Some appointed person follows by leading a discussion on prayer and all of its mystery and power. For fifteen or twenty minutes one hears a very stimulating and helpful discussion.

If a visitor happens in, he is asked to give a brief meditation on prayer or some closely related theme. Or, frequently the visitor along with others

CHAPEL AT C.P.S. CAMP No. 31, CAMINO, CALIFORNIA
This picture shows the chapel at Christmas time. Note the clean, orderly appearance and the beauty of the simple decorations. In the front is a lighted manger scene, and on the wall above the pulpit, encircled by a green wreath, is a picture of the Prince of Peace by Warner Sallman. What must have been the thoughts and feelings of those who worshipped here last Christmas time? Erwin Goering, a member of the Eden Church Moundridge Kansas, is director

bears testimony to some genuine experience of the power of prayer, and how God answers prayer. These testimonials are varied and unique. They bespeak for these men a deep insight into the heart of Christian experience. The faith which these men express is one which all of us need to give us light and hope and courage in this darkened hour.

Intercession for Others

This part of the meeting usually closes with the men giving the names of people and the reason why they want them remembered in prayer. Then follows a series of prayers by the men as the spirit moves them, an experience long to be remembered. They express a sincerity of faith, an honesty of conviction, a depth of religious living, and an assurance that God answers prayer, that is truly uplifting to everyone present.

If we at home would gather as earnestly as do our boys in camp—if we would pray for our enemies like they pray for them—if we would constantly pray for our boys, both in C.P.S. and in the armed forces, like they pray for us and the army men, this world would be one of much more love, kindness, truth, mercy and understanding, as Christ would have us have.

Let me say again, this C.P.S. program is one which God himself has laid upon the hearts of those who planned it and continue to operate it. It has its shortcomings. We are all aware of them. But it is our prayer that this work may touch our hearts and minds and resources as it has touched theirs.

William H. Stauffer

Note: Thus far brother Stauffer has mainly visited the camps and hospital units and district conferences. From now on he plans to give more time to present the impressions of these contacts and ideals to individual churches. Rev. Stauffer has a large number of very strikingly colored still pictures which show the varied types of work done by our young men in the camps. He carries his own machine, and the message that he brings with the pictures is bound to make a deep and abiding spiritual impression.

Your cooperation in arranging for such meetings, will deepen the understanding and interest of our people in the C.P.S. camp program.

Yours in Christian Love,

—*A. J. Neuenschwander, Secretary*

THE RIGHT WEAPON

"He that is not blind will understand with what weapons the Christian is to fight, namely, with the word of God."—Menno Simons

"O Lord, I know that the way of man is not in him self: it is not in man that walketh to direct his steps."—Jeremiah

MENNONITES and RURAL LIFE

J. W. Fretz

CASH AND CONSCIENCE

There is one thing the Christian Church cannot stand and that is prosperity and praise. We are living in a time when she is enjoying both. It seems to me, therefore, it is a time when we should be very much on our guard.

Cash

Farmers are today getting prices for their commodities that are far above production costs and yet many feel that they are not getting enough in comparison with what other economic groups are getting. Wage earners and business men are earning from two to three times normal wages and enjoying it. When people freely get they are likely to give freely, so churches everywhere have no difficulty raising their budgets. Because the churches have been reaping the benefits of the war prosperity they have been vague or silent altogether on the ethical issues involved in accepting "war money"—or as some prefer to call it, "blood money,"—that the church members earn.

Conscience

The questions raised are difficult ones, and there is no simple answer to what is the proper thing for the individual Christian or congregation to do under the circumstances. The point I wish to raise, however, is that the whole problem has been given so little attention by official bodies of the Mennonite Church. We should have a guilty conscience, both corporate and individual, if we don't have one already. How can we glibly accept double and triple prices and wages during these bitter days when we all know very well that these excess incomes are not due to our own efforts, but are the result of war. There are many who profess to hate war but are enjoying the fruits of war in their pay checks.

Blunted Sensitivity

As individuals and as a church we are tragically demonstrating Paul's weakness (Rom. 7:15), "For what I would, that do I not; but what I hate that do I." Our spiritual sensitivity is indeed blunted and stultified if we allow our people to accept double-time pay for defense work jobs on SUNDAY, the purcase of war bonds, and the sky-rocketing prices on farm crops, and never raise an ethical question about it. Surely, we as individual Christians or as a Mennonite Church cannot escape condemnation. This is especially distressing when our Conference is $30,000 in arrears in supporting the Mennonite Central Committee in its peace witness and when no conference has seemingly given thought to a program of ministering to a bleeding and battered continent of brothers after the war. Are our calculations and conclusions going to be determined by cold cash or by a Christ-centered Christian conscience.

History of the Zion Mennonite Church, Elbing, Kansas

By H. J. Dyck

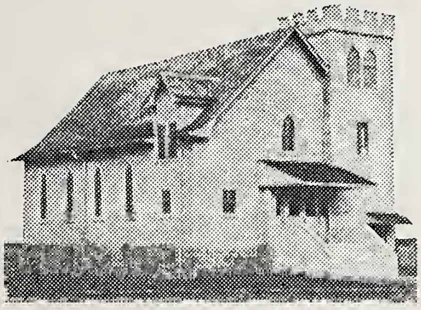
In 1876 a number of West Prussian Mennonite families, mostly from the Heubuden and Ladekop churches, settled south of Peabody in Butler County, Kansas. This group was served by Rev. Peter Dyck, one of this group of immigrants. When in 1877 the Emmaus church was organized, the families in the northern part of the settlement joined with the understanding, that in the event, additional families would locate there, they would in time organize their own church.

In 1883 this group erected a church building on the S. E. Quarter Sec. 5 in Fairmount Township. This church was dedicated to the service of God on June 10 of the same year This dedication was conducted by the Rev. Peter Dyck assisted by other ministers. The text of his sermon was Isa. 56:6-7. This sermon has been preserved and is in the possession of his oldest granddaughter.

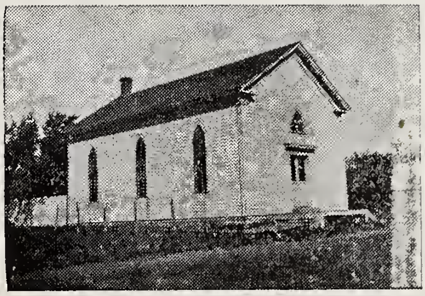
In connection with the dedication of the church an organization was perfected which in 1888 was incorporated under the name of "Zion Church of Elbing, Kansas." Seven families, being fourteen members, constituted this congregation. Rev. and Mrs. Peter Dyck, Mr. and Mrs. Abr. Regier, Sr., Mr. and Mrs. Corn. H. Regier, Mr. and Mrs. Abr. Regier Jr., Mr. and Mrs. Bernh. Regier, Mr. and Mrs. Jacob W. Regier, Mr. and Mrs. Herman Janzen.

A cemetery had been started in 1878 when Peter and John Dyck, sons of Rev. and Mrs. Peter Dyck, lost their lives in Whitewater creek. This was indeed a trying experience for this settlement.

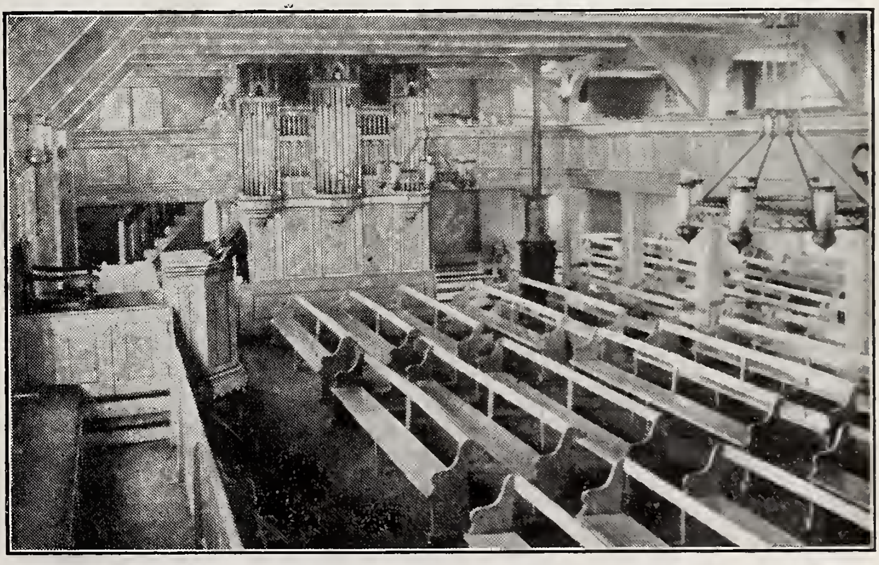
In the beginning our church was assisted by the Council of Elders of the Mennonite church of Kansas. Special mention should be made of the Elders Leonard Suderman of Emmaus and Jacob Toews of Newton.



Present Meetinghouse Built in 1924



First Meetinghouse Built in 1883



Interior of the Meetinghouse of the Mennonite Church at Heubuden, Germany

The Zion Church participated in the activities of the Conference, joining the Kansas Conference —later called the Western District Conference—in 1883, and the General Conference in 1887.

Hardly two years was Rev. Peter Dyck privileged to serve this new congregation, when he was called to his reward on May 7, 1885. In December of the same year the church elected Cornelius H. Regier as minister and in 1890 as Elder. This latter ordination was performed by the Elder Jacob Toews of Newton. To assist Elder C. H. Regier in the ministry Jacob W. Regier was elected as minister in 1892. He served this church until his resignation in 1919 at the age of seventy.

The first church constitution was adopted in 1894, which to the present time has undergone several revisions.

Soon after the organization of the church in 1883 a Sunday School was started. At first it consisted of one class for children only. At present all participate in eleven classes. This Sunday School has maintained a good library since 1892.

A Christian Endeavor Society was organized in 1897 which meets every first Sunday of the month. A Mission Sewing Society also has functioned almost from the

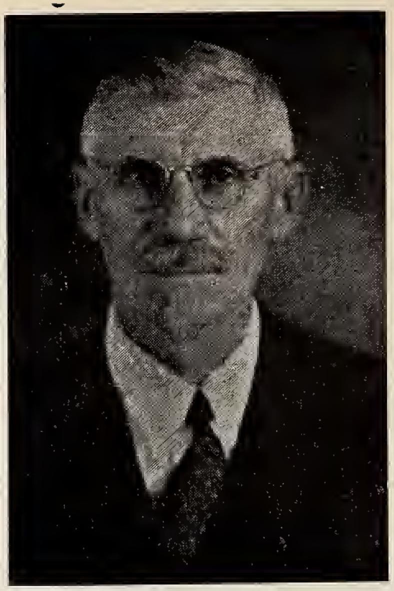
Janzen Memorial School, Basna, India

The above building houses the Boys' Middle School in Basna. Generally a middle school in India includes grades five to eight. However, this school also includes the first four grades. In addition to their Biblical studies the boys are taught trades and farming. Missionary John Thiessen is in charge of this school. This school was built at a cost of about $2,000.00. The sum was given for this purpose by Mrs. Herman Janzen and children of Elbing, Kansas, in memory of their departed father.

This school was built in Basna after the one at Mauhadih had been badly damaged by a flood in 1937. Because the Mauhadih area may again be devastatingly flooded, it was deemed advisable to build a school in a safer place. The burnt tiles of the Mauhadih building could not be moved over thirty miles of nearly impassable roads. So this new school was built in Basna to the glory of God and the welfare of Indian children.

Brother and Sister Herman Janzen

Mrs. Janzen and her children still live near Elbing, Kansas, and take an active part in the activities of the Zion Mennonite Church. Brother Janzen passed to his heavenly home about five years ago.



Rev. H. J. Dyck, who has been pastor since 1921

beginning of the church, showing its interests in the different mission fields. Whenever possible a church choir has assisted in the church services and strengthened the congregational singing.

In 1917 Rev. John P. Andres, who had been a minister in the Emmaus church transferred his membership to the Zion Church, in which he served until his death in 1932.

In 1920 the church extended a call to H. J. Dyck, then assistant minister in the Swiss Mennonite Church near Whitewater. He accepted the call, serving monthly during this year, twice monthly during the next year, and assumed full duties in March, 1922. Elder C. H. Regier tendered his resignation after his eightieth birthday in 1921, having served this congregation for thirty-six years.

Until 1900 congregational singing was conducted by a "Vorsinger" using the *Gesangbuch fuer Mennoniten Gemeinden,* published in Danzig. Then an organ was bought to accompany the singing, playing the melodies from the *Gesangbuch mit Noten.* In 1902 this book was introduced. When the organ was bought, one member made a considerable contribution on condition that only men should serve as organists. This condition was observed during his lifetime. The first organists elected were Abr. H. Regier and John L. Regier.

With the growth of the congregation the first church building erected in 1883 became inadequate, having served its purpose for forty-one years. The new church was erected in 1924 in Elbing. Here the church is more centrally as well as more conveniently located. This building was dedicated on October 19, 1924.

In 1920 the Sunday School began to use the

(Continued on page 2)

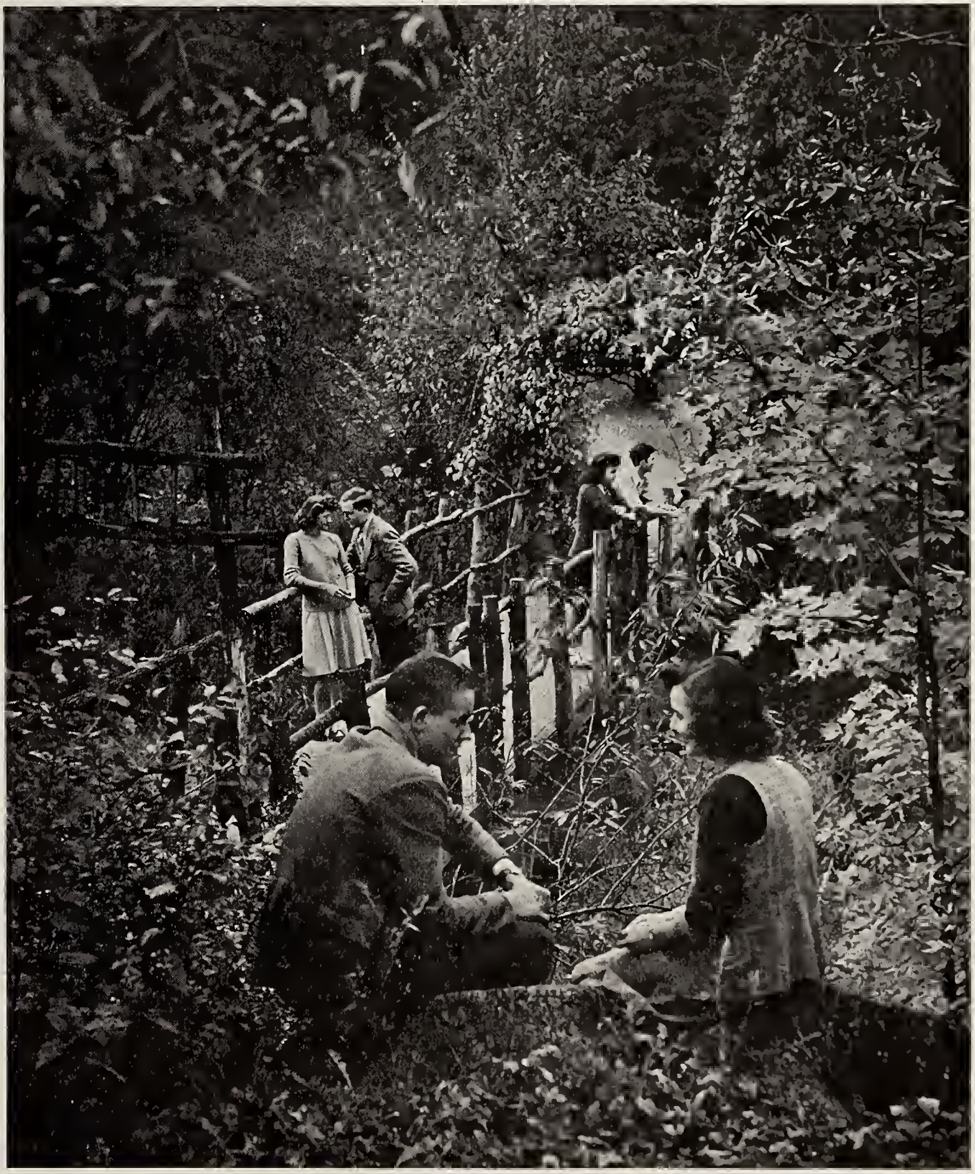
Sponsored by
the Young People's
Union of the
General Conference
EDITOR
R. Weinbrenner
North Newton,
Kansas

Mennonite Youth

"A United Mennonite Youth in Christ"

Y.P.U. OFFICERS
President
Ted E. Claassen
Newton, Kansas
Arthur Wenger
Vice President
Shafter, Calif.
Dorothy Dietz
Secretary-Treasurer
Quakertown, Pa.

"Friendships Dear We Owe to Thee"



Young people often wonder whether a certain friendship of theirs can become a growing and lasting companionship. A minister, who has written widely for young people, offers the following checks for determining the possibilities of such a friendship: 1. You enjoy reading together. 2. You enjoy playing games together. 3. You enjoy hiking and picnics. 4. You enjoy going on trips—those that do not cost money, especially. 5. You, as a rule, bring the best out of each other. 6. When one is in an unsocial mood the other has the understanding to deal with it wholesomely. 7. You can accept suggestions from each other in good spirit. 8. You enjoy and share in private worship and with others of like mind at church. 9. You have a common interest in seeking God's will and for the fulfillment of His purpose. Undoubtedly, these points can and should be improved upon. However, they should offer a basis for helpful thought. —Photo of Bluffton College Campus

SENIOR DEPARTMENT

No. 2 of Series on Christian Citizenship

A CHRISTIAN'S RELATIONSHIP TO THE COMMUNITY

I. Worship Service 1. Songs: "Hark, Ten Thousand Harps and Voices," No. 123, "Sweet Hour of Prayer," No. 182. 2. Reading of Scripture passage, Luke 19:11-27, prayer and leader's remarks. 3. Reading "The House by the Side of the Road." 4. Offering for Home Missions.

II. Leader's Introduction:

To some extent the Christian's relation to the community will be determined by the way he handles the routine, everyday assignments of life. Influence comes not by spectacular action alone, but most of all by painstaking attention to everyday duties. Looking at the commonplace tasks in this light gives emphasis to the following bit of poetry:

The Motto You Live

"You may bring to your office and put in a frame
 A motto as fine as its paint,
But of you're a crook when you're playing the game,
 The motto won't make you a saint.
You can stick up the placards all over the wall,
 But here is the word I announce:
It isn't the motto that hangs on the wall,
 But the motto you live that counts."

III. Suggested Topics for Short Talks.

Use the booklet **Christian Relationships to State and Community** by G. F. Hershberger as reference material.

1. False and Harmful Kinds of Patriotism.
2. True Patriotism
3. Rural Life and the National Welfare.
4. Strengthening the Mennonite Rural Community.
5. Conserving Our Natural Resources.

IV. For Discussion:

1. What organizations and interests of the community should be cultivated to make the community more Christian? How?
2. In what ways can the home contribute to lift the standards of living, morally and spiritually in a community?

V. For Study:

Henry Drummond once said, "There are some men and women in whose company we are always at our best. While with them we cannot think mean thoughts or speak ungenerous words."

"Do not pray for easy lives. Pray to be stronger men. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks. Then the doing of your work will be no miracle. Every day you shall wonder at yourself, at the richness of life which has come in you by the grace of God."
—Phillips Brooks

VI. Illustration:

Living the Christ-Life

It is said that St. Francis of Assisi one day said to a young monk, "Brother, let us go into the town and preach." And so the gentle old man and his young companion went forth to the town, conversing as they walked. Upon reaching the town they walked along the main streets, passed through lowly valleys and down narrow lanes until they finally arrived at the monastery again.

"Father," asked the young monk, "when shall we begin to preach?" To this St. Francis replied, "My son, we have been preaching while we walked. We have been observed by our fellow-men, our behavior has been noticed, and thus we have delivered a sermon. My son, it is of no use that we walk anywhere to preach unless we preach as we walk."

VII. Community Needs:

It is often difficult in our day to see clearly what the needs of a community are. There are so many activities, life is so busy and so complex that it takes time and thought and spiritual insight to evaluate the needs. What is it that those with whom we live truly need, and what can we do that they may have it?

They need their daily bread, food, clothing, and shelter. But man does not live by bread alone—he needs companionship, friends, a home. And more than that, he needs food for his soul—a vision of God and communion with Him. To supply these needs, we will often need united effort, working together for wholesome social life and careful planning for the young, perhaps putting more emphasis on their enjoying things together than we sometimes do. We will also provide opportunities for spiritual growth such as regular Sunday worship services, conferences, retreats, peace rallies. And maybe Jesus' insistence on and persistence in meeting the needs of those who were hungry, blind, and sick should show us, too, the way we are to take to reach the hearts of men and help them find the way to the heart of God.

INTERMEDIATE DEPARTMENT

A LESSON IN COURTESY

Opening Song: "Trust and Obey"

Prayer:

Leader's Introduction:

Courtesy is a Christian virtue, a very common one. And yet, most of us will have to confess that we are often the least courteous to those we love most. Are we courteous to our brothers and sisters? To our parents? Are parents always courteous to their children? Courtesy can become a habit by practicing it and making a conscious effort to improve our attitude; by asking God's forgiveness everytime we are rude; and by asking God's help day by day to be more kind, considerate, helpful and honest. (**Manners Can Be Fun** by A. A. Milne would provide some good source material. Most public libraries have it.)

Topics to be discussed by several Intermediates:

1. To be courteous is to be honest and sincere.

Matthew 5:37; James 5:12; Exodus 20:16. Are people who break their promises courteous? Why? Are people who say one thing and mean another courteous?

2. To be courteous is to be **kind.**

Gal. 6:1 and Gal. 5:22. It is easy to be kind to those who are kind to us, but how should we react when people are rude to us? What effect might this have? Discuss "patience and gentleness" mentioned in Gal. 5:22.

3. To be courteous is to be helpful.

Galatians 6:2; Gal. 6:9; Matt. 6:42,45,46,48; Isa. 41:6. These scripture passages all have good ideas on the subject. One of the finest compliments you can pay a person is to say of him or her "He (or she) is such a helpful person."

Other Suggested Songs: 1. "Help Somebody Today" 2. "Sweet are the Promises" 3. "Lord Jesus, I long to be perfectly whole."

—**Mrs. Willis E. Rich**

JUNIOR DEPARTMENT

MY FRIENDS: John 1:40-45

Memory Verse: "A man that hath friends must shew himself friendly, and there is a Friend that sticketh closer than a brother." Prov. 18:24.

Some have few friends; others have many. We like to be well thought of among people, but the Bible warns us that we shall be careful when **all people** speak well of us (Luke 6:26) because it is then perhaps that we are inclined to walk with the world and not with Christ and we are more desirous to please people than Christ.

It is better to have few friends of sterling quality than many with questionable natures.

Make your friends without compromising Christ. Can you always take Christ along with you when you are out in your crowd, if not, why not? Must you leave Christ at the door, when you go inside to places of amusement?

Do Your Friends Change? In the Lord, we have a friend who never changes. In (Mal. 3:6) the Bible says of him, "I am the Lord, I change not." Every human soul yearns for friends. We all want to be loved by someone, but we must make ourselves worthy of this love.

Be a friend to sinners, but never go with them in their sinful ways. Often our silence to their sins make them believe that we approve of what they are doing. Though Jesus ate and mingled with the sinner, he never partook of their sins; he was their friend because he loved them and wanted to save them.

We expect our friends to be loyal, unselfish, forgiving and trusted, but we dare not expect more of them than what we can be to them.

The Question Bee

(1). With whom shall we be friends? (2). Why should we be friends to the poor and needy? (3) Why do we need Christian friends? (4) Can people say this of us, "I thank my God upon every remembrance of you? (Phil. 1:3,5) (5) How do we often grieve our friends?

"Friend of the Belgian People"

Herbert Hoover was a great friend to the Belgian people. During the first world war he gave them food and help in their time of stress and need. At the close of the war, the king and queen sent for Hoover and said to him, "We would like to honor you with the highest decoration. His answer was, "We have only shared with you what we had to give. For that one does not ask honor, and he refused to accept any decoration. Then the king and queen said, "He is our very great friend," and they created for him a new order, to which he only belonged, and the title was given him, "Friend of the Belgian people."

CORRESPONDENCE

FIRST MENNONITE CHURCH

Berne, Indiana

Sunday, October 3, was another eventful day in this church, in that we were privileged again to have a consecration service, this time for two of our young women members, the Misses Lillian Lehman and Marie Liechty, who expect to leave soon to do mission work in the schools of the neglected mountain regions of our own Southland. The immediate field of service is the state of Tennessee and the work is under the supervision of the Children's Bible Mission whose headquarters are at Lakeland, Florida. These girls will be the representatives of our Home Mission Board in that work and will be financially supported by the Berne Sunday School. Friends are also providing a car for these new workers, and as soon as this can be purchased they will start their work. The service was conducted by the Pastor, Dr. C. H. Suckau. Brief remarks were also made by the Sunday School Superintendent, Gordon Liechty. At the conclusion the girls sang a fitting duet.

Thus again this church is grateful to send workers out into mission service, and we are glad to note the fact that this makes four this year who have definitely given themselves for both home and foreign service. The other two are Gerald Stucky, now on an exploring expedition for a suitable site to open up work in South America, and Marguerite Sprunger now at Bethel College, who will enter into the work in South America as soon as the work there opens. We trust as the membership of this church increases, which has now reached 1,300, more and more of our fine young people will yield themselves for service in the mission fields of this and other lands.

We were recently privileged to enjoy a week's series of meetings conducted by Rev. Erland Waltner of Mt. Lake, Minnesota, under the auspices of our C. E. societies. These were well received, and we trust the benefits of these meetings will manifest themselves in yieldedness of lives to the Master's cause. The messages were most helpful and inspiring, and it rejoices one's heart to see young men stand for the true Christian faith and preach it in such a courageous manner.

—*Martha Gilliom, Corr.*

PRETTY PRAIRIE MENNONITE CHURCH

Pretty Prairie, Kansas

Waldo J. Flickinger, who has been called as pastor of the Swiss Mennonite Church of Alsen, North Dakota, was ordained here at his home church on Sunday, October 3. In the morning Evangelist Theodore H. Epp spoke on "The Word of God, the Bible." The afternoon service consisted of a message by Rev. P. P. Wedel of Moundridge, speaking on "The Charge of the Prophet Jeremiah," "Have thine own Way" by a ladies' trio, and another message by Rev. Epp. The ordination was by Rev. P. P. Tschetter. Following this Waldo Flickinger gave the thirty-fourth psalm as his testimony. After the evening session was opened with song, both Mr. and Mrs. Flickinger spoke. A ladies' trio and a men's quartet furnished special numbers. Rev. Epp spoke on the "Twelve Gates of Jerusalem." Rev. P. P. Tschetter made the closing remarks. Rev. Waldo Flickinger is a former Bethel College student and a graduate of the Moody Bible Institute.

—*W. E. Wedel, Corr.*

Western District Conference

MEMORIAL HALL, NORTH NEWTON, KANSAS

OCTOBER 20 AND 21, 1943

Wednesday, Forenoon Session—9:30 A. M.

Conference Theme: "Working in the name of the Lord." Col. 3:17.
Devotional Service ------------------ D. C. Wedel
Conference Sermon by the President -- A. E. Funk
Reading of Minutes ------------------- Secretary
Order of the Day and the Appointment of Committees
Election of Officers
Election of Program Committee Member
Music --------------------- Hoffnungsau Church
Report of the Statistician

Afternoon Session

Devotional Service -------------------- H. P. Fast
Address --------------------------- Wm. Stauffer
Music ---------- Emmanuel Church, Canton, Kans.
Reception of new churches—if any are to be received.
Report of the Mission Committee and Election

Thursday, Forenoon Session

Devotional Service ---------------- Arnold A. Epp
Address --------------------------- Wm. Stauffer
Report of Peace Committee and Election
Music ---------------------------- Bethel College
Report of Educational Committee and Election
Report of Bethel College
Nomination of Bethel College Board Members

Afternoon Session

Devotional Service ---------------- Walter Regier
Address --------------------------- Wm. Stauffer
Report of Board of Trustees and Election
Memorial Committee
Music ----------------------------- Burrton Church
Report of Deaconess Committee and Election
Report of the Relief Committee and Election
Report of other Committees

WOMEN'S MISSIONARY MEETING

October 20, 10:00 A. M.

Bethel College Chapel

1. Opening hymn
2. Devotionals—Mrs. J. C. Kaufman
3. Music—Eden Church
4. Secretary's Report
5. Treasurer's Report
6. Lit. Com. Report.
7. Report of the **Missionary News and Notes**
8. District Advisor's Report
9. Report of the Canning Project
10. Closing Song and Prayer.

Evening Program

October 20, 8 P. M.

Memorial Hall

1. General Singing—Mrs. Weldon Rupp
2. Invocation—Rev. John E. Kaufman
3. Music—Bethel College
4. Address—Mrs. Lee, Director of Rel. Education of Wichita Council of Churches
5. Offering
6. Reading—Mary Becker
7. Music—Tabor Church
8. Closing Prayer and Benediction—Rev. R. Weinbrenner

Evening Program, October 21, 1943, at 8:15

Sponsored by the Young People of the W.D.C.E.

Theme: "But put ye on the Lord Jesus Christ" Romans 13:14.
Chairman -------------- Rev. Ronald von Riesen
Song Service ---------------- Prof. Vilas Gerber
Devotional Service ------------ Rev. Victor Graber
Special Music (Double number) ------ Girls' Trio, Bethel College
Offertory
Talk, "From Where? From Paraguay"---- Ernst Harder
Special Music ---------- Student Volunteer Men's Quartet, Bethel College
Address ----------------Rev. William H. Stauffer, Sugar Creek, Ohio
Benediction

RELIEF

Orie Miller Visits Puerto Rico

At the time of this writing Orie O. Miller is enroute to Puerto Rico. He is scheduled to be gone for two weeks. Brother Miller plans to visit the Mennonite C.P.S. Unit at La Plata, and to study a proposal to extend the relief work there. He has asked that we pray for this work and especially that the Lord may lead in providing a return passage.

* * * * *

A. Warkentin Ill

We have been informed recently that A. Warkentin of North Newton, Kansas, has suffered from an attack of apoplexy. The reporter said, that Dr. Warkentin is recovering satisfactorily but will be incapacitated for several months. Dr. Warkentin in the past had served on the Mennonite Central Committee, and also on the Executive Committee as Vice Chairman. Most of us will remember seeing his name attached, as the compiler, to the Relief Notes in our church papers. We wish to express our hope for his speedy recovery.

* * * * *

"Please, let me help."

An interesting sidelight on motivation for relief work came to our notice recently. A C.P.S. camper, expressing his desire to do relief work, said on a questionnaire, "I once was fed by the Mennonite Central Committee. Please, let me help others in some vital need."

Workers Meet in South Africa

Delvin Kirchhofer, enroute to the Near East writes from Durban, South Africa: "Last Sunday we had the pleasure of meeting him (Robert Kreider) here at his hotel in Durban where he had arrived a few hours previous. We had a splendid visit with him and on several occasions since." The letter is dated August 10.

* * * *

Enroute to Paraguay

Dr. and Mrs. Schmidt arrived in the Canal Zone September 25. A few days later, September 28, Dr. and Mrs. Klassen also arrived.

CIVILIAN PUBLIC SERVICE

Educational Director's Conference

Educational Directors from the Mennonite Central Committee camps will meet for a four day conference on the Bethel College campus, North Newton, Kansas, October 25 to 28. The agenda calls for a review and evaluation of the past educational activities of C.P.S. as well as a discussion of the future emphasis of the pragram.

* * * *

Mental Hospital Service

Following is an excerpt from a letter that came to the desk of the Director of Hospital Units: "I want you to know that we are more than grateful for the fine service rendered by the members you have assigned to the Greystone Park, Marlboro and Vineland camps." The letter came from William J. Ellis, New Jersey Commissioner for Institutions and Agencies.

Details of Hartzler Death

Further details as to the drowning of Elmer Hartzler in Puerto Rico reveal that he had gone swimming with a group in the local Guayo River. Elmer evidently got into a whirlpool in deep water and was overcome. Even though his body was recovered twenty minutes later and artificial respiration was administered no response could be secured. His body was embalmed at Borinquen and he was buried in the cemetery at Adjuntos. Brother Wilbur Nachtigal, director of the Mennonite Unit, conducted the funeral.

* * * * *

School for Hospital Leaders

The Training School for the leaders of mental hospital units is in full swing here at Akron at the time of this writing. Beside receiving training for the directorship of the units, the men are also becoming acquainted with the interests and concerns of the Mennonite Central Committee in their work. Dr. Lloyd Gilbert Little, Mennonite psychiatrist from Wichita, Kansas, is lecturing on "Causes and Treatment of Mental Illness." On September 29 the group will leave for Washington for further study.

* * * * *

Camp Appointments

Charles Suter—Educational and Assistant Director at Grottoes, Virginia
Atlee Beechy—Educational and Assistant Director at Sideling Hill, Pennsylvania
Mrs. Atlee Beechy—Dietitian at Sideling Hill
Henry Reimer—Director at Fort Collins, Colorado

* * * * *

Canned Food for C.P.S.

The food canned and dried by the many friends of C.P.S. will soon be reaching the camps. By **October 15** all reports should be sent to the Mennonite Central Committee at Akron, and the food contributions should be at the various collection centers. Plans are being completed for the collection of the food and its shipment to the camps before the winter.

* * * * *

PEACE SECTION

We have the following note from Selective Service via the National Service Board:

"Selective Service advises that men who desire a IV-E classification but are put instead in I-A (H) or I-A-O (H) —H is the designation for men over 38— should not appeal the classification since the H group may never be called, and the appeal may unnecessarily burden appeal procedure.

"To protect themselves, however, from possible later charges that the conscience claim was forgotten, such registrants are advised to notify their local boards that, while they are not appealing, they wish that their conscientious objections to be continued, and that they intend to appeal if later placed in I-A or I-A-O."

Compiled by: Irvin B. Horst
Released September 29, 1943

* * * *

Civilian Bond Purchases

The following statistics on Civilian Bond Purchases reveal that up to September 15 the amount invested was $2,156,915.00. From September 8 to September 15 there was an increase of $76,880.00.

	Sept. 8	Sept. 9-15	Cumulative
Mennonites	$1,583,244.00	48,183.00	1,631,427.00
Brethren	288,336.50	3,172.00	291,508.50
Friends	87,464.00	3,600.00	91.064.00
Others	134,004.50	8,911.00	142,915.50
TOTAL	$2,093.049.00	63,866.00	2,156,915.00

MY CHURCH

My Church Helps Me To:—

Keep a sky in my life and look up.
Keep my hand in God's and hold on to Him.
See the eternal values above the material.
Lift above self to service for Christ.
See the good in others and praise it.
Keep sweet and to keep busy for Him.
Have a seeing eye, feeling heart, helping hand.
Test the motive of life and choose the best.
Do justly, love mercy, and walk humbly.
—Byron U. Hatfield, "Sunday School Digest"

« « JOTTINGS » »

OKLAHOMA BIBLE ACADEMY

October 2, 1943

We were privileged to have Rev. Wilbert Regier of the Mennonite Church of Los Angeles, California, with us on September 27. After his devotional message, he spoke to us on God's dealings with Moses as shown in the eleventh chapter of Hebrews.

Other recent visitors were Mr. and Mrs. Wilbert Unruh of Gulfport, Mississippi, and Mrs. Frank Thomas of Alabama. These friends led us in our devotional meditation and gave their testimonies in word and song. We are always glad to have former students return for a visit.

On Friday evening, September 24, the first Parent-Teacher's Meeting was held. After a number of musical selections rendered by the girls' trio and the orchestra, Rev. Jantzen led in the discussions of the evening.

The student body met on Friday afternoon in order to organize a literary society. It is the purpose of this organization to offer more opportunities to the students for expression. Donald Penner, Burrton, Kansas, is chairman; Olen Unruh, Ringwood, vice-chairman; Anna Wedel, Turpin, is secretary. The program committee consists of Verna Lee Kane and Lawrence Krause of Meno, and Norman Buller of Orienta. This organization meets every other Friday for the last half hour at the close of the school day.

The practical Christian work has again been organized, and groups from the Bible department go out to a number of different country schools on Friday afternoons to conduct gospel meetings the last half hour of the school day. The program, which consists of group singing, Bible story, and memory work, is entirely in the hands of the students.

Ellis Guthrie of LaFayette, senior ministerial student at Bluffton College and President of the Bluffton Student Council, spoke on "Friendship" at the regular College church service, Sunday evening, September 26. He stressed the importance of true friendship, and concluded with several thoughts about Jesus, the greatest Friend of all.

A women's glee club has been organized at Bluffton College this year, through the efforts of Professor Russell A. Lantz, to take the place of the former Vesper choir. Scarcity of men's voices made it impossible to organize a mixed choir this year.

Rev. James E. Boren, missionary to Thailand, addressed Bluffton College students at their regular chapel service, September 23.

Edmund Zehr, of Gridley, Illinois, senior at the college, reviewed his experiences at Goshen College, Indiana, in chapel, September 24. He was a member of the reconstruction training corps preparing for service in China, located at Goshen this summer.

—**Miss Lena Waltner** of Bethel College is serving as President of the Kansas State Art Teachers Association.

—**Rev. William B. Weaver,** pastor of the Central Conference Mennonite Church at Danvers, Illinois, and former editor of **The Christian Evangel,** was the speaker in the Christian Life Week at Bethel College this year. Rev. Weaver spoke each morning in chapel and each evening at 8 o'clock to an appreciative faculty and student body.

—**Dr. Melvin Gingerich** spoke at the First Mennonite Church, Hillsboro, Sunday evening, October 3, on the subject "The Mennonites of America."

—**Bethel College** is venturing into a new field in community entertainment. A series of three unusually attractive numbers are being offered in the Memorial Hall Series for the low price of $1 and tax.

In addition to the Original Don Cossack Chorus, the Memorial Hall Series will include lectures by Dr. Ralph Sockman and Dr. Alfred Noyes. Dr. Sockman is a member of the World Peace Commission of the Methodist Church and the noted minister of Christ Church, New York City. Noyes is a distinguished British poet and a champion of spiritual values in contrast to material philosophies.

—**Willis Rich** returned to the Bethel campus October 5 after an extended trip to the churches in Minnesota, Nebraska, North Dakota, and Montana. While in Montana, Mr. Rich gave an address to the men in the C.P.S. Camp at Terry. Mr. Rich enjoyed his visit to these outlying churches and is most appreciative of the courtesies shown him.

—**First Mennonite Church, Aberdeen, Idaho:** Recently Miss Aganetha Fast visited a few days in Aberdeen. She spoke twice on Sunday, September 19 to the First Mennonite Church, and on the following Tuesday night she showed Kodachrome slides of the China mission field. —Corr.

—**Eden Mennonite Church, Inola, Oklahoma:** The C.E. gave a joint program with the C.E. of the Mennonite Brethren Church on September 26. Many of our young people have gone back to school. One goes to Grace Bible Institute, one to Bethel College, two to O.B.A., and one to Biblical Seminary, New York City for the second year. Five are in high school. Two are teaching grade school. Eight boys are in the service of the government, including the two Unruh boys in the C.P.S. Sister Marie Froese, who had a stroke last week, is somewhat better. The G. J. Voth children surprised their parents upon the fortieth wedding anniversary. Two Sunday School classes and the Funk relatives were invited. After the short program a lunch was served. The correspondent reports that since coffee is no longer rationed one could have all he wanted of it along with zwieback, cheese, and cake.

—**Walton Mennonite Church, Walton, Kansas:** The corner-stone of our new church building is now laid. Special services were held on October 3, in the afternoon. Rev. J. M. Regier brought us an inspiring message, and Rev. Arnold Funk, President of the Western District Conference, officiated at the laying of the stone. Dr. Ed. G. Kaufman and Rev. J. E. Entz also assisted in the service. About three hundred people were present, and the offering amounted to $157.13. This went into our building fund. It was a great encouragement to know that so many people were interested in our project. Our C. E. has begun a regular letter writing project to our boys in service. Two people write letters every two weeks, and these are sent to all of the boys.

—**Mennonites at Biblical Seminary, New York City:** Jacob J. Entz writes, "The group of Mennonites at Biblical has increased again this year. They are: Mr. and Mrs. Paul Barkman and Lenora Friesen of Newton, (also myself from Newton) Gladys Klassen and Erna Fast from Mountain Lake, and the missionaries Mr. and Mrs. Paul Wenger and Miss Wilhelmina Kuyf. We are looking forward to a great year."

—**Eden Mennonite Church, Moundridge, Kansas:** This church is planning to have the educational director of the C.P.S. camp at Terry, Montana, with them during the latter part of October to show pictures and address them. Ruth Wedel, a member of the congregation, is nurse at this camp.—Thirty-two young people are taking catechism. This and the fact that Rev. Walter Gering visited five of his members who were all patients in the hospital at Newton at the time indicates something of the work that the pastor of a large church must do.—"Recently the trustees put in a day's work at the parsonage installing the safe which has been in the church basement for years. The safe was mounted on a concrete base and now provides safe keeping for the church books and papers."—"At a recent survey made during the Sunday School hour the ladies reported that they had over 1,500 quarts of canned fruits and vegetables ready for the C.P.S. canning project. Beans and peaches led the list. . . the final tabulation will be considerably higher.

Sam Goering Visits Mission Field in India

On October 6 Mrs. Sam Goering and son Robert received a cablegram that had been sent off in India on October 4 by Mrs. Goering's nephew, Rev. Orlando Waltner. The cablegram read, "Enjoying Uncle Sam's visit. Leaving soon." On the preceding day Mrs. Goering had received a telegram from the M.C.C. office at Akron saying that they had gotten a cablegram from Sam Goering and Brother Graber that had read, "Both well."

—**The marriage of Mildred Lorraine Gerbrand to Elmer M. Ediger** has been announced for October 16. The wedding will take place at Buhler, Kansas. Brother Ediger is employed in the M.C.C. as Education Director of C.P.S. camps.

—**The Buhler (Kansas) Mennonite Church** has already collected over 200 quarts of canned fruit for the C.P.S. camps.

—While **Rev. Arthur Wenger** brought the morning message at the North Fork, California, C.P.S. camp, Rev. Chris Ummel brought the message to the First Mennonite Church of Shafter. Shafter has inaugurated a week-day religious education program for its children.

—**The Bethesda Mennonite Church, Henderson, Nebraska,** has collected around 1,800 quarts of canned goods for C.P.S. One family gave as much as 190 quarts. The average Sunday School attendance for the third quarter was 619. The average S.S. offering was $25.89. The church gave $465.08 for C.P.S. during September.

—**Zion Mennonite Church, Donnellson, Iowa:** Rev. E. S. Mullet of Wayland will be the speaker at the Harvest Home Festival on October 17. In the afternoon the Women's Missionary Society will give the pageant, "Stewardship or Selfishness." A group of C.P.S. boys from the unit at the Mt. Pleasant State Hospital conducted the service on Sept. 26. This was greatly appreciated and was followed by a basket dinner provided by the members of the church council and the Sunday School executive committee and their families. In the evening Rev. H. E. Nunemaker spoke at the evening service of the unit at Mt. Pleasant.

—**Rev. J. J. Voth visits camp:** (From the **Rising Tide**) "He (Rev. Voth) spent a considerable amount of time studying the difficulties of the men and advising them. Boys came to him for counsel regardless of their church affiliation and spoke with him freely and openly concerning problems confronting them. When asked for his opinion regarding the future of C.P.S., his face lit up as he said that since that was in the hands of the campers, it must necessarily be bright. Rev. Voth has been a member of the Bethel College faculty since 1925, teaching industrial arts. In addition, he is serving as pastor of the Gnadenberg Mennonite Church east of Newton." Rev. Voth who visited the Colorado camps also has a son in C.P.S.

—**Rev. and Mrs. John F. Schmidt,** who have been in

C.P.S. work for a number of years, have left the Fort Collins Camp where Rev. Schmidt was director to go into other work. Brother Schmidt writes in a farewell article, "In the years to come I expect to meet many men who will then also see that by a way often rocky and rough they have climbed to greater heights of living on the very road that now seems to have such dull and weary stretches."

—**The Second Mennonite Church, Beatrice, Nebraska,** has canned 192 quarts for use in C.P.S. camps.

—**Lorraine Avenue Mennonite Church, Wichita, Kansas:** "At a special congregational meeting. . . it was decided to begin with our new church building as soon as the necessary funds and materials are available. It was also decided that we build only the auditorium part of the proposed plan."

—**Sisters Alice Epp and Lena Heer,** who recently completed twenty-five years of deaconess service at the Mennonite Hospital, Beatrice, Nebraska, were honored with a celebration of the event on September 30. Rev. Cornelius Penner spoke in German, Rev. Albert Claassen brought the anniversary message, and Rev. Walter Dyck gave the closing talk.

EASTERN DISTRICT CONFERENCE NOTES

Bethel Church, Perkasie—Mr. Harry Price of Telford and Mr. Herbert Fretz, son of Grace Church Lansdale, delivered messages in the month of September. The Church is making some improvements at present, including the installation of a new heater. Rev. Ward W. Shelly is pastor of the Church.

Deep Run—The Relief offering on Sunday August 8 amounted to $74.32. A special offering for the C.P.S. camps will be taken in the near future. The annual Thanksgiving Service was held Sunday morning September 5. The Church observed World Communion Sunday on October 3. The third annual Camp Fire Worship Service was held Sunday evening, September 12. The guest speaker was the Rev. Alfred C. Bartholomew, pastor of the Pleasantville Evangelical and Reformed Church of Eureka. The Springfield C.E. Society was the guest of the local church. The young people of the church are sponsoring the building of a cabin at Men-O-Lan as a project, and already quite a bit has been given. Rev. Russell L. Mast is pastor of the church.

Eden Church, Schwenksville—The missionary offering at the Harvest Home Service, August 29, amounted to $295.00. Promotion Day in the Sunday School was held September 29 and the rally day program was held the following Sunday, October 3. The church observed "Education Sunday" on September 19.

Second Church, Philadelphia— Rev. Walter Dick was installed as pastor of the church on Sunday afternoon September 12.

This is an interior view of the meetinghouse of the First Mennonite Church of Allentown, Pa. The picture was taken around the year 1926. This congregation, which will celebrate its fortieth anniversary on October 24, originated out of home mission work done by the Eastern District.

First Church, Philadelphia—The pastor, the Rev. J. J. Plenert, conducted services at the C.P.S. Camp No. 20, Wells Tannery, Pa., on Sunday morning August 22. Miss Catherine Niswander, the local Church Worker supplied the pulpit in the pastor's absence. Miss Niswander delivered the message in Zion Church, Souderton, on Sunday, August 29, and Grace Church, Lansdale, Sunday morning, September 5. Miss Wilhelmina Kuyf, missionary on furlough, spoke in Bethany Church, Quakertown, Sunday morning, September 5. On Monday, October 4, Rev. William H. Stauffer, field worker for the Home Mission Board of the General Conference Churches, held a union service of the city churches in Second Church.

Fortieth Anniversary — The First Mennonite Church of Allentown will observe its fortieth anniversary with all day services on Sunday, October 24. Dr. Harvey R. Bauman will preach the communion sermon in the morning. In the afternoon we will have a conference service at which time we shall be pleased to receive GREETINGS from the ministers of the Eastern Conference. The evening service will be a missionary program, and will be another panel discussion, similar to the one held in the Souderton Church in May during the women's organization service at the Conference.

—**Howard G. Nyce, Conf. Corr.**

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Newton, Kansas

Prof. Melvin Gingerich
North Newton
Kansas

Ja 44

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVIII NORTH NEWTON KANAS, OCTOBER 19, 1943 NUMBER 41

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized January 22, 1919.

Twenty-five Years of Service

On Sunday, September 26, twenty-five years had passed since Sister Helena Entz entered deaconess service in connection with the Bethel Deaconess Home at Newton, Kansas. Her childhood home was on a farm near Whitewater, Kansas, and she grew up as a member of the Emmaus church.

Sister Helena Entz

Seeing an opportunity to serve her Lord and Master in deaconess work, she entered the Bethel Deaconess Home and Hospital on September 26, 1918, and took the regular course as a student nurse. She was admitted to the family of sisters on May 31, 1919. Upon completion of her training course, Sister Helena went to the Bethel Deaconess Hospital, Mountain Lake, Minnesota, on November 2, 1921, where she helped in general nursing service in the surgery, and as floor supervisor for several years. While she was stationed in Minnesota, she came home and was ordained with a group of sisters by the Rev. J. E. Entz on September 28, 1924.

Early in 1926, the Motherhouse asked her to become sister-in-charge of the Bethel Home for the Aged at Newton which was in process of construction. In faithful obedience to what she believed to be God's call to her, she served in the capacity since the institution opened its doors on May 9, 1926.

Bethel Home for Aged, Newton, Kansas

There would be few nurses indeed who would not rather apply their gifts and talents to restore the sick to health than to struggle daily with the difficult problems of an institution household whose services can only hope to make a declining path of life a bit easier for others. It is natural that this service is often not appreciated by those who find the physical restrictions and limitations of the later years a grievous burden, and there are comparatively few who pass through these infirmities with a happy heart. Sister Helena has been given strength and grace to carry her responsibilities at the Bethel Home for Aged with a willing and trustful heart for seventeen years. She has gone through much testing of faith, love, and hope.

On Saturday evening, September 25, Sister Helena's immediate family gathered with the household of the deaconess institution to commemorate the twenty-fifth anniversary of her entrance into the deaconess service. Following the festive supper in the dining room of the hospital, a service of praise and thanksgiving to God was held in the chapel of the deaconess home. The program consisted of songs and prayers, an address by the Rev. J. E. Entz based on Isaiah 63:7, reminiscences of Sister Helena's childhood and youth cleverly presented by her sister Mrs. Walter A. Claassen of Whitewater, remarks by various sisters, an original poem by Sister Hillegonda, and instrumental music offered by students of the school of nursing. On Sunday, September 26, the real anniversary day, household members of the Bethel Home for Aged surprised Sister Helena with their tributes of love in song, flowers, and cards.

Her many friends join with *The Mennonite* to congratulate Sister Helena on this occasion, to thank God that He has enabled her to be in His service for twenty-five years, and to wish her God's continued blessing in her noble work.

"And let us not be weary in well doing for in due season we shall reap, if we faint not."

Only Suggesting

(The following editorial from the *Evangelical Visitor* is reprinted in the hope that it may be suggestive in regard to our own church papers.—rw.)

In a recent issue of the publication of a certain sister denomination there was an interesting and challenging observation on the place of the church paper. The women's organization of the church in question has established the observance each year of a "Church Paper Week." The women's organization as a whole gives itself with enthusiasm during this week to the effort to place the church paper in every church home.

The reporter observes that experience has taught "that those Christians who are informed concerning the work of the Church are most active in the cause of Christ and more liberal in their contributions to the work of His kingdom." Much importance is attached to this work of canvassing the membership for subscriptions. One writer suggests: "Side by side with our current 'digests' let us place our current church papers, for only an informed and thinking Church and one aware of the needs of her day is fit to go forward." And another suggests "Try the Experiment of Having a Church Paper in the Home for a Year."

We are convinced that what is true in this way of other church bodies is true also of our own. No home in the Brethren in Christ Church can afford to be without the Evangelical Visitor. And any member that has not enough interest to subscribe for the Visitor does not have as much interest in the church as he should have. There may be unusual cases at times where subscription to the church paper would entail a financial burden. In that case, the church would benefit by paying for a subscription to the paper for the member who is unable to pay.

However, in most cases it is not a lack of finances that causes subscriptions to lapse, but lack of interest. And the full responsibility for making the paper interesting and profitable comes back to the door step of the editor. However, the editor can publish only the materials which come to his desk, and even must elect the most profitable from among such contributions.

Our responsibility is not fully discharged with paying our subscription. We should constantly strive to make our paper the organ of true expression of our highest church interests. And we should seek to enlist the interest of every member. Any member who has not sufficient interest in the activities and concerns and programs of the church, to read the pages of the organ designed for its united expression and information, is after all not a very vitally interested member.

It is our impression that the basic fault often lies with the leaders. Too often an inexperienced lay member is designated by the District or congregation as solicitor and correspondent. Instead of the leaders taking a personal responsibility for stimulating activity along these lines and giving suggestion and guidance to the willing but untutored correspondent, they too often forget the matter entirely. We should be developing an efficient corps of trained promoters of our publications in every congregation of the church

We might also suggest emulating another sister organization, whose evangelists give special attention to placing their church paper in every home, both of the members and of new converts. This serves as a permanent link between the newcomer and the church. It insures a continuing and stimulating contact with the church at large.

Perhaps we too should sponsor a "Church Paper Week" when ministers and active lay members alike will devote themselves to the spreading of the official organ of the church. Or perhaps if we are sufficiently interested in the work of the Church we will not need such a specially designated time. A hint to the wise may be sufficient.

Things Money Can Never Replace

When families leave Mt. Lake to reside in the large cities we sometimes wonder whether they realize what they are leaving. For the experience of having more money pass *through* their hands they leave: 1. The fellowship of the church in which they were raised. This can seldom be duplicated or replaced. 2. The comparatively high moral standards of a well churched community. Where could you find a better place to rear your children? 3. The stabilizing influence of family ties together with the congenial neighborliness of a small town. 4. The pure fresh air of God's great out-of-doors with the opportunity of communing with Nature's God.

These are some things money can never replace. From the personal experience of living in both places it almost seems that to leave a small Christian community for a large city as a place to live is like selling one's birthright for a mess of pottage.

—*Bulletin, Bethel Mennonite Church, Mountain Lake, Minnesota*

ON THE USE OF VIOLENCE

"And should it be the case, that one remained among us who uses violence (which is quite unknown to me), and would do that which is from the devil, my beloved sirs, know you that such an one was not of us from the beginning, and will for ever not be of us, execpt he be thoroughly converted, repent sincerely, and become one with the Spirit, doctrine and example of Christ, as the Scriptures teach."

—Menno Simons

FOREIGN MISSIONS

P. H. RICHERT, Secretary

Letters from Mexico

Tamazumchale, September 23:

It looks tropical around here. This is a sleepy looking town right in the mountains or foothills, very steep hills but beautifully green. Large oleander trees full of red flowers and many banana trees right next to the little huts on the hillside. In Chihauhau State the homes are built of abode in the country and villages. Here of stone with grass roofs. Buildings in town of Spanish design are of brick stone or adobe construction. Many of them are white or tan in color. The people are very sociable.

We went to see a Mr. Dale and his son John this afternoon. Had a very interesting talk with them. They work among the Aztec tribe here. I was impressed with the similarity of the work with what our folks did in China. Mr. Dale has been here forty years, eleven years at this place. There are Indian churches, twenty-five workers, all local Indians. Had their own school. They go singly or by two to their own people. Are sending girls to the government day school. Evidently the government is doing a good work for them and the whole movement among these Indians helping both them and the State.

Mexico City, September 25:

We had planned on taking the "Greyhound" bus Friday at 9 a. m. but it did not arrive. We waited till 3:00 p.m. Then a second class bus of another line came and we took it. Had a nice trip. It is a romantic trip winding through the mountains up for a few thousand feet, about like the trip up Mount Evans in Colorado. Just about one hundred miles of beautiful mountain scenery before it got dark. Arrived here 1:00 a. m.—seems we have the luck of arriving after midnight.

It was pleasant information we received when we went to verify the date of our departure—and saw one of the Pan-American Airways officials fill out the blank giving details about our departure. As we had stood in a long line waiting our turn and hearing remarks made to others—such as when one man wanted to go to Los Angeles and the officer told him they were booked full till November—we began to wonder whether we would be left out. When our turn came he asked a few questions, started to write then went away and talked to others in Spanish. But after a while he came back filled both our names in and gave us a duplicate slip which we are to give the taxi driver who is to call for us September 30, to take us to the airfield. So far we are assured the Lord has provided and guided us. Praise His Name!

Mexico City, September 26:

This is Sunday night and I want to write a few things of this fine day. The Lord has been good to us and led in wondrous ways. Read a chapter in Matthew (6) this morning and then a season of prayer (Brother Stucky the same) asking God to specially direct our paths today and that He should show us what He wished us to know. We saw that we would not have time for breakfast if we wanted to take in church service so we walked out to find the Methodist Church. When we came to the door we still had a half hour so thought we might look around for a restaurant. There in the door of the Methodist church stood a young Mexican, we asked him about a restaurant and also if he knew of any English service. He said, not in the M. E. church but in the same block in back side was the Union church where they had English service. So we went around and then saw a good group of children there in Sunday School. When we went in we met a young man whom we had met at Mr. Dale's home in Tamazumchale during the week.

That chance acquaintance proved to be God's method of leading us to a very fine contact. This young man was just talking with another man and introduced us to him. And that was Mr. Taylor, executive Secrtary of the Presbyterian work here. Just the man we wanted to meet and had been referred to from several people. We were indeed glad to meet him. What was more it turned out that he was just on his way home from church and he would leave soon for a few days so we would not have seen him at all if not now. Well, he was most considerate and kind. Suggested that we spend a while in an adjoining room at this time.

He told of what they were doing and what the Mexican Christians were doing. Said they were able to have good relations with the authorities and as far as the Indians were concerned there was little done for them in the Western part of the State and south of San Diego. He has a hopeful outlook.

After dinner we saw the "Floating gardens" an interesting, colorful parade of boats. There are a lot of canals built through the garden and hundreds of small row boats and some motor boats plying. The boats are flat with a top on them and a name worked out in flowers over the head of the front. A few boats especially attracted our attention. It looked like young couples on a honeymoon, each couple in one small boat sitting on chairs with a table in front of them with cold drinks etc. The boatman was rowing it and close at the side another small boat with from three to five musicians playing guitars, violins and other intruments and singing to the couple.

After that we came back to the main part of the city and went to the Presbyterian church where the best Mexican elder of that church gave a very energetic sermon on Rev. 3:20. He stressed the importance of the Word of God. There must have been a few hundred people in church. Some over twenty went to the altar after the invitation was given. There had been more in the morning—an excellent work. We spoke to Mr. Perez after the meeting. He had, of course, spoken in Spanish so I got only a few words, and yet I was surprised that I could get as many words as I did. It would not be so difficult to learn this language.

It was interesting that the church we were in today had been another church once before. Very high inside with golden altar and all.

Mexico City, September 29:

Just a word before we start on the actual "flying" trip. God willing, we expect to leave here 11:30 tomorrow.

We praise the Lord for His protection and leading so far . . . Yesterday we went to the Wycliffe Conference. That was an inspiration to see those nearly a hundred young folks together. (They work on translating the Bible into the languages of the various Indian tribes of Mexico.—M.K.V.) We had been invited by Rev. and Mrs. Norman Taylor to go along with them to the Conference group in the Taylor's station car. Had a nice drive and were so glad for the further contact with them. With us also was a Miss Taylor who had been in Guatamala many years. She said that the mission work in Guatamala is farther along than in other Central American countries.

At the Cardenez ranch where the Conference was, we had an interview with Mr. Townsend, leader of the Wycliffe group of translators. He told us of the work they did for the Indians and told us of the need among these Indians. There are still several tribes where there is no one doing mission work. He had worked in Central America before he came here eight years ago and thinks this is a much more needy field to help these Indians than any of those in Central America because much more work has been done there. Also he says they would welcome some one to come and do more permanent work among these Indians. Mr. Taylor told us they were doing three kinds of work—agriculture, Bible school work, and witnessing.

We had real full days running from place to place to get our visas fixed up. Have most of them now. Also the one for Chile which we thought we might not get. But they were most accommodating, even told us where to go to see the nicest scenes and gave us several pamphlets.

The way it looks to us now we will try and cut down on our stay in Central America.

Mail will reach us in the following places: California, Colombia, October 20-30—Guayaquil, Equador, November 1-10—Lima, Peru, November 10-15—La Paz, Bolivia, November 15-30. It will take about two weeks for mail to reach those places from the U. S. (air mail)

(Signed) Wm. C. Voth

In the Mail

Editor The Mennonite:

"A Suggestion for Sunday School Teachers" is an article which produces after thoughts. Since reading this piece several days ago, I have thought of the lesson on the Call of Moses and tried to remember what had been taught in my own Sunday School days.

Not being a Sunday School teacher I can only speak of the side of one who was taught in early childhood, first by a Mennonite father and later by various teachers in Sunday Schools, churches and also through searching the Scriptures, asking the Holy Spirit to guide.

I still think the most important thing to learn from this lesson on the Call of Moses is to truly believe that *God did really speak to Moses from the burning bush* and that it was a fearful thing to thus stand before a living God.

Of course, Moses was afraid; suppose he had not feared? Then God could not have used him as he did. God was trying him first, as He did Abraham and all His prophets to see if he feared God. (Gen. 22:12) (Mal. 2:5) (Heb. 5:7-14)

Today I read the explanation that botanists give concerning the "manna from heaven"—spoken of in the Bible—"that it was probably lichen from trees of northern Egypt, blown by heavy winds during the night and picked up by Israelites in the morning."

How readest thou? Will there be faith on earth if the Lord Jesus does not come quickly? Very sincerely, a Reader.

Mrs. H. W. Vickers, Robstown, Texas

Fortieth Anniversary Observance

The First Mennonite Church of Allentown, Pa., will observe its fortieth anniversary on October 24 with all-day services as follows: The Sunday School session at 9:14 a.m. The communion service at 10:30 o'clock, with Dr. Harvey R. Bauman preaching the sermon. The conference service will be held at 2:30 p.m., at which time greetings will be received from conference ministers. The evening meeting, which will begin at 7:30 o'clock, will be a missionary service conducted by some of our furloughed missionaries now residing in eastern states.

Byways of Mennonite History

BY C. HENRY SMITH

Origins

The Mennonite church is an old church, dating back to the days of the Reformation, four hundred years ago. Menno Simons was a contemporary of Christopher Columbus and Martin Luther.

By the time of the Reformation, the Catholic church, which claimed to be the only true church of Christ on earth, as a result of centuries of compromise with a paganized world, had accumulated a mass of heathen doctrine and pagan practice, which differed from the simple teaching of the early apostolic church as night from day.

Among other unscriptural beliefs and practices these stand out:

I. A powerful ecclesiastical hierarchy, tax supported, headed by a worldly and often corrupt pope, who claimed not only the spiritual headship of the Christian church of Europe, but frequently engaged the ambitious kings and emperors of western Eurpoe in bloody wars for supremacy even in temporal rule.

II. Compulsory membership in this church, initiated by infant baptism, disloyalty to which, and disagreement with which in points of doctrine was punishable by death. There was no recognition of the rights of religious conscience. There was only one church, and everybody, whether saint or sinner, had to belong.

III. The Bible was a sealed book to the laity and frequently was but little read among the clergy.

IV. An elaborate machinery of salvation, including:

1. *A powerful priesthood,* also often corrupt and ambitious, who, because they held the keys to salvation, could thus bar the entrance of the soul of the disobedient from the portals of Heaven, thus gaining a powerful weapon of control over the lives of the members.

2. *Confession,* in which the priest imposes upon the confessor some good work in expiation for his sins.

3. *Indulgence* which even enables the sinner to pay in advance for some sin that may be committed in the future.

4. *Purgatory,* a half way station between Heaven and Hell, out of which the soul might be prayed if some thoughtful friend of the departed had left sufficient money with the priest for the regular performance of this service. Martin Luther was adding advance credit of ten thousand years surcease from Purgatory for every step he advanced on his knees, up the stairway of the Lateran church at the time the thought flashed throught his mind that "The Just shall live by Faith," not works,—the incident which started off the great reformation movement.

5. *Real Presence.* The belief that the bread and wine in the communion service was no longer just bread and wine but the actual flesh and blood of Christ, so transformed by some magical power of the priest.

6. *Indelible Character.* Once a priest always a priest.

7. *Treasury of Merit.* A surplus of good works, contributed by Jesus and the saints upon which the priest could draw to make up the deficiency of the sinner who was short of the actual amount necessary to acquire complete salvation.

8. *Infant damnation,* for all the children who died unbaptized.

9. *Worship of the saints.*

Most of this elaborate machinery was scrapped by the leaders of the Reformation churches. But they all retained one of the most unscriptural and most harmful of the whole system of the old church, the one that was the chief source of corruption of all the others—namely union of state and church. None of them were ready to go way back to the New Testament model for their example of what the new church ought to be. Saint and sinner, baptized in infancy, still were all members of a great state wide church.

A group of the young friends of Zwingli, the leader of the Reformation cause in Switzerland, became dissatisfied in the early stages of the movement when they found that their leader gave evidence that he would base his idea of the true church on the wishes of the local city council of Zurich rather than New Testament authority. After meeting together for some months in the homes of various members of the group for Bible study, these searchers after the true church decided to break completely with Zwingli, and establish a church entirely disconnected with the political authorities, and based on New Testament example, membership in which was to consist of the truly converted, and admitted into fellowship by adult baptism upon confession of faith. Because they insisted on adult baptism, thus invalidating the baptism of children they were called "Wiedertaeufer" (Rebaptizers), Anabaptists, by their enemies. This new movement spread rapidly down the Rhine, finally reaching Holland where a new leader, Menno Simons, gave his name to the faith now known as Mennonite.

These are the fundamental and distinctive principles differentiating Mennonites from the other Protestant faiths:

1. Complete separation of state and church.
2. Voluntary church membership, based on adult baptism on confession of faith.
3. Congregational church government.
4. The New Testament the sole basis of Christian belief, and the Sermon on the Mount, quite

literally construed, the guide to Christian living.

5. Non-resistance. Opposition to the use of force and violence in the solution of all carnal strife, including war.

6. Opposition to the oath.

MENNONITES and RURAL LIFE

J. W. Fretz

Rural Church Parsonages

Outside the General Conference of Mennonites of North America, in Mennonite circles, most ministers are still not paid for their pastoral services. They earn their living at some other job and do their ministerial duties free as a response to a "call." Under such circumstances the minister or ministers of a church own their own homes (if they can afford it). There is no such institution as a church-owned parsonage in most American Mennonite communities.

Buy a Small Farm

In the General Conference where a paid ministry has been generally accepted there are many small rural churches that can raise the minister's salary only with the greatest and most persistent of struggling. They have adopted the principle of a paid ministry but find it hard to follow its implications in practice. It stands to reason that small congregations of 150 or less members of moderate economic circumstance will find it a constant strain to raise even a minimum annual salary. Where church members are country people I like the idea of a minister being a country man too. Many rural pastors like the idea and would gladly move close to their meeting houses on the land if they were given encouragement to do so. Several congregations like the ones at Fortuna, Missouri, Noble, Iowa, and South Church, Freeman, South Dakota have demonstrated the wisdom of this arrangement for many years. I would like to see many more of our rural congregations follow this practice.

What It Would Mean

The purchase of a ten or twenty acre plot of ground and the erection of buildings on it for a permanent parsonage close to the meeting house would have far-reaching significance. Economically it would mean that the minister would need only about half as much cash income. He could raise most of his own food and earn an additional amount of cash through part-time attention to such activities as chickens, bees, berries, fruits, potatoes or if the minister is a skilled craftsman, it would mean following his trade. It would not be necessary for ministers to spend so much time trying to raise their salaries by encouraging more generous giving on the part of members but would enable the minister to earn his own income and be a model workman for his lay members. Putting on overalls, milking his own cows, and getting his hands dirty digging in the dirt would do more to endear him to his people and inspire confidence in him than a dozen "official" pastoral calls a year. It would break down the growing tendency to professionalize the ministry and restore it to its rightful place as a divine calling. It would permit small congregations to have ministers whereas many at the present time have none because they can't afford them. It would be witnessing ecclesiastically to our own genius as a rural church rather than imitating the pattern of the larger Protestant churches and doing it unsuccessfully.

To Erect Historical Marker

In the year 1874 sixty-two families left Kotosufka, Volhynia, Russia in search of religious liberty. Their destination was America, the new country for such who sought freedom of conscience and worship. These sixty-two families sailed on the *City of Richmond* and arrived in New York harbor on the 3rd of September. In October they arrived in this part of Kansas, and they together with a few families who arrived later settled in this community.

Plans have been under way for some time to commemorate their coming in some special manner. A fund has been gathered for the purpose of erecting a fitting marker in the community with the original family names and a suitable inscription engraved upon it. It is hoped that this marker can be erected some time this month. The date for the dedication has been set for October 28 with special services to be held in the forenoon and afternoon. Plan now to be there and to join in this special occasion. *—From paper issued by the Eden Mennonite Church, Moundridge, Kansas.*

To Provide for Seminary and Bible School Training

After long and careful consideration the Board of Trustees of Witmarsum Seminary and Bible School has taken steps to reopen the institution in affiliation with Bethany Biblical Seminary in Chicago. This action was taken at the annual meeting of the Board which was held at the Mennonite Bible Mission in Chicago on Tuesday, October 5.

It was decided to place two faculty men at Bethany, and to commence Seminary and Bible School training in the Fall of 1944. Representatives of Bethany Biblical Seminary met with the Board to discuss the various steps necessary for an affiliated relationship. A special committee has been charged with making the necessary arrangements.

J. N. Smucker, Secretary
A. S. Rosenberger, President

Quench Not the Spirit

By C. H. Friesen

"Know ye not that you are the temple of God, and that the Spirit of God dwelleth in you?" I Cor. 3:16. Know ye not? What a precious knowledge! Yet, there are many dear children of God who would confess with those twelve disciples of Ephesus, who when asked by Paul as to whether they had received the Holy Ghost replied, "We have not so much as heard whether there is any Holy Ghost." Many of us who should be well-versed in the teachings of the Bible, *"Have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat,"* Heb. 5:12. It is a pity that there is so much ignorance pertaining even to the essential doctrines of the Bible. For instance, how little do we know about the Holy Ghost and his office and his workings. And yet, of what tremendous importance is His work in this dispensation. The Church of Christ is inconceivable without him. Every member is indwelt by the Holy Ghost. As soon as a person passes from death to life by the creative power of God, he becomes a new creature in Christ. At the same moment he receives the Holy Ghost. Instead of being carnally (fleshly) minded, he is spiritually minded. From now on a continuous fight is on. The new life, indwelt by the Holy Ghost, has for its habitation the old, unredeemed man. *"For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other."*

Every true Christian is very much concerned to walk "the Jesus way." May he try ever so hard, he presently finds that he cannot walk a single step alone. It is only the dynamic power within which enables him to shine forth the light of the Lord Jesus. Only in as far as we yield to this power, will we be fashioned into the likeness of our glorious Lord Jesus Christ.

Yet how often do we suppress the driving power of the Spirit within us! When He urges us to read in the Bible, we see the headlines of the paper; they appear exceedingly interesting. We postpone it and and afterwards wonder why we do not find any pleasure in reading the Bible. The Spirit pleads with us to attend the prayer meeting. We find all kinds of excuses to stay away. By the way, hardly ever would those excuses keep us from attending worldly entertainments. The Spirit would lead us to a higher spiritual plane, but our flesh refuses. Yes, He would guide us into all truth. But how often we think that we know better. He wants us to witness for our Lord Jesus and we neglect to do so. Thus, we might continue to enumerate quenchings of the Spirit.

The Holy Spirit is endeavoring to the utmost to fashion us into the likeness of our glorious Lord Jesus, but He fails on account of our carnality. If we yielded unreservedly then the Spirit would be able to bring forth that beautiful ninefold cluster of fruit by which we would portray Christ, namely the fruits of, *"Love, joy, peace longsuffering, gentleness, goodness, faith, meekness, temperance."* Gal. 5:22, 23. None other but Spirit-wrought fruit finds acknowledgement in the sight of our Lord, Matt. 7:23. Therefore, all efforts to do good works or to live the "way of Jesus" in which the Spirit is omitted are futile. In attempting it we are not only quenching Him but also grieving Him.

Is it not a pity that children of God thus treat their best friend, who dwells within them and is endeavoring to make their bodies real temples of God? Let us with all our heart pray: *"Have Thine own way, Lord! Have Thine own way! Hold o'er my being Absolute sway! Fill with Thy Spirit till all shall see Christ only. always, Living in me."*

Audio-Visual Aids in the Church

By Mrs. Richard Weaver

Dramatics Offers Opportunities

There are many opportunities for audio-visual edcation in the field of dramatics. Little children as young as the third graders can benefit from dramatics. For instance, the life of Joseph can very well be acted out by them. In one church this was done, and three chairs in a semi-circle represented a pit; a patchwork quilt served for a coat, and a plain chair on a low platform stood for the pomp of Egypt. In this same church teen-age boys and girls acted out the life of Paul. On week-days one might visit the teen-age Drama Guild and see a production of "Ruth" at a mothers' and daughters' banquet. Another thing that can easily be worked out is a verse speaking choir. This could assist in church services. "The Creation" is a very excellent reading for this purpose. Another special field of dramatics that is very excellent to carry out is the dramatization of some of our great hymns. The singing of these hymns would mean twice as much if the story of how they were written were known. Some excellent books for the dramatization of hymns have been published. A new meaning would certainly be added as these hymns would be sung.

Learning Results from Dramatization

One valuable result of dramatization is that study and investigation are necessary in order to make the dramatization accurate. This will enlighten the pupils as to the costumes worn at that particular time or in that particular country, and there will have to be many questions answered in order to get everything just right. There are many educational values that come from this. Dramatics are not all "cut and dried."

Sources for Dramatics

There are many sources for dramatics. The Bible, of course, offers the most opportunities. Then there is the history of the Church and missionary activities, literature, art, and subjects from the world of nature. One of the dramas that is familiar to the Mennonite churches is the play, "Let my People Go" which portrays the story of Menno Simons and the struggle Mennonites had because of their belief in non-resistance. Through this play, many people were given a much clearer view of Mennonite history and what the Mennonite faith included. It was written by a student at Bethel College.

The materials chosen for a dramatic performance must be suited to the interests, needs, and capacities of the players. Especially, in Christian Endeavor societies, or in any society that meets in the evening and is perhaps more informal than the Sunday school or church, should something be worked out in the line of dramatics.

The Blackboard As an Aid

The blackboard offers many opportunities for an aid to teaching. Most Sunday schools have blackboards, but not all of them are put to the use they could be. Chalk talks especially attract the children. When a speaker has a piece of chalk in his hand, the attention of the audience is at once captivated. Charles Wells uses this method very effectively when he gives these talks all over America. The blackboard helps to convey a truth. It helps to fix the message in the memory of the scholars. The use of the blackboard has these four outstanding advantages: (1) It attracts the attention (2) It arouses the curiosity (3) It holds the interest to the conclusion (4) It fixes in the memory what is on the board. The blackboard should be visible from all parts of the room and anything placed on the board should be plain enough to be seen. There are three methods of outlining the material on the blackboard: namely, alliteration, acrostics, and pictures. Not everyone is an artist. Alliteration, which is the repetition of a letter or a word, and acrostics, which are words or lines the initial leters of which spell a word, are two methods that provide a medium for the teacher who cannot draw. Many fine examples of these can be found in Sunday school lesson helps. Cartoons can also be reproduced on the blackboard.

Chalk Talks

In drawing pictures for chalk talks there are five things the speaker should bear in mind: (1) The object should be familiar to the audience. (2) Pictures should be truthful and accurate. (3) It should be simple and obvious, rather than complex, according to the audience. (4) It must be logical and have a definite relation, which the audience can recognize, to the lesson to be drawn from the development of the picture, a personal application to the lives of the hearers. These are a few of the many ways in which a blackboard can be used.

Use of Maps

Another very helpful visual aid is the use of maps. One way to use a map is to have a "growing" map. This is done by the leader drawing an outline on the blackboard of the place to be discussed and then as the different cities or rivers are talked about, these are put on the map. This proves very helpful and is very informative. Paul's missionary journeys could well be explained in this manner. One could have colored lines for each different journey. Pictures of events or places could be pasted on the map where they occurred. One Sunday school used a large piece of wrapping paper tacked to a wooden base which was placed on an easel between two pews. As the various cities and places were explained, some pictures illustrating what happened there were pasted on it. Maps can be used in many ways.

Radio and Phonograph

The radio and the phonograph are audio aids that lend themselves very well to religious work. The radio has many religious broadcasts to which one may listen. One Sunday school superintendent asked one Sunday morning how many listened to certain hymn-sings and various other religious broadcasts over the radio. He was astounded with the small response he received. After that experience, he announced ahead of time what particular broadcasts would be of interest to them; to this the people responded and enjoyed the programs which were previously unknown to them.

The phonograph is coming into more popular use all the time and it is very well adapted to a worship service. Music plays a large part in the phonograph as also do Bible stories dramatized. They prove very interesting, especially to children in their homes. They could be used, perhaps, in some Christian Endeavor meeting, in stead of having talks. They are especially adapted to Junior Christian Endeavor.

One particular group of churches used the phonograph to great advantage by having music of the great masters played during the rest period in a retreat. This creates the desire in these who hear this music to listen to good music rather than some of the trash that can be heard over the radio today. The phonograph offers many possibilities in the religious field. Perhaps the choir of a church or some other musical organization could make their own records and then use these at various times.

SUPPLEMENT TO

The Mennonite

VOLUME LVIII NORTH NEWTON, KANSAS, OCTOBER 19, 1943 NUMBER 41

REPORT OF MONEY RECEIVED IN THE THIRD QUARTER, 1943

REPORT OF MONEY RECEIVED FROM THE CHURCHES OF THE WESTERN DISTRICT CONFERENCE DURING THE MONTHS OF JULY, AUGUST AND SEPTEMBER

Name of Church and Address	For. Mis.	Peace	Relief	Home Mis.	Publi-cation	Educa tion	Total	Mem-ship	Quart. Mem.
Alexanderwohl Mennonite, Goessel, Kansas	472.22	1020.00			46.93		1539.15	911	1.69
Arlington Mennonite, Arlington, Kansas								84	
Bell Mennonite, Fredonia, Kansas		38.00					38.00		
Bergtal Mennonite, Corn, Oklahoma	62.01	126.39					188.40	127	1.48
Bergtal Mennonite, Pawnee Rock, Kansas	146.49	193.69	76.20	35.95			452.33	198	2.28
Bethany Mennonite, Kingman, Kansas	141.44	88.21					229.65	189	1.22
Bethel Menn., Inman, Kan. (no membership)	182.51	370.00	89.00				641.51	276	2.32
Bethel College Menn., North Newton, Kans.	45.29	425.00	105.74	52.67	24.90	20.64	674.24	402	1.68
Bethel Mennonite, Enid, Oklahoma	9.57	50.00					59.57		
Bethel Mennonite, Hydro, Oklahoma		15.63					15.63	66	.24
Bethel Mennonite, Perryton, Texas								33	
Brudertal Mennonite, Hillsboro, Kansas	151.57		122.50	75.09			349.16	202	1.73
Buhler Mennonite, Buhler, Kansas	100.95	560.00	57.19	47.02			765.16	316	2.42
Burrton Mennonite, Burrton, Kansas	28.40	125.33					153.73	133	1.16
Canton Mission Churches, Canton, Okla.	15.10						15.10		
Deer Creek Mennonite, Deer Creek, Oklahoma	81.53	226.00	66.58	31.83			405.94	109	3.72
Ebenezer Mennonite, Gotebo, Oklahoma	40.00			22.67			62.67	85	.74
Ebenfeld Mennonite, Montezuma, Kansas	22.00	16.00					38.00	28	1.36
Eden Mennonite, Inola, Oklahoma	65.80						65.80	126	.52
Eden Mennonite, Moundridge, Kansas	4287.48	1350.00		496.65			6134.13	772	7.95
Einsiedel Mennonite, Hanston, Kansas	8.00	30.62					38.62	82	.47
Emmanuel Mennonite, Canton, Kansas (Galva)	79.17	54.01		17.50			150.68	85	1.77
Emmaus Mennonite, Whitewater, Kansas	1287.60	1031.67	373.20		22.25	17.50	2732.22	327	8.36
First Christian Mennonite, Moundridge, Kansas	444.50	488.75		134.50			1067.75	352	3.03
First Garden Mennonite, Halstead, Kansas	331.89	153.00		97.94		6.74	589.57	198	2.98
First Mennonite, Beatrice, Nebraska	283.14	1000.00		175.44			1458.58	353	4.13
First Mennonite, Geary, Oklahoma	35.57						35.57	132	.27
First Mennonite, Halstead, Kansas	107.64	209.89		35.86			353.39	291	1.21
First Mennonite, Hutchinson, Kansas	12.60	92.85		12.60			118.05	126	.94
First Mennonite, Newton, Kansas	402.12	1103.48		40.00			1545.60	614	2.52
First Mennonite, Ransom, Kansas	10.00	263.01					273.01	115	2.37
Friedensfeld Mennonite, Turpin, Oklahoma	56.88	96.50		42.87			196.25	73	2.69
Friedensfeld Mennonite, Turpin, Oklahoma	58.88	96.50		42.87			102.65	110	.93
Gnadenberg Mennonite, Whitewater, Kansas	80.86	421.95			21.75		524.56	160	3.28
Goessel Mennonite, Goessel, Kansas	40.15	360.30	51.50	39.40			491.35	285	1.72
Grace Mennonite, Enid, Oklahoma								42	
Gruenfeld Mennonite, Ft. Cobb, Oklahoma	40.00	30.50					70.50	65	1.08
Hebron Mennonite, Buhler, Kansas	111.90	447.47		35.40			594.77	258	2.31
Herold Mennonite, Bessie, Oklahoma		166.25	125.67	38.32			330.24	165	2.00
Hillsboro Mennonite, Hillsboro, Kansas	202.41	295.26					497.67	330	1.51
Hoffnungsau Menn., Cuauthemoc Chic., Mex.								25	
Hoffnungsau Mennonite, Inman, Kansas	42.13	583.18		31.38	21.55		678.24	393	1.73
Hoffnungsfeld Mennonite, Moundridge, Kansas	75.00	123.86	126.56	8.25			333.67	116	2.88
Inman Mennonite, Inman, Kansas	36.28	255.64	33.24	11.58			336.74	201	1.68
Johannestal Mennonite, Hillsboro, Kansas	121.03	331.55		60.53			513.11	194	2.64
Kidron Mennonite, Taloga, Oklahoma		8.00					8.00	32	.25
Lehigh Mennonite, Lehigh, Kansas	15.31	89.25		7.66			112.22	248	.45
Lorraine Avenue Mennonite, Wichita, Kansas	21.00	75.00			10.00		106.00	160	.66
Meadow Mennonite, Colby, Kansas	97.08	197.96	48.64				343.68	25	13.75
Medford Mennonite, Medford, Oklahoma	78.53	159.90	75.39	39.27			353.09	128	2.76
Mennoville Mennonite, El Reno, Oklahoma								14	
New Friedensberg Mennonite, Vona, Colorado								30	
New Hopedale Mennonite, Meno, Oklahoma	36.23	466.41		41.30			543.94	333	1.63
Pleasant Valley Mennonite, Kismet, Kansas	53.61	48.43	23.45				125.49	46	2.73
Pretty Prairie Mennonite, Pretty Prairie, Kans.	250.00	1178.64		111.75			1540.39	530	2.91
Saron Mennonite, Orienta, Oklahoma	57.86	110.80		55.20	14.09		237.95	90	2.64
Second Mennonite, Beatrice, Nebraska	340.00	207.70		27.66			575.36	160	3.60
Sichar Mennonite, Cordell, Oklahoma	16.77	65.37					82.14	93	.88
Swiss Mennonite, Whitewater, Kansas	158.17						158.17	98	1.61
Tabor Mennonite, Newton, Kansas	47.62	209.50	145.97				403.09	400	1.01
Walton Mennonite, Walton, Kansas								52	
West New Hopedale, Ringwood, Oklahoma	95.94			24.76			120.70		
West Zion Mennonite, Moundridge, Kansas	258.55	280.05		107.35			645.95	307	2.10
Zion Mennonite, Elbing, Kansas	363.55	510.08		105.44		17.85	996.92	102	9.77
Zion Mennonite, Kingman, Kansas								66	
Zoar Mennonite, Goltry, Oklahoma	25.00	188.00					213.00	271	.79
Total All Churches	**11626.45**	**15991.73**	**1520.83**	**2063.84**	**161.47**	**62.73**	**31427.05**	**12334**	**2.55**

REPORT OF MONEY RECEIVED FROM THE CHURCHES OF THE EASTERN DISTRICT CONFERENCE DURING THE MONTHS OF JULY, AUGUST AND SEPTEMBER

Name of Church and Address	For. Mis.	Peace	Relief	Home Mis.	Publication	Education	Total	Memship	Mem. Quart.
Bethany Mennonite, Quakertown, Pennsylvania								159	
Bethel Mennonite, Perkasie, Pennsylvania								30	
Pine Grove Mennonite, Bowmansville, Pa.								56	
Calvary Menn., Mechanics Grove, Pennsylvania	28.57			26.79			55.36	70	.79
Deep Run Mennonite, Deep Run, Pennsylvania			74.32				74.32	189	.39
East Swamp Menn., East Swamp, Pennsylvania	25.00		44.52	25.00			94.52	159	.59
Eden Mennonite, Schwenksville, Pennsylvania								258	
Emmanuel Mennonite, Denver, Pennsylvania								29	
First Mennonite, Allentown, Pennsylvania	125.22			37.69			162.91	187	.87
First Mennonite, Philadelphia, Pennsylvania	103.23			21.61		2.16	127.00	330	.38
Flatland Mennonite, Flatland, Pennsylvania								63	
Germantown Mennonite, Germantown, Pa.							193.75	252	.77
Grace Mennonite, Lansdale, Pennsylvania	100.61			47.30				37	
Hereford Mennonite, Bally, Pennsylvania	124.25		69.50				147.91	220	.67
Memorial Mennonite, Altoona, Pennsylvania								40	
Napier Mennonite, Napier, Pennsylvania								63	
Richfield Mennonite, Richfield, Pennsylvania	16.00			15.00			31.00	195	.16
Roaring Spring Menn., Roaring Spring, Pa.	5.00						5.00	47	.11
Saucon Mennonite, Saucon, Pennsylvania								20	
Second Mennonite, Philadelphia, Pennsylvania			26.68				26.68	186	.14
Smith Corner Mennonite, Smith Corner, Pa.								69	
Zion Mennonite, Souderton, Pennsylvania	425.00						425.00	519	.82
Springfield Mennonite, Springfield Pa.								25	
Upper Milford Mennonite, Zionsville, Pa.								176	
West Swamp Mennonite, Quakertown, Pa.	152.30		114.49	95.19	30.46	15.23	407.67	220	1.85
Sunday School Union, Eastern District				100.00			100.00		
Eastern District Conference		1152.43					1152.43		
Total All Churches	**1105.18**	**1152.43**	**329.51**	**368.58**	**30.46**	**17.39**	**3003.55**	**3599**	**.83**

REPORT OF MONEY RECEIVED FROM THE CHURCHES OF THE PACIFIC DISTRICT CONFERENCE DURING THE MONTHS OF JULY, AUGUST AND SEPTEMBER

Alberta Com., Portland, Oregon	25.00	31.00					56.00	57	.98
Bethel Mennonite, Winton, California		23.00		10.60			33.60	43	.78
Emmanuel Mennonite, Pratum, Oregon	285.77	71.01					356.78	249	1.43
First Mennonite, Aberdeen, Idaho	186.75	269.41		138.41	42.44	38.96	675.97	381	1.77
First Mennonite, Colfax, Washington	45.55	10.00	15.00				70.55	118	.60
First Mennonite, Deer Park, Washington	3.35						3.35	24	.14
First Mennonite, Monroe, Washington	57.47	121.30		28.66			207.43	120	1.73
First Mennonite, Paso Robles, California	48.40			31.26			79.66	74	1.08
First Mennonite, Reedley, California	153.10	308.50		95.06	35.62	37.15	629.43	526	1.20
First Mennonite, Shafter, California		20.00					20.00	96	.21
First Mennonite, Upland, California	174.13	204.61	35.08	60.85	15.23		489.90	350	1.40
Grace Mennonite, Albany, Oregon								92	
Grace Mennonite, Dallas, Oregon	75.20			68.45			143.65	183	.78
Immanuel Mennonite, Los Angeles, California	174.96	200.00		127.33			502.29	231	2.17
Menno Mennonite, Lind, Washington	611.00	1578.75	835.65	257.95	10.00		3293.35	145	22.71
Newport Mennonite, Newport Washington	33.26	81.99					115.25	65	1.77
San Marcus (Second) Menn., Paso Robles, Calif.	182.50	33.01	58.02	73.74			347.27	124	2.80
Total All Churches	**2056.44**	**2952.58**	**943.75**	**892.31**	**103.29**	**76.11**	**7024.48**	**2878**	**2.44**

REPORT OF MONEY RECEIVED FROM THE CHURCHES OF THE MIDDLE DISTRICT CONFERENCE DURING THE MONTHS OF JULY, AUGUST AND SEPTEMBER

Apostolic Mennonite, Trenton, Ohio	50.00			25.00			75.00	225	.33
Bethel Mennonite, Fortuna, Missouri	26.55	72.35		23.00			121.90	122	1.00
Bible Mission, Chicago, Illinois	34.00	50.00			6.57		90.57	68	1.33
Ebenezer Mennonite, Bluffton, Ohio				100.00			100.00	552	.18
Eicher Emmanuel Mennonite, Wayland, Iowa (also "Noble")	38.70						38.70	221	.18
First Federated, New Stark, Ohio (Gen. Conf. only)								36	
First Mennonite, Berne, Indiana	2571.77	1034.76	20.00	803.93		75.00	4505.46	1283	3.51
First Mennonite, Bluffton, Ohio	193.61	320.00		125.00			638.61	475	1.34
First Mennonite, Chicago, Illinois	22.19	12.00		21.27			55.46	107	.52
First Mennonite, Lima, Ohio	67.48						67.48	31	2.18
First Mennonite, Nappanee, Indiana	100.00	70.00					170.00	189	.90
First Mennonite, Summerfield, Illinois	50.00	45.00	10.00	25.00		9.58	139.58	155	.90
First Mennonite, Sugar Creek, Ohio	75.00		120.00				195.00	200	.98
First Mennonite, Wadsworth, Ohio								226	
Grace Mennonite, Pandora, Ohio	201.60			201.60			403.20	410	.98
Pulaski Mennonite, Pulaski, Iowa	39.93	35.32		68.55			143.80	168	.86
Salem Mennonite, Dalton, Ohio								228	
St. John Mennonite, Pandora, Ohio	210.00			80.00			290.00	270	1.07
Wayland Mennonite, Wayland, Iowa	200.00	41.66		85.00			326.66	260	1.26
Zion Mennonite, Donnellson, Iowa	100.00	27.50		105.00			232.50	230	1.01
Middle District Conference	103.32			103.31			206.63		
Total of Churches	**4084.15**	**1708.15**	**150.00**	**1766.66**	**6.57**	**84.58**	**7800.55**	**5456**	**1.43**

REPORT OF MONEY RECEIVED FROM THE CHURCHES OF THE NORTHERN DISTRICT CONFERENCE DURING THE MONTHS OF JULY, AUGUST AND SEPTEMBER

Name of Church and Address	For. Mis.	Peace	Relief	Home Mis.	Publication	Education	Total	Membership	Mem. Quart.
Bergfelder Mennonite, Mt. Lake, Minnesota	143.02	173.00		22.87			338.89	217	1.56
Bethany Mennonite, Freeman, South Dakota	78.00	200.00					278.00	226	1.23
Bethel Mennonite, Langdon, South Dakota	11.07						11.07	58	.19
Bethel Mennonite, Lustre, Montana	212.00	61.50					273.50	45	6.08
Bethel Mennonite, Dolton, S. D. (Marion)	38.69	150.00					188.69	100	1.89
Bethel Mennonite, Mt. Lake, Minnesota	1111.79	490.00		458.40			2060.19	580	3.55
Bethel Mennonite, Wolf Point, Montana								71	
Bethesda Mennonite, Henderson, Nebraska	745.08	1370.84	115.63	331.50			2563.05	754	3.40
Bethesda Mennonite, Marion, South Dakota	193.85	271.22					465.07	227	2.05
Bethlehem Mennonite, Bloomfield, Montana	469.37	178.00		156.46		10.81	814.64	219	3.72
Emmanuel Mennonite, Doland, South Dakota	125.00						125.00	98	1.28
Fairfield Bethel, Huron, S .D. (Gen. Conf. only)								45	
First Mennonite, Butterfield, Minnesota		35.00					35.00	95	.37
First Mennonite, Madrid, Nebraska	65.13						65.13	42	1.55
First Mennonite, Mt. Lake, Minnesota	585.43	431.85	112.86	91.01			1221.15	400	3.05
Friedensberg Mennonite, Avon, South Dakota		72.00					72.00	128	.56
Hutterthal, Freeman, South Dakota		170.00					170.00	160	1.06
Hutterthal, Hitchcock, S. D. (Dist. Conf. only)	40.00	161.70					201.70	150	1.34
Immanuel Menn., Delft, Minn. (Bergfelder)	398.45	118.00		91.86			608.31	88	6.91
Mennonite, Butterfield, Minnesota	10.00						100.00	100	.10
Neu Hutterthal, Bridgewater, South Dakota (Dist. Conf. only)		230.00					230.00	130	1.77
New Home Mennonite, Westbrook, Minnesota	80.00						80.00	46	1.74
Salem Mennonite, Freeman, South Dakota	265.00	930.00	35.00	265.00			1495.00	500	2.99
Salem Mennonite, Munich, North Dakota	35.35	167.80					203.15	140	1.45
Salem Mennonite, Wisner, Nebraska	76.09	67.50		32.52			176.11	20	8.81
Salem-Zion Mennonite, Freeman, South Dakota	270.51	804.82	264.48	177.30			1517.11	411	3.69
Swiss Mennonite, Alsen, North Dakota	52.76	19.32		6.17			78.25	138	.57
Woodland Mennonite, Warroad, Minnesota	27.00	104.00	74.30				205.30	46	4.46
Zion Mennonite, Arena, North Dakota				42.50			42.50	29	1.47
Northern District	30.35						30.35		
Total All Churches	**5063.94**	**6206.55**	**602.27**	**1675.59**		**10.81**	**13559.16**	**5263**	**2.58**
Total All Districts	**23936.16**	**28011.88**	**3546.36**	**6766.98**	**301.79**	**251.62**	**62814.79**	**29530**	

NOTE:

The totals given for the various churches in this financial report include all contributions from C.E. societies and Sunday Schools which designated the church of which they are a part.

REPORT OF THE FOREIGN MISSION BOARD JULY, AUGUST, SEPTEMBER, 1943

Olive Amstutz, Lima, Ohio, $10.00; Esther Lehman Estate, Fortuna, Mo., $800.00; D. J. Schroeder, Mt. Lake, Minn., $8.00; P. A. Janzen, Mt. Lake, Minn., $32.00; Bethel Hospital, Newton, Kan., $12.00; J. M. Boese, Springfield, S. D., $25.00; Rosella Biedermann, Jenera, Ohio, $100.00; Maria P. Buller, Mennonite Hospital, Beatrice, Neb., $20.00; P. G. Baergen, Corn, Okla., $25.00; C. E. Nickel, Corn, Okla., $10.00; Eastern Dist. Home Mission Com., by Joseph Bechtel, $20.00; Maedchenverein, Neu Hamburg, Ont., Canada, $10.00; Mrs. C. F. Claassen, Newton, Kan., $50.00; C. W. Claassen, Newton, Kansas., $25.00; Jessie Doerksen, Escondido, Calif., $100; P. H. Dirksen, Newton, Kan., $20.00; Eastern Dist. Y.P. Retreat, $30.00; Eastern Dist. Home Mission Com., by Joseph Bechtel, $20.00; Ex. Com. of Miss. Soc., by Mrs. Frieda Regier Entz: July, $1,317.92; Aug., $820.14; Sept., $1,014.21;

C. Frey, Newton, Kan., $25.00; Emergency Relief Board, by David C. Wedel, $1,000.00; Mr. and Mrs. Dan Epp, Toccoa, Ga., $20.00; Friends, Inman, Kan., $20.00; C. Frey Newton, Kan., $15.00; Alvin Friesen, Mendota, Calif., $100.00; J. H. Friesen, American Falls, Idaho, $190.00; D. Friesen, Inman, Kan., $10.00; Friend of the Church, Moundridge, Kan., $10.00; Friends, Paso Robles, Calif., $100.00; Mr. and Mrs. John H. Frantz, Orienta, Okla., $75.00; C. Frey, Newton, Kan., $10.00; Friends, Goessel, Kan., $40.00; Mrs. Francis Gering and Mr. Henry Gering, Lind, Wash., $106.00; P. C. Gering, Moundridge, Kan., $5.00; Mrs. Jacob Goertz and Maria, Hillsboro, Kan., $37.00; John V. Harms, Augusta, Kan., $25.00; P. C. Goering, Moundridge, Kan., $10.00; J. S. Harder, Whitewater, Kan., $50.00; Mrs. Lydia M. Horsch, Upland, Calif., $5.00; Rev. Joseph J. Hofer, Carpenter, S. D., $10.00; Cantonement Farm (rent), $150.00; Welty Legacy, $288.14; Regier Loan and Abstract Co. (interest), $11.88; Foreign Missions Permanent Trust Fund (interest), $150.00; John S. Voth Legacy, $2.00; Regier Loan and Abstract Co. (interest), $6.67; Welty Legacy, $65.67; F. J. Isaac, $165.00; Friend, Newton, Kan., $100.00; Friend, Newton, Kan., $400.00; Friend, Newton, Kan., $300.00; Herman Jantzen Plymouth, Neb., $5.00; Friend, Cordell, Okla., $10.00; Henry J. Klassen, Sedgwick, Kan., $10.00; P. J. Klassen, Hillsboro, Kan., $25.00; Henry Koehn, Fairview, Okla., $55.20; H. H. Koehn, Avon, S. D., $25.00; Friend, Sanger, Calif., $10.00; Marie Lohrenz Burrton, Kan., $10.00; A Friend, Moundridge, Kan., $50.00; Mennonite Colonization Board, $780.00; Irwin Miller, Grantsville, Md., $150.00; Marie Lohrenz, Burrton, Kan., $20.00; Burwaldde S. S., Winkler, Man., Canada, $10.00; Wymark S. S., Wymark, Sask., Canada, $10.00; Herbert Sewing Society, Herbert, Sask., Canada, $15.00; Herbert Y.P.S.C.E., Herbert, Sask., Canada, $10.00;

J. M. Suderman, Newton, Kan., $28.00; Adelina and Anna Ortmann's S.S. Classes, Marion, S. D., $20.75.

Mr. and Mrs. H. J. Pauls, Inman, Kan., $5.00; Friend, Dallas, Ore., $795.00; Sol. Ediger, Dallas, Ore., $5.00; P. A., Hillsboro, Kan., $100.00; Friend, Henderson, Neb., $175.00; P. A. Penner, Newton, Kan., $6.98; Maytie B. Pletcher, Goshen, Ind., $90.00; Dr. Henry Richert, Newton, Kan., $3.00; Elizabeth C. Ruth Estate, $499.17; Jacob Schowalter, Beatrice, Neb., $10.00; H. E. Suderman, Newton, Kan., $25.00; Friend, Odessa, Wash., $200.00; Friend, Berne, Ind., $50.00; Mr. and Mrs. H. P. Schroeder, Newton, Kan., $5.00; Mr. and Mrs. P. P. Schrag, Pretty Prairie, Kan., $5.00; Friend, Los Angeles, Calif., $180.00; J. F. Sawatzky, Madrid, Neb., $20.00; Mr. and Mrs. Albert Schwartz, Monroe, Wash., $20.00; Mary Sperling, Buhler, Kan., $2.00; Elizabeth A. D. Staufer, Donnellson, Iowa, $20.00; Jacob D. Stucky, Snohomish, Wash., $14.00; Friend, First Church, Berne, Ind., $25.00; Mr. and Mrs. Jonas Soldner, Fresno, Calif., $10.00; Friend, Berne, Ind., $25.00; C. C. Sperling, Inman, Kan., $8.00; Friend, Los Angeles, Calif., $195.35; Two Friends, Berne, Ind., $1000.00; Friends, Henderson, Neb., $50.00; C. C. Sperling, Inman, Kan., $25.00; An unknown friend, $5.00; Mr. and Mrs. R. B. Unrau, Lehigh, Kan., $25.00; C.P.S. Camp No. 55, Belton, Mont., $3.76; Mr. and Mrs. John J. Voth, Canton, Kan., $25.00; Mr. and Mrs. Gerhard Wiebe, Whitewater, Kan. $100.00; C. H. A. van der Smissen, Newton, Kan., $5.00; A sister, Newton, Kan., $5.00; H. J. Wiebe, Whitewater, Kan., $1.00; Elise Wiebe, Newton, Kan., $30.00; Herman A. Wiebe, Whitewater, Kan., $50.00; Elizabeth Wirkler, Los Angeles, Calif., $50.00; West Side Union Services, Hillsboro, Kan., $5.00; Mr. and Mrs., Gerhard Wiebe, Whitewater, Kan., $200.00; P. J. Wiens, Newton, Kan., $22.00; Jake Wittenberg, Everson, Wash., $100.00.

Gifts for Headquarters Office Equipment:

Through Mrs. Frieda Regier Entz, $30.00; Friend, Newton, Kan., $50.00; H. E. Suderman, Newton, Kan., $10.00.

Total from all sources: $37,437.00

—Report submitted by P. A. Penner, Office Manager of General Conference Headquarters, 722 Main Street, Newton, Kansas.

REPORT OF THE PEACE COMMITTEE JULY, AUGUST, SEPTEMBER, 1943

West Side Mission, Wichita, Kan., $50.00; Iowa Young Peoples Retreat, $47.94; General Conference Ex. Com., $25.00; Margaret Regier, Whitewater, Kan., $20.00; P. G. Baergen, Corn, Okla., $25.00; Katie E. Krehbiel, Donnellson, Iowa, $5.00; Catherine and Margaret Reimer, Beatrice, Neb., $200.00; A Friend, Newton, Kan., $5.00; Mrs. Jacob Hiebert, Hillsboro, Kan., $2.00; Emil Nagel, Sr., Berne, Ind., $100.00; Mrs. H. H. Haas, Kent, Ohio, $5.00; D. E. Buler, Cleo Springs, Okla., $50.00; F. B. Riesen, Hillsboro, Kan., $361.42; J. F. Sawatzky, Madrid, Neb., $10.00; Pete Regier, Jr., Madrid, Neb. $1.00; Mrs. Jno. Krause, Madrid, Neb., $1.00; Rev. H. H. Adrian, Escondido, Calif. ,$15.00; A. Voigt, Ames, Iowa, $10.00; Mr. and Mrs. D. P. Mierau, Fresno, Calif., $10.00; Helen Neufeld, Mt. Lake, Minn., $25.00; Herbert S. Rempel, Pasadena, Calif., $50.00; R. Maurer, Encinitas, Calif. ,$10.00; F. D. Koehn, Blaine, Wash., $20.00.

Total from all sources: $29,285.00.—L. J. Horsch, Treasurer, Ontario, California. Note: "You will note that there is no itemized statement for the Eastern District churches. They conribute to the treasurer of their peace committee ,who in turn transmits those funds to me. In so doing he failed to itemize. The only record I have, therefore, is that of the lump sum sent in." **—L. J. Horsch.**

REPORT OF THE EMERGENCY RELIEF BOARD AUGUST, SEPTEMBER, 1943

John H. Franz, Orienta, Okla., $25.00; Otto Schmidt, Newton, Kans., $1.00; J. F. Sawatzky, Madrid, Neb., $10.00; Mennonite Central Committee, $7.31; Louise Regier, Newton, Kans., $50.00; Women's Missionary Societies by Frieda Regier Entz, Treas., $354.70; Julius Stucky, Moundridge, $25.00; Otto Schmidt, Newton, Kans., $1.00; S. J. Moser, Fortuna, Mo., $25.00; William P. Schowalter, Scott City, Kan., $100.00; Lidia Amstutz, Lima, Ohio, $10.00; A brother, Henderson, Neb., $20.00; P. C. Goering, Moundridge, Kan., $5.00; H. D. Voth, Escondido, Calif., $25.00; Elizabeth Wirkler, Los Angeles, $50.00; Arthur R. Yeater, Plymouth, Mich., $15.00; Friends, Inman, Kan., $35.00; Sister Marie Lohrentz, North Newton, Kan., $10.00; Arnold Claassen, Provo, Utah, $10.00; Friends, Hermon Horn, Corn, Okla., $28.00; Henry Plett, Turpin, Okla., $21.57; U. S. Treasury, $2.50; Menn. Colonization Bd., $262.50; Men-O-Lan Retreat Grounds, $1,130.00.

Total from all sources: $4,669.94. —David C. Wedel, Treasurer, Halstead, Kansas.

Note: In a letter of October 5 Brother Wedel stated, "Enclosed please find the report of the contributions received by the Emergency Relief Board Treasurer during the months of August and September. I did not feel that I could well make a report covering Jnly since the books were turned over to me only on the last of August. I am not sure that every contribution will be listed here since one deposit was made at the bank of which I still have no knowledge, as to who contributed it. I hope that otherwise the report is what you wanted." The change of treasurers from Rev. Peter H. Unruh, who died, to Rev. David C. Wedel accounts for the above explanation.

REPORT OF THE BOARD OF PUBLICATION JULY, AUGUST, SEPTEMBER, 1943

Kate E. Krehbiel, Donnellson, Iowa, $5.00; Helen A. Penner, Reedley, Calif., $1.00. **Total from all sources: $307.79. —E. W. Baumgartner, Treasurer, Berne, Indiana.**

REPORT OF THE BOARD OF EDUCATION JULY, AUGUST, SEPTEMBER, 1943

The total contributions from the churches amounted to $251.62. —A. S. Rosenberger, Treasurer, Dalton, Ohio.

HOME MISSION COMMITTEE TREASURY WESTERN DISTRICT CONFERENCE

JULY

Bergthal Menn., Corn, Okla., $10.71; Home Mission Board of General Conference, for work at Fredonia, $24.00; West New Hopedale, Ringwood, Okla., $13.42; Buhler Menn., Buhler, Kan., $14.66; Eden Menn. Church, Inola, Okla., $21.05; West Zion Menn., Moundridge Kan., $63.05; Vona, Colo., $11.92; Emanuel Menn. Galva, Kan., $19.87; Hanston Menn., Hanston, Tex., $17.65; Sychar Menn., Cordell, Okla., $15.97; Kidron Menn. Taloga, Okla., $10.00; First Menn. Hutchinson, Kan., $2.37; First Menn., Pretty Prairie, Kan., $32.57; Hebron Menn., Buhler, Kan., $61.13; Home Mission of Gen. Conf., $24.00; Greenfield Menn., Carnegie, Okla., $125.00; First Menn., Beatrice, Neb., $59.94; Lorraine Ave., Menn., Wichita, Kan., $15.00; Gnadenberg Menn., Whitewater, Kan., $52.70;

AUGUST

Hoffnungsau Menn., Inman, Kan., $41.65; Bergtal Menn., Pawnee Rock, Kan., $43.54; Garden Township S. S., Halstead, Kan., $11.12; Alexanderwohl Menn., Canton, Kan. (Goessel, Kan.), $129.43; New Hopedale Menn. Menno, Okla., $38.61; Buhler Menn., Buhler, Kan., $16.50; Lehigh Menn., Lehigh, Kan., $7.66; Bergathal Menn., Corn, Okla., $7.58; Garden Township Menn., Halstead, Kan., $49.00; Meadow Menn., Oakley, Kan., $94.30; West Side Mission, Wichita, Kan., $50.00; West Zion Menn., Moundridge, Kan., $62.65; Hopefield Menn., Moundridge, Kan., $11.35; Herald Menn., Clinton, Okla., $19.32; Burns Menn., Florence, Kan., $9.98; Saron Menn., Orienta, Okla., $57.86; Saron Menn., Orienta, Okla., $22.85.

SEPTEMBER

Home Mission Board Gen. Conf., $24.00; Goessel Menn., $30.90; Deer Creek Menn., Deer Creek, Okla., $24.78; Ransom Menn., Arnold, Kan., $71.07; Garden Township Moundridge, Kan., $12.83; Beatrice, Neb. Menn., $115.50; Kidron Menn., Taloga, Okla., $10.00; Ebenezer Menn., Gotebo, Okla., $16.80; West New Hopedale Menn., Ringwood, Okla., $42.26; Buhler Menn., Buhler, Kan., $15.86; Bethany Menn., Kingman, Kan., $5.92; Medford, Menn., Medford, Okla., $39.26; Bergthal Menn., Corn, Okla., $14.76; Garden Township Menn., Halstead, Kans., $25.00; Burns Menn., Burns, Kan., $4.90; Tabor Menn., Newton, Kan., $69.29; First Menn., Hutchinson, Kan., $5.09; First Menn., Hutchinson, Kan., $19.35; Burrton Menn., Burrton, Kan., $41.88.

(Clyde H. Dirks, 725 East 7th Street, Hutchinson, Kansas is treasurer of this committee)

REPORT OF THE EXECUTIVE COMMITTEE OF THE WOMEN'S MISSIONARY ASSOCIATION

July

Foreign Miss. Gen'l. Treas.:

Women's Miss. Prog., N. Dist. Conf., $101.20; Miss. Soc., Trenton, Ohio, $10.00; Miss. Soc., Los Angeles, Calif., $18.82; Bethel Miss. Soc., Mt. Lake, Minn., $50.00; Sew. Soc., Lake Four, Sask., $25.00; Ladies Aid Soc., Copeland Ch., Main Centre, Sask., $10.00; North Star Sew. Soc., Drake, Sask., $10.00; Gnadenfeld Sew. Soc., Altona, Man., $15.00; Dorcas Miss. Soc., Halstead, Kans., $15.00; North Alex. Sew. Soc., Canton, Kans., $15.00; Women's Miss. Prog. Pac. Dist. Conf., $19.00; Miss. Soc., Donnellson, Iowa, $5.00; St. John's Miss. Soc., Pandora, Ohio, $11.34. **Total, $305.36.**

Home Missions:

Miss. Soc., Trenton, Ohio, Gen'l. Treas., $10.00; Miss. Soc., Los Angeles, Calif., Same, $8.82; Dorcas Miss. Soc., Halstead, Kans., Same, $10.00; North Alex. Sew. Soc., Canton, Kans., Same, $15.00; Women's Miss. Prog., Pac. Dist. Conf., Same, $10.25; St. John's Miss. Soc., Pandora, Ohio, Same, $5.66; Miss. Soc., Trenton, Ohio, Lima, Ohio, Mission, $5.00; Interned Miss. Band, Berne, Ind., Same, $10.00; Same, Chicago Mission, $10.00; Jr. Miss. Band. Berne, Ind., Altoona Mission, $20.00; Miss. Soc., Pratum, Ore., Girls Homes, Canada, $15.00.

Total, $119.73.

Retired Miss. Pension Fund:

Miss. Soc. 1st Ch., Nappanee, Ind., $5.00; Miss. Soc., Los Angeles, Calif., $19.30; Interned. Miss. Band, Berne, Ind., $25.00; Eden Sew. Soc., Inola, Okla., $23.46; Bethel Miss. Soc. Mt. Lake, Minn., $1.00; Miss. Sew. Soc. 1st Ch., Newton, Kans., $17.01; Miss. Soc., Aberdeen, Idaho, $46.20; Emmanuel Miss. Soc., Delft, Minn., $21.84; Eicher Em. Miss. Soc., Noble, Iowa, $10.59; Sr. Sew. Soc., 1st Ch., Hillsboro, Kans., $11.00; Hereford Ladies Aid, Bally, Pa., $25.00; S. O. Circle, Upland, Calif., $13.52; Miss. Soc., 1st Ch., Philadelphia, Pa., $24.06; Miss. Soc., Wadsworth, Ohio, $12.66; Miss. Soc., Pratum, Ore., $26.77; Dorcas Miss. Soc. Halstead, Kans., $11.50; North Alex, Sew. Soc., Canton, Kans., $3.89; St. John's Miss. Soc., Pandora, Ohio, $4.89; Bethel College Ch. Miss. Soc., N. Newton, Kans., $15.59; Sew. Soc., Buhler, Kans., $5.28; Brudertal Sew. Soc., Hillsboro, Kans., $17.66; Miss. Soc., Ransom, Kans., $18.00; Miss. Soc., Hutchinson, Kans., $10.35; Friend, $1.24.

Total, $370.81.

For India:

Zoar Sew. Soc., Goltry, Okla., Biblewoman, $25.00; Neubergtal Sew. Soc., Altona, Man., Biblewoman, $50.00; Miss. Soc., Napier Ch., Bedford, Pa., Biblewoman, $25.00; Miss. Soc., Burrton, Kans., Worker, $20.00; Hoffnungsau Sew. Soc., Buhler, Kans., Student, $42.00; Miss. Soc., Aberdeen, Idaho, Orhpan, $20.00; Interned. Miss. Band, Berne, Ind., Orphan, $30.00; Young Ladies C. E. Sew. Soc., Lowe Farm, Man., Child, $25.00; Miss. Soc., Avon, S. D., Famine Relief, $14.28; Miss. Sew. Soc., 1st Ch., Newton, Kans., Same, $10.00; Mr. and Mrs. H. J. Janzen, Medford, Okla., Same, $10.00; Faithful Workers, Alex. Ch., Goessel, Kans., Same, $5.00; Salem-Zion Miss. Soc., Marion, S. D., Same, $24.92; Mrs. P. H. Dirksen, Newton, Kans., Same, $2.00; Miss. Circle, Meno, Okla., Same, $25.00; Emmaus Sew. Soc., Whitewater, Kans., Medical Work, $5.00; Sew. Soc., Wisner, Neb., Same, $10.00; Zion Miss. Soc., Souderton, Pa., Same, $50.00; Jr. Miss. Band, Berne, Ind., Same, $10.00; Same, Bible School Work, $10.00; Same, Bibles, Test., etc., $10.00; Same, Industrial Work, $10.00; Jr. Class, Daily Vacation Bible School, Colfax, Wash., Same, $7.50; North Alex. Sew. Soc., Canton, Kans., Same, $5.00; Emmaus Sew. Soc., Whitewater, Kans., Stipends for Orphans, $5.00; Jr. Miss. Band, Berne, Ind., Same, $10.00; Zion Miss. Soc., Souderton, Pa., Evangelistic Work, $50.00; S. O. Circle, Upland, Calif., Same, $35.00; East Swamp Miss. Soc., Quakertown, Pa., Same, $10.00; Emmaus Sew. Soc., Whitewater, Kans., Septic Tanks, $10.00; Zion Miss. Soc., Souderton, Pa., Same, $50.00; Jr. Miss. Band, Berne, Ind., Same, $10.00; Interned. Miss. Band, Berne, Ind., Poor Widows, $15.00; Mr. and Mrs. H. J. Janzen, Medford, Okla., Bibles, Test., etc., $5.00; Mr. and Mrs. G. R. Koehn, Newton, Kans., Mauhadih St., $25.00; Miss. Soc., 1st Ch., Nappanee, Ind., India St's. Xmas., $15.00; Bethany Miss. Soc., Freeman, S. D., Same, $10.00; Eden Sew. Soc., Inola, Okla., Same, $10.00; Mr. and Mrs. Albert Schwartz, Monroe, Wash., Same, $20.00;

Miss. Sew. Soc., 1st Ch., Newton, Kans., Same, $10.00; Mr. and Mrs. H. J. Janzen, Medford, Okla., Same, $5.00; Dorcas Soc., Wayland, Iowa, Same, $10.00; Miss. Sew. Soc., Pretty Prairie, Kans., Same, 10.00; Home Builders and Bethel S. S. Classes, 1st Ch., Newton, Kans., Same, $47.36; Miss. Soc., Donnellson, Iowa, Same, $10.00; Salem Miss. Soc., Dalton Ohio, Same, $25.00; Miss. Circle, Meno, Okla., Same, $5.00; Miss. Soc., Aberdeen, Idaho, Same, $35.00; Miss. Soc., 2nd Ch., Paso Robles, Calif., (A. E. J.), Same, $8.00; Same, (P. W. P.), Same, $8.00; Interned. Miss. Band, Berne, Ind., Helen Nickel, Xmas., $5.00; Same, Martha Burkhalter, Xmas., $5.00; Same, Rev. and Mrs. S. T. Moyer, Same, $5.00; Same, Dr. and Mrs. H. E. Dester, Same, $5.00; Rev. and Mrs. B. W. Harder, Whitewater, Kans., Rev. and Mrs. P. W. Penner, Same, $25.00; Friend, Same, $5.00; Brudertal Sew. Soc., Hillsboro, Kans., Same, $10.00; Same, (P. W. P.), Work where needed, $10.00; Zion Ladies Aid, Arena, N. D., Same, $20.00; Same, (J. R. D.), Work where needed, $22.50; Mrs. Leo E. Lehman, Berne, Ind., 25 Copies "India Calling," $1.00;

Total, $1,012.56.

Oklahoma Stations:

Emmaus Sew. Soc., Whitewater, Kans., Ediger St's., Song Books, $5.00; Bethany Miss. Soc., Freeman, S. D., Same, $5.00; Eden Sew. Soc., Inola, Okla., Same, $10.00; Bethel Miss. Soc., Mt. Lake, Minn., Same, $10.00; Miss. Sew. Soc., Pretty Prairie, Kans., Same, $10.00;Miss. Soc., 1st Ch., Beatrice, Neb., Same, $5.00; Jr. Miss. Band, Berne, Ind., Same, $10.00; Sew. Soc., Wisner, Neb., Same, $5.00; North Alex. Sew. Soc., Canton, Kans., Same, $5.00; Miss. Circle, Meno, Okla., Bibles, $3.00; Good Will Circle, Hillsboro, Kans., S. S. and Bible School Supplies, $5.00; Emmaus Sew. Soc., Whitewater. Kans., Friesen St's., Song Books, $5.00; Bethany Miss. Soc., Freeman, S. D., Same, $5.00; Bethel Miss. Soc., Mt. Lake, Minn., Same, $10.00; Miss. Soc., Avon, S. D., Same, $10.00; Miss. Sew. Soc., Pretty Prairie, Kans., Same, $10.00; Jr. Miss. Band, Berne, Ind., Same, $10.00; North Alex. Sew. Soc., Canton, Kans., Same, $5.00; East Swamp Miss. Soc., Quakertown, Pa., Same, $10.00; Miss. Circle, Meno, Okla., Bibles, $3.00; Salem-Zion Miss. Soc., Marion, S. D., Where needed, $8.31;

Total, $149.31.

Relief Work:

Women's Miss. Prog., N. Dist. Conf., $101.20; Miss. Soc., Los Angeles, Cailf., $10.00; Bethany Miss. Soc., Freeman, S. D., $33.00; S. O. Circle, Upland, Calif., $2.00; Miss. Soc., Pratum, Ore., $40.00;

Total, $186.20.

C. P. S. Camps:

Emmaus Sew. Soc., Whitewater, Kans., $10.00; Interned, Miss. Band, Berne, Ind., $10.00; Bethany Miss. Soc., Freeman, S. D., $33.00; Miss. Sew. Soc., 1st Ch., Newton, Kans. $5.00; Salem-Zion Miss. Soc., Marion, S. D., $24.92; Women's Miss. Prog., Pac. Dist., Conf., $20.00;

Total, $102.92.

Christmas Fund, U. S. Indian Stations:

Miss. Soc., 1st Ch., Nappanee, Ind., $5.00; Emmaus Sew. Soc., Whitewater, Kans., $25.00; Dorcas Soc., Wayland, Iowa, $15.00; Miss. Soc., Aberdeen, Idaho, $25.00; Dorcas Miss. Soc., Halstead, Kans., $2.50; Miss. Soc., Donnellson, Iowa, $15.00; Bethany Miss. Soc., Freeman, S. D., $13.00;

Total, $100.50.

Expenses of Ex. Com. and "Miss. News and Notes":

Miss. Soc., 1st Ch., Nappanee, Ind., $3.00; Miss. Miss. Soc., Los Angeles, Calif., $3.80; Eden Sew. Soc., Inola, Okla., $3.00; Zion Miss. Soc., Souderton, Pa., $3.00; Miss. Soc., Aberdeen, Idaho, $7.50; Miss. Soc., 1st Ch., Philadelphia, Pa., $2.00; Miss. Soc., Wadsworth, Ohio, $1.50; Salem Ladies Aid, Freeman, S. D., $16.90; Miss. Soc., Burrton, Kansas., $1.20; Sew. Soc., Wisner, Neb., $1.00; Dorcas Miss. Soc., Halstead, Kans., $3.80; North Alex. Sew. Soc., Canton, Kans., $1.00; St. John's Miss. Soc., Pandora, Ohio, $7.00; Miss. Soc., Avon, S. D., $3.00;

Miss. Soc., Fortuna, Mo., $4.70; Miss. Soc., Turpin, Okla., $2.10; Hoffnungsau Sew. Soc., Buhler, Kans., $6.50; Miss. Worker's Soc., Pawnee Rock, Kans., $7.50; Sew. Societies, Canada, (Per Rev. P. A. Penner), $10.00; Rev. Benj. Ewert, Winnipeg, Man., $ .50; Sew. Soc., Buhler, Kans., $2.00; Brudertal Sew. Soc., Hillsboro, Kans., $2.00; Eden Ladies Aid, Schwenksville, Pa., $3.50; Miss. Soc. North of Butterfield, Minn., $2.00; Miss. Soc., Ransom, Kans., $3.50; Miss. Soc., Grace Ch., Pandora, Ohio, $16.00; Miss. Soc., Monroe, Wash., $1.00; Mrs. O. J. Sommer, Pekin, Ill., $ .25; Mrs. H. H. Berg, Marion, S. D., $ .25;

Total, $119.50.

Miscellaneous:

Salem-Zion Miss. Soc., Marion, S. D.,—Busby St., Mont., $8.30; Eden Sew. Soc. Inola, Okla.,—Lame Deer St., Mont., $5.00; Same, Oraibi St., Arizona, $10.00; Bethel Miss. Soc., Mt. Lake, Minn., Same, Oraibi St., Ariz., $5.00; Salem-Zion Miss. Soc., Marion, S. D.,—Moencopie St., Ariz., $8.31; Dorcas Miss. Soc. Halstead, Kans., Oren—Memorial Hall, Bethel College, $12.00; West Zion Miss. Workers, Moundridge, Kans.—Memorial Hall, Bethel College, $5.50; Miss. Soc. and Sew. Circle, 1st Ch., Nappannee, Ind.—Bluffton College, $10.00; Miss. Soc., Los Angeles, Calif.—Refrigerator, Hospital, Paraguay, S. A., $10.00; Bethany Miss. Soc., Freeman, S. D.—Same, $33.00; Bethel Miss. Soc., Mt. Lake, Minn., Same, $25.00; Miss. Soc. 1st Ch., Newton, Kans.,—Same,

$10.00; Miss. Soc., Los Angeles, Calif.—Rev. Frank Mannings, Africa, $10.00; Miss. Soc., Turpin, Okla. —Miss Justina Schmidt Africa, $30.00;

Intermed. Miss. Band, Berne, Ind.,—Mission Work in Ozarks, $10.00; Good Will Circle, Hillsboro, Kans. —Bibles for boys in camps, $5.00; Jr. Miss. Band, Berne, Ind.,—Lit. Com. Work, $2.45; Dorcas Miss. Soc., Halstead, Kans.—Same, $3.00; Women's Miss. Prog., Pac. Dis. Conf.—Same, $9.00; Same—Migrant Work, $10.00; Bethel College Ch. Miss. Soc., N. Newton, Kans.—Same, $13.30;

Total, $234.86.

Grand Total: $2,701.75.

AUGUST

Foreign Miss. Gen'l. Treas.:

Bethany Miss. Soc., Kingman, Kans., $10.55; Women's Miss. Soc., Middle Dist. Conf., $64.73;

Total, $75.28.

Home Miss. Gen'l. Treas.:

Bethany Miss. Soc., Kingman, Kans., $10.55; Women's Miss. Soc., Middle Dist. Conf., $64.73;

Total, $75.28.

Retired Miss. Pension Fund:

Bethel Miss. Soc., Mt. Lake, Miss., $25.00; Miss. Soc., Grace Ch., Lansdale, Pa., $14.00; Chr. Menn. Sew. Soc., Moundridge, Kans., $12.07; Miss. Soc., Summerfield, Ill., $30.16; Onecho Miss. Soc., Colfax, Wash., $27.04; West Zion Mission Workers, Moundridge, Kans., $30.00; Brudertal Sew. Soc., Hillsboro, Kans., $2.08; Newhopedale Miss. Soc., Meno, Okla., $13.55;

Total, $153.90.

For India:

Sr. Sew. Soc., 1st Ch., Hillsboro, Kans.,—Native Worker, $35.00; Miss. Soc., Sugar Creek, Ohio,—Biblewoman, $25.00; Ladies Aid, Weatherford, Okla. —Famine Relief, $15.00; Sew. Soc., Herbert, Sask. —Same, $15.00; Mission Study Circle, 1st Ch., Newton, Kans.—Same, $27.28; Miss Barbara Schowalter, Omaha, Neb.—Same, $15.00; Friend—Same, $10.00; Same—Leper Home, $10.00; Bethel Sew. Soc., Wolf Point, Mont.—Same, $217.00; Young Women's S.S. Class, Hoffnungsau Ch., Buhler, Kans.—Cow, Leper Home, $20.00; Miss Tina Loewen, Reneta, B. C.,—Poor Children, $7.50; Mr. and Mrs. Albert Schwartz, Monroe, Wash.—Medicines for poor, $10.00; Miss. Soc. Immanuel Ch., Delft, Minn.—Same, $10.00; Same—Evangelistic-Touring work, $10.00; Same —Septic Tanks, $10.00; Bethany Miss. Soc., Kingman, Kans.—Same, $15.00; Bethel Miss. Soc., Mt. Lake Minn.—India St's. Christmas, $25.00; Bethel Sew. Soc. Mt. Lake, Minn.—Same, $25.00; Eicher Emmanuel Sew. Soc. Noble, Iowa—Same, $10.00; Immanuel Miss. Soc. Moundridge, Kans., Poor Widows, $10.00; Jr. C. E. Soc., Henderson, Neb., Books and Playground Equipment, $10.00; Mrs. W. E. Regier, Kans., "India Calling," $1.00; Helping Hands Soc., Hillsboro, Kans., India St's., Where needed, $5.00; Miss. Soc., Upland, Calif., Same, $15.00; Miss Elizabeth Schmidt, Newton, Kans., Same, $10.00; Miss. Soc., Monroe, Wash., Same, $115.71; Salem Ladies Aid, Freeman, S. D., In memory of two Sisters, Same, $6.00; Miss. Soc., 1st Ch., Mt. Lake, Minn., In memory of Rev. P. R. Schroeder and daughter, Louise, $35.37; Miss. Soc., Butterfield, Minn., Rev. and Mrs. O. Waltner, Christmas, $10.00; Same, Rev. and Mrs. J. R. Duerksen, Christmas, $15.00;

Total, $744.86.

Relief Work:

Helping Hands Soc., Hillsboro, Kans., $5.00; Bethel Sew. Soc., Wolf Point, Mont., $132.00; Mission Study Circle, 1st Ch., Newton, Kans., $30.00; Childrens' S. S. Class and Teacher, Newport, Wash., $1.50;

Total, $168.50.

Christmas Fund, U. S. Stations:

Mr. and Mrs. Albert Schwartz, Monroe, Wash., $25.00; Sr. Sew. Soc., 1st Ch., Hillsboro, Kans., $10.00; Ladies Aid, Weatherford, Okla., $10.00; Eicher Emmaunel Sew. Soc., Noble, Iowa, $15.00; Young Ladies Aid, 1st Ch., Hillsboro, Kans., $5.00; Miss. Sew. Soc., Pretty Prairie, Kans., $30.00; Hoffnungsau Sew. Soc., Buhler, Kans., $10.00; Angelina Girl's Miss. Soc., Halstead, Kans., $10.00; Bethany Miss. Soc., Kingman, Kans., $10.00;

Total, $125.00.

Expenses of Ex. Com. and Miss. News and Notes:

Miss. Soc., Upland, Calif., $5.00; Miss. Soc., Pretty Prairie, Kans., $5.00; Johannestal Miss. Soc., Hillsboro, Kans., $6.50; Miss. Soc., 1st Ch., Paso Robles, Calif., $2.85; King's Co-Workers, Mt. Lake, Minn., $3.10; Miss. Soc., Sugar Creek, Ohio, $3.50; Mission Study Circle, 1st Ch., Newton, Kans., $25.00; Miss. Soc., Goessel, Kans., $2.80; Miss. Aid Soc., Deep Run Ch., Bedminster, Pa., $3.80; Miss. Soc., Emmanuel Ch., Los Angeles, Calif., $6.00; Emmaus Sew. Soc., Whitewater, Kans., $15.95; Newhopedale Miss. Soc., Meno, Okla., $4.20; Dorcas Miss. Soc., Pulaski, Iowa, $2.75; Young Women's Miss. Soc., West Swamp Ch., Quakertown, Pa., $3.20; Saron Sew. Soc., Orienta, Okla., $4.50; Meadow Sew. Circle, Monument, Kans., $2.00; Mrs. Fred Klassen, Whitewater, Kans., $1.00; Bethlehem Sew. Soc. Bloomfield, Mont., $6.00;

Total, $103.15.

Miscellaneous:

Helping Hands Soc., Hillsboro, Kans., C.P.S. Camps, $5.00; Women's Miss. Soc., Middle Dist. Conf., Migrant Work, $43.02; Jr. C. E. Soc., Henderson, Neb., Oraibi St., Ariz., Where Needed, $5.00; Same, Hotevilla St., Same, $5.00; Bethel Sew. Soc., Wolf Point, Mont., Hotevilla St., Same, $73.00; Same, Oraibi St., Same, $72.00; Same, Moencopie St., Same, $72.00; Same, Miss Elizabeth Foth, N. Y., Same, $108.50; Same, Rev. Erwin Wedel, Ala., Same, $108.50; Bethel Sew. Soc., Mt. Lake, Minn., Equipment of Gen'l Conf. Office, $5.00; Oakleaf Miss. Soc., Mt. Lake, Minn., Same, $10.00; Bethel Miss. Soc., Mt. Lake, Minn., Same, $15.00; Bethel Miss. Soc., Fortuna, Mo., Bluffton College, Repairs, $10.00; Miss. Soc., Trenton, Ohio, Same, $10.00; Brudertal Sew. Soc., Hillsboro, Kans., Bethesda Hospital, Gift Day Donation, $5.00; Miss. Program, Pac. Dist. Conf., Lit. Com. Work, $1.00;

Total, $548.02.

GRAND TOTAL: $1,993.99.

SEPTEMBER

Foreign Missions: General Treasury:

Miss. Sew. Soc., Pretty Prairie, Kans., $10.00; Miss.

Soc., Langham, Sask., $22.90; Sew. Soc., Lacombe, Alta., $40.00; Hoffnungsfeld Miss. Soc., Peace River Alta., $10.00; Sew. Soc., Abbotsford, B. C., $8.00; Sew. Soc., Whitewater, Man., $45.00;
Total, $135.90.

Missionary Pension Fund:

Sew Soc., Vancouver, B. C., $15.60; Laird-Rosenort Sew. Soc., Laird, Sask., $20.86; Sew. Circle, Waterloo, Ont., $12.00; Bethlehem Sew. Soc., Bloomfield, Mont., $28.85;
Total, $77.31.

For India:

Rosenbach Sew. Soc., Bargtal Ch., Winkler, Man., Teacher, $25.00; The "Out and Out for Christ" Circle, Gotebo, Okla., Famine Relief, $36.00; Mr. W. P. Rempel, Pasadena, Calif., Same, $100.00; Women of the Pacific Dist., Same, $15.00; Mrs. D. P. Mierau, Fresno, Calif., Same, $10.00; Sew. Soc. and Mission Friends, Goessel, Kans., Same., $177.31; Miss. Soc., 1st Ch., Paso Robles, Calif., Same, $10.00; Miss. Sew. Soc., Berne, Ind., Same, $50.00; Rosenbach Sew. Soc., Berktal Ch., Winkler, Man., Same, $10.00; Sew. Soc., Inola, Okla., Same, $35.00; Mr. and Mrs. Dan Epp, Toccoa, Ga., Same, $5.00; Bethel Miss. Soc., Fortuna, Mo., Same, $25.00; Miss. Soc., 1st Ch., Philadelphia, Pa., Same, $5.00; Women of the Pacific Dist., Evangelistic work, $10.00; Sr. Miss. Soc., Henderson, Neb., Same, $25.00; Same, Bible School Work, $25.00; Ladies Aid, Medford, Okla., Same, $10.00; Same. Septic Tanks, $15.00; Sr. Miss. Soc., Henderson, Neb., Same, $25.00; Same, Where Needed, $25.00; Sew. Soc., Countess, Alta., Leper Asylum, $40.00; Rosenbach Sew. Soc., Bergtal Ch., Winkler, Man., Same, $40.00; Sew. Soc., Rosemary, Alta., Same, $25.00; Zoar Sew. Soc., Goltry, Okla., Same, $25.00; Sew. Soc., Rosthern, Sask., Same, $15.00; New Hopedale Sew. Soc., Meno. Okla., Mrs. H. Ratzlaff, $15.00; Miss. Sew. Soc., Pretty Prairie, Kans., "India Calling" $5.00; Mary-Martha Circle, Brudertal, Hillsboro, Kans., Rev. and Mrs. P. W. Penner, $5.00;
Total, $808.31.

For China:

Sew. Soc., Whitewater, Man., Biblewoman, $45.00; Sew. Soc., Lacombe, Alta., Gen., China Miss., $10.00; Sew. Soc. Coaldale, Alta., Same, $15.00;
Total $70.00.

Altoona, Pa., Mission:

Miss. Sew. Soc., Pretty Prairie, Kans., $25.00; Miss. Soc., Donnellson, Iowa, $15.00; Miss. Sew. Soc., Berne, Ind., $15.00; Miss. Soc., Upland, Calif., $5.00; Onecho Miss. Soc. Colfax, Wash., $5.00; Ladies Aid Soc., 1st Ch., Allentown, Pa., $10.00; Hereford Ladies Aid, Bally, Pa., $10.00; Bethany Ladies Aid, Quakertown Pa., $10.00;
Total, $95.00.

Christmas Fund:

Grace Miss. Soc., Pandora, Ohio, $15.00; Chr. Menn. Sew. Soc., Moundridge, Kans., $15.00; Sew. Soc., Inola, Okla., $10.00; East Swamp Miss. Soc., Quakertown, Pa., $10.00; Women of the Pacific Dist., $10.00; Dorcas Soc., Pulaski, Iowa, $35.00; Zoar Sew. Soc., Goltry, Okla., $10.00; Mary-Martha Circle, Brudertal, Hillsboro, Kans., $10.00; Eigenheim Sew. Soc., Rosthern, Sask., $7.00; Onecho Miss. Soc., Colfax, Wash., $10.00;
Total, $132.00.

Rev. Arthur Friesen Stations, Oklahoma:

Chr. Menn. Sew. Soc., Moundridge, Kan., $10.00; Sew. Soc. Buhler, Kans., $5.00; Miss. Sew. Soc., 1st Ch., Newton, Kans., $5.00; Sr. Miss. Soc., Halstead, Kans., $5.00; Sr. Miss. Soc., Ebenezer Ch., Gotebo, Oklahoma, $5.00;
Total, $30.00.

Expenses of Ex. Com. and "Missionary News and Notes":

Calvary Miss. Soc., Quarryville, Pa., $1.20; Miss. Soc., Munich, N. D., $2.50; Bergfeld Miss. Soc., Mt. Lake, Minn., $1.70; Immanuel Miss. Soc., Delft, Minn., $1.80; Miss. Soc., 2nd Ch., Paso Robles, Calif., $6.55; Bethany Miss. Soc., Kingman, Kans., $2.00; Sew. Soc., Sardis, B. C., $1.00; Garden Twp. Sew. Soc., Halstead, Kans., $6.50; Hebron Sew. Soc., Buhler, Kans., $6.00; Young Women's Miss. Soc., Henderson, Neb., $6.80; Salem-Zion Miss. Soc., Marion, S. D., $4.90; Mrs. August Baer, Salem, Ore., $1.00; Mrs. N. K. Berky, Bally, Pa., $1.00; Hoffnungsfeld Sew. Soc., Rabbit Lake, Sask., $2.00; Laird-Rosenort Sew. Soc., Laird, Sask., $1.50; Sr. Miss. Soc., Ebenezer Ch., Gotebo, Okla., $1.80; Grace Miss. Soc., Quakertown, Pa., $1.00; Bethlehem Sew. Soc., Bloom-Albany, Ore., $1.00; Mrs. A. J. Neuenschwander, field, Mont., $9.00; Sew. Soc., 1st Ch., Hillsboro, Kans., $15.00; Miss. Soc., 1st Ch., Mt. Lake, Minn., $3.20; Miss. Soc., Napier, Pa., $1.10; Sew. Soc., Lacombe, Alta., $ .90; Happy Hour Circle, Hoffnungsau Ch., Buhler, Kans., $ .30; Sew. Soc., Osler, Sask., $2.00; Miss Emma M. Wuerffel, Springfield, S. D., $ .25;
Total, $82.00.

Miscellaneous:

Miss. Sew. Soc., Pretty Prairie, Kans., Home Miss., General Treas., $10.00; Women of the Pacific Dist., Oraibi, Ariz., Where needed, $15.00; Miss. Soc., Upland, Calif., Rev. and Mrs. A. Habegger, Mont., $5.00; Miss. Soc., 1st Ch., Paso Robles, Calif., Relief Work, $10.00; Faithful Workers, Alex. Ch., Goessel, Kans., In memory of Rev. P. H. Unruh, Relief Work, $7.00; Miss. Soc., Donnellson, Iowa, C.P.C. Camps, $10.00; Miss. Soc., 1st Ch., Philadelphia, Pa., Same, $5.00; Onecho Miss. Soc., Colfax, Wash., Chicago Mission $5.00; Miss. Soc., 2nd Ch., Paso Robles, Calif., Marie Schroeder, Africa, $6.00; Same, Dr. and Mrs. R. Jantzen, Africa, $6.00; Same, Rev. and Mrs. F. Manning, Africa, $6.00; King's Co-workers Miss. Soc., Mt. Lake, Minn., Student, Africa, $20.00; Ladies Aid, Medford, Okla., Mission work in the Ozarks, $25.00; Brudertal Sew. Soc., Hillsboro, Kans., Bethel Hospital, Gift Day, $5.00; Miss. Soc., Sugar Creek, Ohio, Bluffton College, $25.00; Miss. Soc., 1st Ch., Paso Robles, Calif., Refrigerator, Hospital, S. Am. $10.00;
Total $170.00.

GRAND TOTAL, $1,600.52

—Mrs. Frieda Regier Entz, Treas., Newton, Kans.

"When you get to the end of your rope, tie a knot and hang on."

Sponsored by
the Young People's
Union of the
General Conference
EDITOR
R. Weinbrenner
North Newton,
Kansas

Mennonite Youth

"A United Mennonite Youth in Christ"

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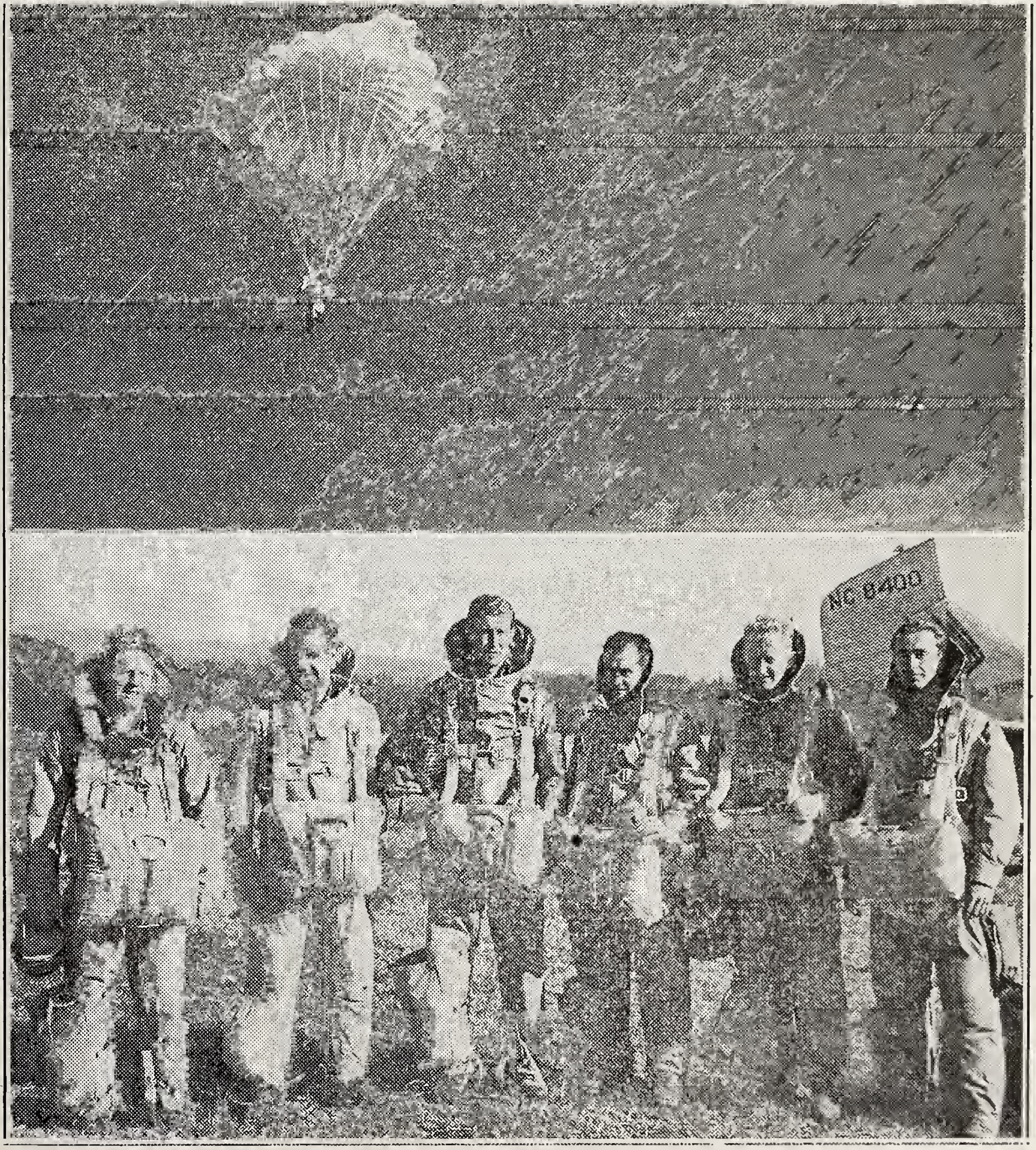

These six C.P.S. "smoke-jumpers" in the lower picture are dressed in specially designed suits used in their hazardous but efficient method of fighting forest fires. The suit and equipment of each man weighs about eighty pounds and includes heavy wooden boots with ankle braces, a steel ribbed leather corset, a heavy canvas sponge-rubber padded suit, a leather helmet equipped with a strong wire mask, two coils of rope, a bully back-pack chute and a smaller chest chute, to be used in case the first one fails. Thus equipped they are ready to take off in the plane and jump onto fires that break out in those forests of Montana and Idaho where there are few or no fire trails or roads. The upper picture shows a jumper descending with his chute blossomed out against the sky. —Cut used through the courtesy of "The Protestant Voice."

The Layman's Beatitudes

1. Blessed is the man whose calendar contains prayer-meeting nights.

2. Blessed is the man who does not remain from church because it drizzles.

3. Blessed is the man who can stay over an hour in a church service.

4. Blessed is the man who loves the Lord's work with his pocket as well as with his heart.

5. Blessed is the man whose watch keeps church time as well as business time.

6. Blessed is the man who leaves the back pews for the latecomers.

7. Blessed is the man who does not have summer lay-off from his religion.

8. Blessed is the man whose eyesight will stand as much reading of the Bible as of the Sunday newspaper.

—*King's Business*

SENIOR DEPARTMENT

No. 3 of Series on Christian Citizenship

A CHRISTIAN SOLDIER

I. Worship Service:

1. Songs: "On the Mountain Top Appearing," No. 336; "Christ for the world we sing," No. 327. 2. Reading of Rom. 13:12-14, Eph. 6:10-20. 3. Prayer Service. 4. Offering for C.P.S. work.

II. Leader's Introduction:

Jesus said to Pilate, who had asked if He were king of the Jews and what it was He had done, **"My Kingdom is not of this world; if my Kingdom were of this world, then would my servants fight,** that I should not be delivered to the Jews: but now is my Kingdom not from hence," John 18:36. The scripture passage in Romans 13 admonishing Christians to put on the armor of light also brings to mind the fact that Christ's kingdom is a spiritual kingdom, and **so the Christian cannot use the armor of iron and steel but must needs put on the armor of light** which is made of far different fabric.

Eph. 6 brings out the need for a strong armor and recommends a very all-around one which covers and protects the whole body-breast plate, shoes, shield, sword, and helmet—but again no tangible, material things are mentioned for the armor. What is mentioned is truth, righteousness, gospel of peace, faith, salvation, word of God. These are the spiritual things of which he is in need for the bringing in of the spiritual kingdom. **Having them excludes not only the need for but the possibility of even using the weapons to wage war for earthly material purposes.**

III. Suggested Topics for Short Talks:

1. Civilian Public Service as an Expression of a Christian Soldier's Method of Warfare. (See booklet **Christian Relationships to State and Community,** Chapter 12 by G. F Hershberger.)

2. Reconstruction Work and Relief Work as another Expression of a Christian Soldier"s Method of Warfare.

3. Witnessing as a Church as Christian Soldiers for His Kingdom.

4. Proving Ourselves as Christian Soldiers in Our Daily Life.

IV. For Discussion:

1. What will we do for our country as soldiers wearing the Christian armor? 2. What are the things that a Christian cannot do?

V. For Study:

Meditation—Love

Love knows all things.
Love knows sorrow.
Love knows laughter.
Love knows endurance.
Love knows action.
Love knows hunger.
Love knows growth.
Love knows adventure.
Love knows reverence.
Love knows pride.
Love knows magnanimity.
Love contentedly suffers hardship.
Love works miracles.
Love is effervescent.
Love saturates.
Love is flexible and adaptable.
"He that loveth not, knoweth not God,
for God is love."

—**Toyohiko Kagawa**
(Translation by Axling).

VI. Food for Thought:

IN MEMORIAM

The Bishop of Valladolid
Shot at the siege of Irun, 1936

Yes, he had tried to save the souls of men,
Nor ever looked upon it as a crime;
Nor thought to ask the grace of pardon when
He searched to find, in this, the troubled time,
Some way to change the maddened song that sings
Of bitterness, the bitterness that kills;
Some way to lift the weary, burdened wings
That have so long been foreign to the hills.
His faith reviled, they could not break its worth.
Chained in the street he did not ask to live.
The narrow span of one man's life on earth—
A breath—a sigh—yet all he has to give—
The rifles spoke. He asked for no delay,
Only the freedom of his hands to pray.

—Florence Crocker Comfort

JUNIOR DEPARTMENT

JUNIOR PROGRAM

OUR NEIGHBORS, THE INDIANS, Col. 3:11.

What is your first thought when you think of the Indian? Red Man? Wars? Beads, Snake Charmer? or what not? There are half a million Indians in the U. S scattered in good numbers throughout more than half the states.

In the latter part of the nineteenth century the U. S. government helped the Indian by putting him on reservations, that is plots of ground set aside in different states for Indians only, and the Indians were given a title to the land. Schools, churches and public buildings were erected and wise and kindly agents were appointed by the government to see that the Indian got fair treatment, but sad to say, some of our missionaries say in late years these privileges and customs of the government have changed a great deal.

Is it your idea that the Indian is a blood-thirsty savage? Under kindly treatment, he responds to education and religion, both Protestant and Catholic have carried on work among them.

Our own Rudolph Petter has done a magnificent work among the Cheyenne Indians, in translating the scriptures into their language. We have had many faithful workers among these Indian people, and they are seeing fruits of their labors among these people.

Many Indians are very bright and are strong in dependability and loyalty. They are, like white people, easy victims of liquor and gambling, and these enemies must be fought continually.

If the white man is true and fair to him, he can indeed be counted as our friend—law-abiding, patriotic and Christian. The Indian needs our help, but America must give this help in a true Christian fashion and not for any selfish gain of her own. **The Indian can and must be won for Christ.**

Set aside a certain Sunday and pledge your offering to help the Indian. This is a real missionary project that you would be interested in.

"Giving to God"

Roger W. Babson once said, "Note what a dollar will do:

$1 spent for lunch lasts about five hours.
$1 spent for a necktie lasts about five weeks.
$1 spent for a cap lasts about five months.
$1 spent on an automobile lasts about five years.
$1 spent on water power lasts about five generations.
$1 spent in the service of God lasts for eternity.

Then he said, "When we have a dollar let us remember its power. Let us use it to do good. Get the vision."

The Question Bee

(1.) What are some things your family might do for the American Indians? (2.) Who are our missionaries to the Indians? (3.) Where are our Indian stations? (4.) Who is your neighbor?

The Prayer List

Help us to know our neighbor and be a Christian friend to him.

Thank God that he is no respector of persons; all are worthy in his sight and deserving of a crown in heaven if they live right on earth.

"Goodness can shine from the pew as well as from the pulpit. It fits the kitchen as well as the parlor."

About Insanity

What Some People Still Believe

1. That "insanity" is either a disgrace or a mysterious affliction that cannot be prevented or cured.
2. That "insanity" is a single disease of only the most serious kind.
3. That "insanity" comes suddenly and without warning.
4. That people are helpless to prevent "insanity."
5. That emotional shock, loss of dear ones, disappointment in love, loss of money, or other misfortunes, cause "insanity."
6. That "insane asylums" are dreadful places, and that to go to one means never to come out.
7. That "insanity" is inherited.

What Science Teaches Today

1. That "insanity" includes a group of the more severe types of mental diseases. They need early medical treatment just as heart disease and no one need be ashamed of this sickness.
2. That there are many *Different Kinds* of mental diseases; some mild, some serious. The symptoms also are different.
3. That mental diseases *Develop Gradually* and display warning signs in advance.
4. That danger signals (symptoms) of an approaching breakdown can usually be recognized, and if these are given prompt medical attention the threatened mental disease can often be prevented.
5. That shock or losses may *Precipitate* a mental disorder, but in such cases the real *Possibilities* of the illness have been present for some time but unrecognized.
6. That our "asylums" now are *Hospitals* from which 25 to 40 percent of all patients are discharged as recovered or improved.
7. That some kinds of mental diseases have an inherited background, but a greater number seem to arise from inability to adjust to a difficult background.

—Published by the National Committee for Mental Hygiene, Inc., 370, Seventh Avenue, New York City

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OPPORTUNITY

In spite of the shortages created by the war, we have on hand sufficient Scripture Text Christmas greetings to advertise for new agents to sell these "Christ Honoring Christmas Cards." If you are interested in earning money for yourself, or for your church, write at once to:

Mennonite Book Concern
Berne, Indiana

Daily Devotion Messages

By Orlando Schmidt, Buhler, Kansas

OCTOBER 29—*"It is of the Lord's mercies that we are not consumed, because his compassions fail not."* Lam. 3:22.

If we look at life from a viewpoint which says that the evils of life overbalance the good or the happiness, we wonder how it is possible for a small child to grow up into a man without being destroyed or seriously hurt in some way. It is an even greater wonder that children of God, who live in such an unfriendly world can live a life of ease, enjoying mercies that are unlimiting. But the reason is given in His Word. It is because God's compassions never fail. "For I am the Lord. I change not; therefore ye . . . are not consumed."

OCTOBER 30—*"He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord."* Psalm 112:7.

The word "trust" is about as characteristic of the Old Testament as the word, "faith" is of the New Testament. God's manifold promises can be read hundreds of times and yet not seem a reality. There is always one little something that man must do in order to reap the benefits. "The Lord knoweth them that trust in him." So in this verse we notice that nothing will fear us if we put our trust in the right place. This verse should be especially comforting at the present time, when bad tidings are apt to sweep people from their feet.

OCTOBER 31—*"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"* I Cor. 3:16.

There is not one part of our life that is not affected by the fact of such a statement. If we consider our bodies to be the House of God, how can we err? Certainly it isn't possible to sin without making use of that body in some way. We read that "If we live in the Spirit let us walk in the Spirit." Is there anything more direct and simple to understand? We are not to "grieve" the Spirit of God, so let us by faith anchor our life in such a good and perfect gift.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference.

Business Office: Mennonite Publication Office, Newton, Kan.
Editor ...... Reynold Weinbrenner, North Newton, Kansas
Subscription in advance, $1.50 .... Foreign, $2.00

Address all contributions and communications for this paper, and exchanges, to THE MENNONITE, North Newton, Kansas.

Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS.

IN MEMORIAM

HENRY KLIEWER was born January 9, 1862, in Franzthal, South Russia, and died at Newton, Kansas, September 25, 1943. At an early age he was baptized by Rev. Dietrich Gaeddert and accepted into the Hoffnungsau Mennonite Church. He married twice; first, Marie Kliewer who passed away in 1911, second, Mrs. Gertrude Jantzen Unruh who died in 1938. In 1874 he migrated with his parents from Russia to their pioneer home near Buhler, Kansas. Soon after his first marriage he served as mission farmer to Cantonment, Oklahoma. Later he moved to Shelly, where he homesteaded near the Washita River. Several years he served as government farmer among the Arrapaho and Cheyenne Indians. At various times in his life he lived at: Valentine, Texas; Carlsbad, New Mexico; Newton and Burrton, Kansas; Susanville, California; and Newport, Washington. He was active in Sunday School work and helped organize several C. E. societies. He is survived by his children: Gerhardt M., Newton, Kansas; John C., Philadelphia, Pa.; Daniel D. and Albert A. at Lancaster, Pa.; Sam S., Tulsa, Oklahoma; Mrs. Elizabeth Winsinger and Frieda Kliewer, Lancaster, Pa.; Mrs. Martha Gamber, Scottdale, Pa.; and Mrs. Sara Fietz, Villanova, Pa. Also surviving are three step-children: Rev. P. D. Unruh, pastor of the Mennonite church at Newport, Washington, Ernest F. Unruh, Coeur d'Alene, Idaho, and Mrs. Linda Mott.

ANNA SCHRAG GRABER, daughter of Peter and Maria Schrag, was born September 26, 1868, in Waldheim, Volhynia, Russia, and died October 3, 1943 at Freeman, South Dakota. In 1874 she migrated with her parents to a farm near what is now Freeman. In 1884 she was baptized by Elder Joseph Kaufman and accepted as a member of the Zion Mennonite Church. When this church later united with the Salem Church she became a member of the new church. She was married to Peter P. Graber in 1886. As a widower he brought with him two children from his first marriage. Frances, the daughter, died at the age of six. Since the father died in 1929, the son Jacob now alone is left to mourn the passing of his mother.

"The oftener you look back, the faster you don't get ahead."

ADDRESSES WANTED

Every minister in our conference ought to see to it that his name and correct address will go into the minister's list to be published in the Mennonite **Year Book** and the **Bundesbote Kalendar** of 1944. If your name is not at present in these periodicals or if you have made a change, be sure and send your name and correct address to Brother C. E. Krehbiel, Newton, Kansas. New ministers should be especially mindful of this notice. If this applies to you, dear reader, won't you take pen and card and make the necessary report immediately before you forget about it.

The High School Victory Corps

As we enter into the new school year we may expect increased war pressures to be reflected in the emphasis of the high schools of the nation. A well-planned program has been launched for the preparation of high school students for activities and responsibilities directly related to the nation's war effort. Specifically, the High School Victory Corps is organized with the candidly avowed purpose of preparing students for induction into the armed forces. In other words, it is direct pre-induction training.

The opening statement in the bill itself says: "A Bill to provide for the preparation of high school students for war-time service." It is further described as being enacted, "For the purpose of improving (1) the war service pre-induction training of high-school students in mathematics, science and pre-flight aeronautics, (2) the selection of students to be prepared for war service, and (3) the physical training of such students." and again: "When the minimum draft age was 20 years, there was time for training following completion of high school. Now, with the minimum draft age approximately in correspondence with the age of completion of high school, pre-induction training between the ages of 16 and 18 is of paramount importance."

From the point of view of those who are chiefly concerned with the winning of the war, all this is undoubtedly justifiable. But when school authorities take the attitude reflected by a certain principal in Pennsylvania who said that the curriculum was to be scrapped for the duration, and the whole program was to be centered around the Victory Corps idea, it does create a most crucial problem for those who cannot support the war program.

Furthermore, many people who are nearest the development of this whole plan, have expressed a grave concern that the continuing pattern of our educational institutions is being subtly changed. It now seems probable that conscription is to continue with us indefinitely. It follows logically that military training will probably be a continuing part of the school program. To us, that is one of the gravest issues that can confront us. There are indications that some of the smaller high schools, especially those in rural sections, may not feel this war emphasis so quickly nor to the same degree as the larger city schools. However, there is little doubt that pressures will increase with time. Already, "It has been estimated that better than one-half of the high schools of the Nation have adopted the High School Victory Corps as the basic pattern for the organization of their war-time programs." according to the report of John Lund, acting National Director of the High School Victory Corps. He says further, "In several states the number of schools in which students have been enrolled as members of the Victory Corps approximates 100 per cent."

All this gives us cause for serious thought. Are we launching into a pattern militarism in America from which nations never seem able to extricate themselves when once fully established? Is this program of education being introduced into our public schools designed to subtly change the thinking of American youth into increasingly militaristic patterns? Are we running a close parallel to the tragic experience of other nations? Perhaps these questions cannot at present be fully answered. But if we are to preserve and perpetuate our basic and historic tenets of faith, it will require a renewed vigilance, a reconsecration of purpose and a redoubling of effort to stem the tide.

It is our purpose and function to give information, suggestion and guidance in relation to such issues. From all information at hand, we are convinced that there are more subtle and sinister implications in this Victory Corps than appear on the surface. We have attempted to keep currently informed concerning its development. But always one encountors the element of secretiveness which does not increase our confidence in the ulterior motives prompting the project.

Other concerned groups have been organizing alternate activities for high school young people who cannot participate in the military program. These activities are rather strongly inclined to a social emphasis with which we in turn cannot altogether cooperate. We are not yet certain of the need for a nation-wide alternate program for our own young people. Nor are we clear in our vision of how such an alternate program might function in our groups. However, we would like to urge the necessity for some one in each community to keep contacts with the school officials, informed of local developments in programs and attitudes, and in a position to give counsel and assistance to our young people.

We would further like to urge all who feel pressures developing in their high schools, to contact the Secretary of the Peace Section, giving all possible information about the situation. This should include the name of the High School, the name and address of the Principal, and a brief account of the developing conditions. We will give all possible assistance in meeting the problem.

It should be borne in mind that up to the present the High School Victory Corps is a voluntary movement. But social pressures are more effective in the attitudes of this age group than almost any other factor, including law. It will doubtless be necessary to give youth something positive in place of the thing which we disallow. There are certain emphases of the program which are not particularly objectionable, for example the stressing of more practical courses of study, and physical fitness. But when the ultimate objective is preparation for war and the instilling of war-like attitudes we cannot agree with it. Our concerns are especially roused by our feeling that one who joins the Victory Corps will find it most difficult and embarrassing, if not impossible, to take a C.O. position when called in the draft. Local Boards may not be willing to grant the sincerity of conviction of one who has voluntarily become a part of this militaristic program.

Probably the most effective preventative measure in dealing with this issue is the fuller inculcation of our peace convictions in the minds and hearts of our youth. We need to put forth even greater effort to instill in even the tenderest years the right attitudes toward these cherished ideals. The hour is already late for high school students. But we have the responsibility for doing all within our power to buttress them against the current.

—*Jesse W. Hover*

« « JOTTINGS » »

—The thirty-eighth annual meeting of the **Mennonite Aid Union of Kansas** will be held at the Alexanderwohl Church near Goessel, Kansas, on October 29.

—"**Edwin Stucky,** who was enrolled in the ministerial course at Bethel College last year, is assisting in the Goessel Mennonite Church, preaching every other Sunday and helping with the young people's work. He is also teaching in the high school at Goessel."

—**Rev. J. J. Voth** brought the morning message to the Walton Mennonite Church, Walton, Kansas, on October 17.

—**Woodland Mennonite Church, Warroad, Minnesota:** At the September sewing club meeting it was agreed to send the money in the club treasury for relief work. Willis Rich of Bethel College was in our midst September 24 to show slides of various C.O. camps and of Bethel College and faculty. Songs were rendered by members of this church at a Christian temperance program at Roosevelt, Minnesota, September 28. —Jake G. Quiring, Corr.

—**The First Mennonite Church, Reedley, California,** is planning to have its week-day classes in religious education together with the Church of the Brethren. The church has planned a "play night" for October 21. This is especially for those in grades seven and eight, and for the high school and other young people.

—**Mental patient gives impressions of C.P.S. Unit:** A mental patient at Lima hospital wrote concerning the work of the C.P.S. unit there. He described the conditions at the hospital prior to the arrival of the unit. Only routine work could be done because of the shortage of help. The baseball diamond, the patients' choir, hydrotherapy and other services were abandoned. Then early in '43 a group of ten C.O.'s arrived from various C.P.S. camps.

He continues, 'I speak from personal experience as a patient—though shortly to leave— in asserting that a perceptible atmosphere of fresh morale and easing of tension all around occurred when these men took up their duties as ward and shop attendants, and outside detail men. Despite a preconceived prejudice on the part of some of the old-line attendants, I am safe in stating that the patients sensed immediately that the C.O.'s were men of good will. (After five months of working together, with a few diehard exceptions, even these grumblers have come to respect the fellows.)....

"By sustaining a high moral atmosphere and conduct, C.O.'s in mental hospitals can give the mentally ill—already suffering the cruelest of ailments—relief from 'man's inhumanity to man,' taking a further step away from the barbarism of medieval London's notorious 'Bedlam!' "

—**Rev. Gustav Frey** of Newton, Kansas, is now regularly serving the Hoffnungsfeld Mennonite Church near Moundridge.

—It is reported that about **seven families** make up the General Conference Mennonite group at **Fredonia, Kansas.**

—**The Bethel Mennonite Church, Inman, Kansas,** held its mission festival on October 17, with the brethren P. A. Penner, Henry Toews, and R. Weinbrenner as visiting speakers.

—**Dr. P. S. Goertz** is at present serving the Evangelical church north of Newton on Sunday mornings.

—**Henry Reimer Jr.,** son of Rev. H. T. Reimer of Holmesville, Nebraska, is the new director of the Fort Collins C.P.S. camp, and **Martin Schrag,** member of the Eden Mennonite Church, Moundridge, has taken over the duties of educational director.

—**Dr. R. S. Haury of Newton, Kansas,** suffered a stroke on October 12. He will be confined to the hospital for an indefinite period of time. Dr. Haury has served as physician in Newton since 1908. At present he had his office in the Clinic of the Bethel Hospital. In 1889 Dr. Haury attended the Halstead Seminary. Later he attended Bethel College, Kansas University, Northwestern Medical School, and Berlin University in Germany. He married Linda A. Krehbiel of Newton in 1903. Three children were born to them. Brother Haury has been very active in church and community activities.

—**After serving fifteen years as pastor of the Berne Church, Dr. C. H. Suckau** read his resignation to the congregation on Sunday morning, October 10, same to take effect on December 31 of this year. Since a year ago when he practically lost the sight of one eye, it has caused considerable extra strain on him to try to carry on the full study and duties required in such a pastorate. This together with the conviction that probably a change would prove beneficial to both pastor and congregation, and feeling the Lord's leading in the matter, brought about this decision. Dr. Suckau plans to take on part time work as president in the newly established Grace Bible Institute at Omaha, Nebraska.

A special business meeting of the church is called for Monday evening, October 18, for the purpose of considering the calling of a new pastor. —Corr.

—**The First Mennonite Church, Wadsworth, Ohio,** is now sponsoring a Sunday morning broadcast every Sunday morning from 9:15 to 9:30 a.m. over WAKR.

—**Harold Linscheid,** who served as professor of mathematics at Bluffton College in recent years, is now teaching at the University of Nebraska, Lincoln.

—**Dr. H. A. Fast** gave an address on the Civilian Public Serivce Camps to the Women's Missionary Society of the Bethel College Church on October 12.

—**The Western District Peace Committee** met on October 12. Those present were: Willis Rich, H. T. Unruh, B. H. Janzen, H. A. Fast, P. E. Frantz, and R. Weinbrenner.

—**Rev. John F. Schmidt,** formerly director of the Fort Collins, Colorado, C.P.S. Camp, has accepted the call to serve a church in Pueblo, Colorado. Brother Schmidt and family recently visited with relatives and friends in the Hillsboro and Newton communities.

—**The Bethel College Church** voted on October 10 to adopt the 100 percent church paper subscription plan. This means that every family in the church will get either the **Bundesbote** or **The Mennonite** for $1.00.

—**The Don Cossack Chorus** is to appear at Bluffton (Ohio) high school on October 21. The appearance is sponsored by the Bluffton College department of music.

—**Dr. J. E. Hartzler** held special meetings for the Pulaski Mennonite Church, Pulaski, Iowa, from October 3-10. His subjects were: "Let There Be Light," "Our Religion Tomorrow," "An Adequate Faith For Today," "On Being Saved," "The Mystery of the Cross," "Jesus and Myself," "Have I Missed God," "On—Being a Christian," and "Why Be a Christian." He also spoke at the interdenominational communion service held at Bloomfield high school, for which eight hundred people were present.

—**The First Mennonite Church of Mt. Lake, Minnesota,** has canned 784 quarts of vegetables and fruits for the C.P.S. camps. Each Sunday the church bulletin gives the name of one young man in government service with the request that he be especially remembered during the week. In the bulletin at hand is given the name of a young man in the C.P.S. camp at North Fork, California. A short description of his work reads, ". . . road building, drafting, surveying, and making blue prints."

—Bulletin, **First Mennonite Church, Beatrice, Nebraska:** Rev. Theodore H. Epp spoke to the congregation morning and evening, October 17. "The missionary ladies of the church have served as a volunteer canning corps for the hospital this year. This week they completed the third full day's work besides several part time days. Altogether they canned 66 qts. of peaches, 64 qts. of pears, 56 qts. of tomatoes, 86 qts. of apples, beside cleaning 15 chickens, putting up the home grown grapes and pears, and making jams and jellies.

—**Invitation to communion** as given in the bulletin of the **Bethel Mennonite Church, Mt. Lake, Minnesota:** "We welcome to the Lord's table all baptized believers in the Lord Jesus Christ who are trusting in Him for the forgiveness of their sins and who have made scriptural preparation for the holy communion service." This church has Thursday evening Bible classes for children, young people, and adults. This church is also to be congratulated for having kept up its C.P.S. quota so far. Frequently, the pastor calls the attention of the people to how much is needed to fill the quota.

—The bulletin of the **Immanuel Mennonite Church, Los Angeles,** is now coming to the editor's desk, and for this he is grateful. The bulletin states, "$153.36 has been received by our church treasurer for the passage of Miss Dorothy Schroeder, our church visitor, who under the guidance and blessing of God is looking forward to service in Africa. $25.00 has been sent to Rev. David Dirks towards the building of a church building in Roscoe, California."

—The **Second Quarterly Conference of the Eastern District** will be held at Allentown on October 25

—**Rev. George Greger** of the Napier Mennonite Church was ordained as Elder on October 17.

—At the **Christian Workers' Conference** held on October 18 at the Smith Corner Mennonite Church, Rev. John S. Raugh, local pastor, gave a paper on "Smith Corner, Past, Present, Future," this being the thirty-fifth anniversary of the church, and Rev. A, J, Neuenschwander spoke on "The Home Mission Board Looks Ahead."

—**Dr. Fred Brenneman** was the speaker at the special services held recently by the West Zion Mennonite Church, Moundridge.

—**Rev. William Stauffer,** who is making a special study of how to help out serviceman after the war, will speak in the First Mennonite Church of Christian, Moundridge, on October 31. West Zion, Eden, Hoffnungsfeld, and Emmanuel are invited.

—**Rev. C. H. Dirks,** pastor of the First Mennonite Church of Hutchinson, is recovering satisfactorily from his recent operation. The church membership showed their appreciation of the work done by giv-

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MENNONITE PUBLICATION OFFICE,
Newton, Kansas

ing the pastor a gift of $100.00 to help meet the added expenses of his hospital experience.

—The bulletin of the **Burrton Mennnonite Church, Burrton, Kansas,** is now also coming to the editor's desk. Arnold Epp is pastor of this church. The missionary society is collecting clothing for relief.

—**Brother George Stoneback,** who is pastor of the Fairfield Mennonite Church (Pa.) has also begun sending a bulletin from that church. Sunday School teachers of this church will have the opportunity this fall to attend leadership training classes to be held in the local high school.

—On his visit to his home community **Brother Edmund Miller** recently preached in the North Church near Freeman, South Dakota. The Menno Mennonite Church, Lind, Washington, has ordered enough copies of **Must Christians Fight** from the M.C.C. to place one in each family of the church. We quote from the bulletin, "This is a book that should be read by every sincere, open-minded person. It will clarify your thinking and will be helpful in explaining to others our peace stand." During the pastor's absence Brother P. C. Jantz brought a Sunday morning message on the subject "Our Greatest Possessions."

—**Miss Wilhelmina Kuyf** gave a special music-message at an evening service of the Second Mennonite Church, Philadelphia, on September 26.

—**The Tabor Mennonite Church** (Kansas) not only subscribes 100 percent to our adult church papers, the **Bundesbote** and **The Mennonite,** but it also sees to it that ninety-two copies of the **Junior-Messenger** are sent to the homes with children of junior age. The pastor, Rev. P. H. Richert, has long stressed the importance of reading our church papers.

—**Rev. M. M. Lehman** of the First Mennonite Church, Monroe, Washington, writes, "In accordance with the resolution of the Pacific District Conference (Y.P. Organization) we had a subscription drive for our two church papers in our congregation. The result is twelve new subscriptions. . ."

—**Dr. P. J. Wedel** spoke in chapel October 12 in commemoration of the fifty-fifth anniversary of the laying of the corner-stone of Bethel College and of the fiftieth anniversary of the opening of the college. In speaking of the faith of the founders of Bethel College he called attention to the obstacles they had to overcome. He stressed the fact that th school was founded as a Christian college for the training of Christian workers.

—**Dr. H. A. Fast** presented the morning sermon to the church at Turpin, Oklahoma, October 10.

—**Dean P. S. Goertz** led the weekly faculty prayer meeting October 11.

—**The Bethel College Press** is completing the printing of the revised **WHO'S WHO AMONG THE MENNONITES.** The book is scheduled to be ready for distribution in December.

BLUFFTON COLLEGE NEWS

—**Faculty members of Bluffton College** held a devotional retreat on the Bluffton campus, Friday evening, October 1. President L. L. Ramseyer spoke and stressed the opportunity and duty of the college to foster a Christian educational program, to uphold Mennonite principles, and to serve the churches and its constituency. Rev. J. N. Smucker, pastor of the local First Mennonite Church, directed the meditational period, basing his thoughts on "Come, Abide, Go," as the essentials in a Christian life. Come to Christ, abide with Him, then go to serve and do His will. Luncheon was served around the fireplace on the campus.

—**President Lloyd L. Ramseyer of Bluffton College** attended a meeting of the Witmarsum Seminary Board in Chicago, October 5. While in Chicago, he filled the pulpit at the Mennonite Gospel Mission (Central Conference) where Rev. Lee Lantz is pastor, and participated in the communion service at the Mennonite Bible mission where Rev. J. T. Neufeld is pastor.

—**A cutting room for relief clothing** will soon be opened on the Bluffton College campus in the basement of the Science Hall there. Students of the Peace and Service Commission of the Student Christian Association are helping in the preliminary work. This project is being carried out in cooperation with the local Mennonite missionary society, as a part of the greater Mennonite Central Committee work.

A PRAYER

Lord make me an instrument of Thy peace!
Where there is hatred let me sow love;
Where there is injury, pardon;
Where there is doubt, faith;
Where there is despair, hope;
Where there is darkness, light;
Where there is sadness, joy.
O Divine Master, grant that I may not so much seek
To be consoled as to console;
To be understood as to understand;
To be loved as to love for
It is in giving that we receive;
It is in pardon that we are pardoned;
It is in dying that we are born to Eternal Life.

—*St. Francis of Assisi.*

REPORT OF THE HOME MISSION BOARD
JULY, AUGUST, SEPTEMBER, 1943

Herman Janzen, Plymouth, Neb., $5.00; Mr. and Mrs. J. D. Stucky, Snohonish, Wash., $20.00; Mrs. Frieda Regier Entz, Newton, Kan., (Ladies Organization of Gen. Conf. Churches), $242.01; Mission Friend, $175.00; Mrs. A. F. Regier, Moundridge, Kan., $5.00; Estate—Elizabeth C. Ruth, $499.17; Mission Friend, $5.00; Payment on Note, $100.00; Mennonite Colonization Board, $130.00; Mr. and Mrs. John S. Schwartz, Monroe, Wash., $10.00; Rev. J. F. Sawatzky, Madrid, Neb., $10.00; Trust Fund General Conference, $25.00; Nickols Contract No. 2309, $176.80; Mrs. Ursula Shelly, Richfield, Pa., $5.00; Miss Elizabeth Winkler, Los Angeles, Calif., $25.00; Bethel Deaconess Institution, $6.00.

Total from all sources $8,205.96 —J. J. Plenert, 7319 Whitaker Avenue, Philadelphia, Pa.

Prof. Melvin Gingerich
North Newton
Kansas
Ja 44

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVIII NORTH NEWTON, KANSAS, OCTOBER 26, 1943 NUMBER 42

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized January 22, 1919.

David C. Wedel

David C. Wedel is the newly-elected President of the Western District Conference. Recently he also assumed the office of Treasurer of the Emergency Relief Board of the General Conference. All money for this treasury should be sent to Rev. David C. Wedel, Halstead, Kansas.

Memorial Stone to be Dedicated

In 1874 the Kotosufka Mennonite Congregation under the leadership of elder Jacob Stucky and the assistant minister Jacob D. Goering emigrated from Russia to this country. These immigrants settled in the southeastern part of McPherson County, Kansas. Their descendants are erecting a Memorial-stone four miles west of Moundridge, Kansas, to memorialize this historic event which is of great importance to them and to honor God for it. The Memorial-stone will be dedicated with special services at the Eden Mennonite Church on Thursday, October 28, 1943, beginning promptly at 10:30 a.m. and at 2:00 p.m., and at the memorial site at 11:30 a.m.

Friends are invited to attend these services. Because of food rationing no meal will be served. Those bringing their noon meal are invited to eat it in the basement of the Eden Mennonite Church where hot coffee will be served to all who desire it. It is requested that they bring drinking cups for the coffee.

PROGRAM FOR DEDICATION OF MEMORIAL STONE

Thursday, October 28, 1943

10:30 a.m. at the Eden Mennonite Church

Leader ---------------------- Rev. C. J. Goering
Introduction
Song ------------------------ Hopefield Church
Dedicatory Sermon ---------- Rev. Walter Gering
Song by the Congregation

11:30 a.m. at the Memorial Site

Song ----------------------- Union Men's Chorus
Dedication of Memorial Stone ---- Rev. P. P. Wedel
Song, "Faith of Our Fathers" by the Congregation

NOON

2:00 p.m. Eden Mennonite Church

Leader -------------------- Rev. John E. Kaufman
Introduction ------------------- Rev. C. J. Voran
Address: "Our Fathers Who Came for Their Faith"
Rev. C. J. Goering
Address: "The Testing of the Faith of Our Fathers"
E. R. Goering
Music ---- First Mennonite Church of Christian
Address: "The Reward of the Faith of Our Fathers"
Dr. P. J. Wedel
Music ------------------------------ Eden Church
Address: "The Preservation of the Faith of Our Fathers" --------------- Dr. E. G. Kaufman
Relief Offering
Voluntary Remarks
Song, "Faith of Our Fathers" by the Congregation
Prayer and Benediction

* * *

Since the Santa Fe Railroad helped our fathers in their migration, it is hoped that a representative of this company will be present and serve with an address.

William Stauffer Visiting Churches in Western District

Rev. William Stauffer, field worker of the Home Mission Board, was the main speaker at the recent Western District Conference. On October 22 he began his tour of the churches of this district. He does not go to all churches but only to certain central ones to which the members of surrounding churches are then invited. However, he will not be able to reach certain of the isolated churches on the outskirts.

Rev. J. M. Regier says of his program, "One evening he would like to show the pictures (C.P.S) and talk about the work of C.P.S., and at one meeting he would like to tell us what we might be able to do to assist our men after the war." He further says, "We trust each community will assist Brother Stauffer in getting to the next place of meeting. If an offering for C.P.S. would be taken in each community, it would be a great help in the work."

The churches listed below are to have the opportunity to hear Brother Stauffer on the following dates:

Oct. 29-30 Emmaus, Swiss, Elbing, and Gnadenberg
Oct. 31 Christian, West Zion, Hoffnungsau, Eden, Emmanuel
Nov. 1-2 Buhler, Inman, Bethel, Hoffnungsau, and Hebron
Nov. 3-4 Hutchinson, Pretty Prairie, and Arlington
Nov. 5 Bethany and Kingman
Nov. 6 Travel
Nov. 7 Turpin, Plains, Montezuma, and Perryton
Nov. 8 Travel
Nov. 9 Bergtal, Herald, Sichar (Also to serve here on Nov. 8 if possible.)
Nov. 10 Gotebo, Carnegie.
Nov. 11 Hydro, Geary
Nov. 12-13 Meno, Goltry, Enid, and Orienta
Nov. 14 Medford, Deer Creek
Nov. 15 Inola

THE SWORD OF THE SPIRIT FOR MENNONITES

"We teach and confess that we know of no sword, nor commotion in the kingdom or church of Christ, other than the sharp sword of the Spirit, God's word, as is abundantly shown in our writings, which is sharper and more piercing than any two-edged sword, and it proceeds from the mouth of the Lord, whereby we make the father at variance against the son, and the son against the father, the mother against the daughter, and the daughter against the mother, and daughter-in-law against the mother-in-law. But the sword of worldly policy we leave with those to whom it is committed. Let every one be careful and not take the sword, lest he shall perish with the sword, Matt. 26: 52."—Menno Simons

WORRY

When we see the lilies spinning in distress,
Taking thought to manufacture loveliness;
When we see the birds all building barns for store,
'Twill then be time for us to worry—not before!

Sandy Lake Breeze

MENNONITES and RURAL LIFE

J. W. Fretz

FARM BOYS AND GIRLS

Boys and girls who have the good fortune to be born and reared on the farm should consider it a great privilege and be thankful for it. And parents who have the opportunity to raise their children on a farm should be equally thankful for the privilege. It is unfortunate if city children grow up and never have the opportunity to spend a summer or two on a farm.

Environment

Many people believe that rural children are more healthy than city children because they have more fresh air and better food; this is true sometimes but not always because frequently studies have revealed just the opposite. This is due to the fact that city people have better medical protection and more health facilities such as clinics and hospitals. The real advantage of the country child is its more wholesome mental and moral atmosphere. No matter how wholesome the city home and family life, the city child is thrown into contact with unwholesome influences in school and community that leave indelible impressions on his tender mind. Such undesirable influences are beyond the control of an individual home, church, or even combination of agencies for good.

Responsibility

It would be unfair to give the impression that all city children are constantly subjected to conditions of moral contamination and corruption. This is not the case. Some city children grow up under a better environment than do some country children, but the odds are generally in favor of the latter. The country family is a unit. After school the farm children return to the family. There is no "leisure time problem" for the farm boys and girls. In most homes they have regular duties before and after school. They learn to accept and discharge responsibility. They find chores and errands a proper form of recreation from school room activities. They have a share in the welfare of the whole farm project, care for the baby chicks, the little pigs, a new born calf or lamb early create an interest among farm boys and girls in the larger matters of farming. And all of these things are done under the wholesome influence of the family and the stimulating environment of God's great out-of-doors. It is no wonder that educated farm youth are in demand to fill city jobs even during depression years. Farm youth tend to be more steady, dependable, persevering, hard working, thrifty, and God-fearing.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

MALCOLM WENGER TO BE ORDAINED

The Lord willing, Brother Malcolm Wenger is to be ordained as missionary to the Cheyenne Indians on Sunday, October 31, in his home church at Aberdeen, Idaho. To save traveling expenses the Board has asked Rev. Phil. A. Wedel, the local pastor, to officiate in behalf of the Board. He is the Secretary of the General Conference.

The Lord has heard our prayers for a new missionary who is willing to learn this hard language. May all mission friends remember the ordination in their prayers and also the strenuous language work.

In the name of the Board,
P. H. Richert

TRIALS IN A MISSION HOSPITAL

Champa, C. P., India
Jan. 27, 1943

Dr. P. H. Richert,
Route 2,
Newton, Kansas

Dear Dr. Richert,

Greetings with Josh. 1:9: *"Be strong and of good courage, Be not afraid neither be thou dismayed, for the Lord, thy God is with thee whithersoever thou goest."* This is the verse that has become very helpful to me since last September when I was given charge of the hospital here in Champa. At that time, the task which was given to me seemed tremendous. For one reason, it is naturally better for a hospital to be in charge of a doctor. And for the second reason, it was my first task as a full-fledged missionary. But this verse has often given me strength, and I know God is still speaking to us in this manner today.

The hospital here has gone through its times of trial and testing during the past year. For one thing we have had a frequent change of doctors. As one nurse put it, "I have worked here less than a year now, and I have worked under seven different doctors." This is not easy for the staff, and I am afraid it has left its mark. However, since October 4, 1942, we have had a new Indian doctor on the staff, who, we think, will stay with us for a while. He is very conscientious in his work, and the patients seem to be satisfied. We have not had the drop in patients which often comes with a change of doctors. Every two or three months Dr. Dester comes and spends a week here in order to check up on things and help us out. We are very grateful for his help.

We have had a couple disciplinary problems on our hands since our coming. We have had to dismiss one nurse due to immorality. And just this last week, on the recommendation of the missionaries and the church council, I have had to dismiss one of our compounders and his wife, who was one of our nurses. This couple has caused heartaches before, and now when their family relations again seemed to be a detriment to the Christian cause, it seemed best to put them off duty for awhile. This has left the hospital short of workers, but we are hoping to find new ones. We have already hired a new compounder. Always when these problems come up, we pray that God may use us to help make these lives new and different.

For four or five weeks in November and December I had an evangelist come to the hospital here every afternoon to tell the people about Christ. Most of our patients talk a dialect which is quite different from the Hindi which we learned, therefore very few of the patients understand my speech. And so I felt it wise to have someone come who could tell the people about Christ in their own language. This evangelist is now on tour, so at present he does not come. At times too the Bible women come. Every morning we have devotions for the patients and we hope thereby to be a witness for Christ.

Sincerely, Mrs. Harold Ratzlaff

H. J. BROWNS ON WAY TO UNITED STATES

An exchange of American and Japanese nationals is taking place at the present time. The Americans are being brought to the United States on the *Gripsholm,* which is expected to arrive in early December. Authentic reports state that the names of Brother and Sister Brown are on the complete list of all passengers coming to the United States on the *Gripsholm.* This is reason for special gratitude.

Communication with "Gripsholm"

The following is a portion of a press release from the Department of State, and pertains to communications to exchange passengers on the *Gripsholm:*

"Telegrams and mail may be sent to persons returning from the Far East in the current exchange of American and Japanese nationals if they are addressed in the following manner:

John Jones,
Repatriate on M. S. *Gripsholm,*

in care of the addresses indicated below for telegrams and air mail letters:

Telegrams:

If sent on or before *October 28:* Care of American Consul, Port Elizabeth, Union of South Africa.

If sent on or before *November 10:* Care of American Embassy, Rio de Janeiro, Brazil.

Airmail letters: If sent on or before *November 1:* Care of American Embassy, Rio de Janeiro, Brazil."

TEACHER NONPAREIL

By Alvin Buhr

(The following article is an eulogy of H. H. Ewert, who was for many years an outstanding Mennonite teacher in Canada. The eulogy was written in 1942 by Alvin Buhr of Morden, Manitoba, who was then a student in the University of Manitoba. Brother Buhr is now in one of the Canadian camps corresponding to the C.P.S. camps in the United States.)

When still in the primary grades, I entertained the wish to do my high school work under Mr. E., the principal of a boarding-school. My father had been a student of Mr. E.'s, and often told me of the greatness of this truly great man. I came to worship him even before I came under his direct influence.

At the age of thirteen my hopes were realized. A small boy in knickerbockers, who was automatically dubbed "Schrimp," I took my first lectures from this much-used man. I was always slightly in awe of him. His massive forehead and jutting brows, his large, kindly, understanding eyes which relieved the stern dignity of his strong features, and his powerful, imposing physique combined to create a symphony of strength—physical, mental, and spiritual. At the time, I was governed largely by sense-impressions; I felt that he was great, but having had few educators to compare him with, I wes not in a position to realize that he was outstanding.

He died that year; but not so his influence. His greatness has grown upon me, and now, more than ever before, I realize that he was the finest teacher I have ever had. His influence is still with me. The memory of this "man who wrought" is one of my greatest inspirations. Sometimes, when I feel like saying: "What's the use of trying?", I think of Mr. E., and "carry on." Why?

I think the answer lies in the fact that his was a completely integrated personality. In him mind and matter had coordinated to create a unified whole; his exterior embodied and expressed his inner make-up. Always, even after his eightieth birthday he was meticulously neat about everything: his clothes, his appearance, and his work. When he spoke, every consonant received the proper stress; never would he fail to pronounce properly and enunciate a word. His writing was beautifully neat and even. Never, that I know of, was he late for an appointment. Certain of the opinions he held were definitely not popular, but he had a reason for everything he believed, and, as a result, men who did not share his views, respected him. He "lived up to the light that he had" Order, was as necessary to him as breathing. Rarely would he lose his temper, but when he did, it was usually due to some disorder, a failure on somebody's part to come up to the high standard he expected of thinking beings. He demanded a lot of others, but more of himself. Never have I heard that he wasted a moment. He taught school until Christmas, marked all the examination papers, filed and cleared all his records, and then, just before New Year's, died. Perpetual motion and emotion characterized him—emotion, in the sense that, whatever he did, he did with fiery enthusiasm. There was nothing phlegmatic and easy-going about him. A strong sense of justice was also an outstanding trait of his; he did what he considered right under any and every circumstance, and if later he realized that his judgment had been wrong, he was man enough to confess and correct his mistake. Whenever he talked informally or taught us, we felt that he had large reserves to fall back on. He would not mince words; whatever passed over his lips was carefully weighed beforehand. Never have I even dared to think that I could ask him a question which he would not be able to answer. We had confidence in his ability to tell and make clear to us anything we felt uncertain about. He was a man who lived for something, had a purpose, and kept it in view without consideration of his selfish interests. He refused offers to become a college and university professor; he gave up his inspectorship of schools—all this in order that he might work with high school students and by contagion impart to them some of the fiery, self-less enthusiasm emanating from his own dynamic personality.

He accomplished his purpose! Many young men and women are now trying to live as whole-heartedly for others as he did. Hundreds of them became teachers, and every one when Mr. E. is referred to bows inwardly before this good, great man, whose fine Christian character has forever been impressed upon him or her as an ideal! Apart of the inscription on Pestalozzi's tomb-stone might well have been engraved on Mr. E.'s memorial:

"Everything for others,—nothing for himself!"

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

Published every Tuesday, except **the weeks of July Fourth and Christmas**, by the Board of Publication of the General Conference.

Business Office: Mennonite Publication Office, Newton, Kan.
Editor ...... Reynold Weinbrenner, North Newton, Kansas
Subscription in advance, $1.50 .... Foreign, $2.00

Address all contributions and communications for this paper, and exchanges, to THE MENNONITE, North Newton, Kansas.

Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS.

With the C.O.'s in British Columbia, Canada

By Paul L. Storms

(A.S.W. camps in Canada are like C.P.S. camps in U.S.A. See issue of September 21 for preceding article)

The "Bull Cook"

This name has puzzled some. One thing is certain, the bull cook generally has not the haziest idea about cooking. Yet he is quite a distinguished man around camp and known for his many services. His position calls for much criticism from the boys at times, who vow they would do better if thy had his job. He does the chore work such as sweeping and scrubbing the cabin floors, filling the coal oil and gas lamps, splitting and taking in the wood, keeping the washhouse and toilets clean, keeping the yard in shape, et cetera.

Speaking about wood reminds us that we always have the best for kitchen use, giving a steady even heat. The wood is brought into camp by truck, having first been split by hammer and wedge into large blocks, while still in the woods.

Do you wonder why the bull cook came by his unusual name? We understand in logging camps it was necessary to have a big husky man, strong as a bull, about camp to keep law and order, as when men got drunk. But in our camps; such a man is not needed, rather, on the contrary, the bull cook is often one not robust enough for heavy work of the bush and

One might be inclined to get just a little weary

road.

Unsurpassed Scenery

of the every-which-way-you-look scenery in British Columbia, after the novelty of new picturesque country has worn off. Besides the moderate climate with cool nights for ideal rest, the glorious scenery of this Pacific Coast province was perhaps the first thing that struck us favorably when we first made our appearance as conscientious objectors from Ontario and the prairies, over a year ago.

Some camps are located in very beautiful spots beside placid lakes or murmuring streams, sheltered by shady evergreen trees, and nestled at the foot of one or more towering mountains with year-around snow-clad summits. But other of our camps are simply pitched in logged-off areas, where charred stumps greet one on all sides. In this country you simply cannot look anywhere without seeing a mountain. We work with these formidable things hemming us in on all sides. Often we can go for miles along our forestry roads with not a house, car, or any other sign evident to show any human occupation. Wild life abounds and deer are very plentiful.

48-Hour Work Week

Rising bell in the Forestry A. S. W. Camps is at 6:30, breakfast at 7, report for work at 7:30, arrive at work by truck at 8. A half or three-quarters hour is given at noon for lunch, when the boys gather around a bonfire and toast their sandwiches, except when the weather is too hot for a fire, or fire hazard does not warrant making one. Those working near the camp eat in the mess hall at noon. Each lunch box is equipped with a thermos, the boys having packed their own lunches before going to work in the morning. The campees strike off work at 4:30 and arrive back in camp at 5, get cleaned up for supper at 5:15. Lights must go out at 10:30. These hours may vary slightly. A 48-hour work week is followed. Exceptions are made during fire season when, in the case of a stiff fire, the boys are apt to be out at all hours.

Leisure Time

Many of the boys pursue their former occupation in camp, while some adapt themselves to an entirely new hobby. One enthusiast recently fixed some twenty watches in two weeks' time, and his customers were not only pleased with the satisfactory work done but with the low price. Another makes pastel and oil paintings of Canadian scenery, which he sells in nice wooden frames for only $1.85 complete.

Then there are carpenters who have made all kinds of things as children's kitchen sets, cupboards, cedar chests, medicine chests, chairs, mottoes, picture frames, and fancy articles. Generally speaking, their tools are very limited. We think of those who made sail boats to float from one camp to another across the lake, also carved canoes out of logs.

One or more barbers ply their trade in every camp and charge the big sum of ten cents a cut. They have plenty of heads to practice on! As a rule someone acts as washerwoman and does laundry, too, even starches! But most boys do their own, laboring over a scrub board or working a vacumatic plunger, unless the camp is fortunate enough to have a washing machine, when the boys are able to save their clothes up for a month and do a full night's task of unappreciated work.

Until film rationing, photography and picture developing were favorite hobbies. Then we have the book worms and the students who read and study in most of their leisure time, while lovers write anywhere from two to twenty pages either once, twice or as in some cases, seven times a week to the only girl in the world for them. One fellow who kept account of all postage spent during his first year in British Columbia makes it $23.39, averaging 6.4 cent per day!

The chief sports which the boys enjoy are swimming, boating, fishing, volley ball, ping pong, horse shoe, hiking, and mountain climbing.

A. S. W. Supervision

There is considerable organization in the B. C. Forest Service, in fact, it is highly organized and it is difficult to explain the jurisdiction of each official. At the head of the service is C. D. Orchard, Chief

Forester, who has appointed H. J. Hodgins, superintendent over all A. S. W. men, assisted by H. C. Mc Williams. The following lines of responsibility serve as a general rule when it is a matter of anything in connection with the conscientious objectors.

(a) Provisions for registration, pay, timekeeping, dispatching, accounting, shelter, sanitation, camp equipment, commissary, rations, discipline, leave, transportation, communication, medical services, first aid, entertainment, all off-hour pursuits: Chief Forester to Superintendent of A. S. W., to Supervisors of A.S.W., to Camp Foreman.

(b) Education and training of A. S. W. in forest fire detection, suppression, and in forest protection equipment: Chief Forester to District Forester to Training Chief to Camp Foreman.

(c) Distribution and equipment of forces with reference to fire hazard: Chief Forester to District Forester.

(d) Emergencies. Fire detection and suppression alerts resulting from Fire Days, raid warnings and forest fires reported: Local Forest Officer to Camp Foreman.

(e) Work other than above, Chief Forester to District Forester.

At present there are three supervisors to which all camp foreman are responsible. Foremen in the G. T Camps on the mainland are responsible to Supervisor D. M. MacKenzie. Foremen in the "C" Camps, southern section of Vancouver Island, to Supervisor George Silburn. Foremen in the "Q" Camps, northern section of Vancouver Island, to Supervisor Robert Murray. Organization within the camp itself is Foreman to Sub-foreman or Instructor, to Straw Boss to Campees.

145 Fires Fought

The Forestry Branch gives the following brief summary of accomplishments of A.S.W. men from May to December, 1942:

(1) Six thousand two hundred and sixty-six mandays spent fire-fighting on 145 fires.

(2) Two hundred and fifty-nine thousand four hundred snags felled over 24,500 acres of logged-off land.

(3) Sixteen miles of new road slashed and graded; 57 miles of old logging railroad grade converted to truck-trails; 44 miles of existing road improved; 64 miles of road maintained, required 21 miles of ditching, 134 culverts, and 8 small bridges.

(4) Ten miles of new trail cut and 12 miles of old trail improved.

(5) Twenty-eight miles of telephone-line constructed.

(6) Four hundred and twenty-five thousand seedlings planted on 660 acres of logged-over and fire-proofed land.

In regard to the above, it will be noted that snag-falling and road-construction form the greater proportion of the project work. In this respect snag-falling and opening up of logged-over lands with truck-trails are most essential improvements in the fire-proofing of such areas. Over much of the area on which snag-falling has been carried out, present plans call for reforestration involving planting of some 7,000,000 seedlings in the spring of 1943. (this quota was not quite reached because of damage incurred by frost in lifting the trees)

It is also pointed out that road-construction undertaken on several of the projects was at the express request of National Defence authorities and constituted rights-of-way considered of primary military importance to Coast defence as well as forest-protection.

Conscientious Objectors engaged in spring reforestration near Campbell Lake on Vancouver Island insure forests for succeeding generations. The planting is taking place in logged-off, British Columbia areas, amongst charred stumps and debris, with the men working in crews of fifteen, plus straw boss and pack or stake man. They plant in rows six feet apart. In one hand a canvas bag is carried. This holds the trees, one or two hundred at a time. They are two-year old seedlings and come from either the Forestry Nursery at Quinsam or Green Timbers. In the other hand a mattock is used to make the hole, the tree is inserted, and ground shoved in and pressed firmly with the toe of the boot. This operation must be performed with care to insure growth of the tree. No more than 50 per cent germination can be expected as a rule, because of various existing conditions. The crews work steadily in order to plant the required allotment during the specified time alloted for forestration. Each man is able to plant from 900 to 1200 trees in an eight-hour day.

Helmut Neufeld, Conchie choir master at a Vancouver Mennonite Church, was packman and stakeman for a planting crew of A. S. W. men at Camp Q 3, Campbell River, on Vancouver Island. In the picture on the left he has 4,500 Douglas Fir trees tied up in bundles of a hundred each, strapped to his back by aid of packboard, and he will heel these in upfield, at places most suited from which the crews can draw when needed for planting. On the right Helmut is shown carrying the crew's lunch boxes from the place where the Conchies started working that morning to a point near where they are expected to be planting at dinner time. He has fifteen lunch kits on his back and carries two in his hand, while with the other hand designates a point of interest to strawboss, Peter Wolfe, of Yarrow, British Columbia. The hatchet is used in staking. Six-foot cedar stakes mark the ninety foot strips of planting every hundred feet or so.

Conversions in Camps

"God has been very faithful in manifesting His presence in the various religious activities of the camps," reports Rev. Edward Gilmore, Brethren in Christ minister from Ontario, who has labored among the boys faithfully for six months, returning east in August, 1943.

"It is quite common to have hands raised for prayer and several men testify to having been definitely converted. One elderly man, sixty-four years of age (an outside logging company watchman) was saved and delivered from his tobacco, and is now a strong "Conchie" too. Many testimonies tell of God having revealed the need of a more definite spiritual experience and a greater evangelistic emphasis.

"Several young men are looking forward to future services in the foreign fields, and we are sure that God is going to find many consecrated servants for His cause and kingdom from these various camp groups.

. Will you continue to pray, Christian friends, that the revival which has started in our midst might continue to spread until many in our camps be genuinely born again and energized with a new power and testimony that will leave a profound godly influence upon the lost and perishing about us? We cannot emphasize too much the importance of your prayers on our behalf nor can we thank you too much for what you are doing in this way. Although you be many

(Continued on bottom of next page)

DAILY DEVOTIONAL MESSAGES

By *Esther Wiens, Chicago, Illinois*

NOVEMBER 1—*"The fool hath said in his heart, There is no God."* Ps. 14:1a

Mr. Worldly Wise: What concrete evidence have you that there is a God? Perhaps I would believe on Him if He sent some document to us.

Mr. Friendly Christian: Friend, He has done just that. This document has been preserved for several thousand years and has even been translated into our language.

Mr. Worldly Wise: I suppose you refer to the Bible. Well—Say, I'd believe on Him if He would make a personal appearance.

Mr. Friendly Christian: Did you never hear of Jesus, the Son of God, who healed the blind, cleansed the lepers, and raised the dead? Some believed, it is true. Others accounted for His power by saying it came from Satan. "Convince a man against his will, and he is of the same opinion still."

NOVEMBER 2—*"But without faith it is impossible to please Him: for He that cometh to God must believe that He is."* Heb. 11:6a

One day as I thought about God, I came to a "dead end" in my reasoning. And, out of the mental fog came this phrase like a flash *For without faith it is impossible to please Him.* Faith is the door to the spiritual life. The natural man says "Seeing is believing." God says "Believe, and you'll see." I am convinced of that fact that you and I will see plenty if, and when we believe Him.

NOVEMBER 3—*"For by grace are ye saved through faith."* Eph. 2:8a

We said, yesterday, that we entered into spiritual life by faith. Now, what more fair standard could God have selected. Would degree of perfection have been a better standard, or intellectual understanding, or financial contributions one made for a good cause, or possibly the amount of suffering one endured? Would any of these standards have been fair to all age groups and class levels? But the way of faith? It can be entered into by wise and simple, by the child and the mature man, by the bum and the wealthy man. The only difficulty is, people ought to know about it, and the Christian Church has failed to get the word around.

NOVEMBER 4—*"But these are written, that ye might believe that Jesus is the Christ, the Son of God."*

There sat the aged John, bending over his manuscript, the quill resting in his hand. What a pleasure it had been to see sin and suffering depart as Jesus spoke peace to the sinners, and healing to the sick. And again, how boldly Jesus had condemned current religious practices. A cloud covered the face of the aged disciple as he thought of the days of darkness which fell suddenly upon the little group, the day on which the Lamb of God was slain. But He arose! The disciple's face lit up as this glorious thought took possession of Him. Many other wonders did Jesus, but he must close.

NOVEMBER 5—*"And that believing ye might have life through His name."* John 20:31b.

Bishop Hopkins, of Derry, calls faith the marriage bond between Christ and the believer, and because of this bond, He can rightly assume the guilt of the sinner, who in the meanwhile enjoys the standing of a child of God. Another beautiful figure of our union with Christ is that of the vine and the branches, as found in John 15. The vine and the branches are not separate entities. *"And as the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me."*

NOVEMBER 6—*"What is man, that thou art mindful of him? and the son of man, that thou visitest him?"* Ps. 8:4

United with Christ. Those were mere words to me as I read them. Let me repeat them so that they will enter into my consciousness. United with Christ. O holy Father, when I consider the heavens, the work of Thy hand, when I consider the person of Christ in His love and purity, and when I consider mankind, myself, I cry out *"What is man, that Thou art mindful of him?"*

NOVEMBER 7—*"Come unto me, all ye that labour and are heavy laden, and I will give you rest."* Matt. 11:28

We are weary, and our burdens are heavy. Parents are concerned about their sons who are away from home. Wives are concerned about their husbands who are across the ocean. Some of the young people are disgusted with life. Of what value is life anyway? The C.O. is discouraged because his position is not generally appreciated. In the stillness of the House of God our confidence in God is strengthened, enduring values are brought to our attention, and our problems are reduced to their normal size, and our hearts rise in thankfulness as we sing

Praise God from whom all blessings flow
Praise Him, all creatures here below;
Praise Him above, ye heavenly host;
Praise Father, Son, and Holy Ghost.
Amen

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many miles from us, the potentiality of your sacrificial prayer life will work wonders on our behalf, and someone will be converted from the error of his ways, some soul will be saved from death, someone will be strengthened in the faith to live a better Christian life, and someone will share the glories of heaven —all because you prayed.

Sponsored by
the Young People's
Union of the
General Conference
EDITOR
R. Weinbrenner
North Newton,
Kansas

Mennonite Youth

"A United Mennonite Youth in Christ"

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News From Canada

Following are some quotations taken from letters received from the Canadian Y. P. Representative, J. C. Schmidt:

"Greetings in the name of our precious Saviour Jesus Christ! It has been some time since I sent in my last report as representative of our Canadian Mennonite Youth. The Lord has abundantly blessed us according to His many promises, and we unite with Psalmist David, 'Great is the Lord, and greatly to be praised; and his greatness is unsearchable.'

"Our Canadian Mennonite people are scattered over a very large area. Many small settlements have sprung up farther North. Consequently, many of these people are without Christian services, without Sunday Schools, and in some places without secular schools. This is a large field that has to be looked after. Our youth organization has realized this need, and during the last few years we have sent out workers to the different districts to teach summer vacation Bible school to the children . . . Over a thousand children were reached this way. Our workers visit the homes of the children as well, and thus the gospel is brought into hundreds of homes. In many districts, the youth gathered for evening services. This work is proving a great blessing to these communities and serves to establish a unity among our Mennonite Youth."

Buy Rosthern Experimental Farm

"We have a special project with which we are working at this time. Namely, the purchasing of the Rosthern Experimental Farm. (Previously owned by the Government.) This farm includes one section of land, six large buildings, a number of smaller buildings, an orchard, gardens, lawns, hedges, etc. We feel that it is very essential to have a place for an Orphan Home, Bible School, Retreats, and a site where our youth activities could be centralized. This farm is ideal for such activities.

"We make an appeal to the Young People's Union of the five districts of the United States to unite with us in prayer concerning this project. We also petition financial aid in this behalf."

Enough funds have been gathered from the Saskatchewan district to make an initial payment on the farm of five thousand dollars, and the government has advised them to take possession. They want to pay the balance by January 1, but will need our help. Several districts have responded. The Pacific District has designated one hundred dollars for this project; the Eastern District is making this a special project for their Fall Rally to be held on November 14. The end of the year is not far off, therefore the time to act is NOW, if you wish to have a share in this worthy enterprise. Any contributions from individual societies will be appreciated and may be sent to the General Conference Y. P. treasurer.

"Bear ye one another's burdens, and so fulfill the law of Christ."

"There is gold left in the hills for the man who dares to dig it."

The Rosthern Experimental Farm, which the Mennonite Young People in Canada have purchased.

INTERMEDIATE DEPARTMENT

COUNTING THE COST

Opening Song: "Give of your best to the Master"

Prayer:

Introductory Remarks by the Leader:

Everything that is worthwhile costs something. Food, clothing, shelter, and all material goods cost money, labor, time, energy, and effort. Education costs money, time, diligence, effort. Friendship costs something, too. You have to be a friend if you would have a friend. Some things cost patience. Many people are not able to pay this price. To achieve the highest values often cost suffering and sacrifice. Our topic is "What Does it Cost to Be a Real Follower of Jesus?"

Topics:

1. **What did it cost Paul?** II Cor. 11:23-28. II Cor. 12:9, 10. Notice how gladly he paid the price. Try to find other scripture passages which tell of Paul's suffering and find out how he died.

2. **What did it cost the Twelve Apostles?** Mark 3:14-15; John 15:18; John 16:1-6. A Bible encyclopedia will tell you what happened to the Twelve, fact or tradition.

3. **What did it cost our forefathers?** John 16:33; I Peter 3:14-17. Ask your minister to help you find books on Mennonite history (There are several by Dr. C. Henry Smith). Also inquire of some of the great-grandmothers and great-grandfathers or other old people of your church. A good suggestion would be to invite one of your aged friends to discuss this topic, or to invite your minister or some other adult.

4. **What does it cost us?** Matt. 10:38, 39; 5:10, 11. Find out the reasons for Civilian Public Service camps. Why was C.P.S. started? Who goes to these camps? What are some sacrifices these boys must make? Do Christians suffer for their convictions in your own town or community?

Closing Songs: "Will your Anchor Hold?" "More love to Thee."

Prayer:

What They See

The movies today are a *veritable school for crime.* Such is the conclusion reached and statement made in the book *Our Movie Made Children.* This book is the result of a careful analysis of the films by scientific men with unbiased motives, extending through hundreds of films and involving four year's work and thousands of dollars of expense. Dr. Dale in a careful analysis of 115 pictures chosen at random, arrived at some fascinating figures according to this book. Regarding crime he has this to say: The heroes are alone responsible for 13 good sound murders, the villians and villainesses for 30. Altogether, some 54 murders are committed to say nothing of 59 cases of mere assault and battery. Thirty-six holdups are portrayed and 21 kidnappings, and numerous other crimes. Forty-three crimes are attempted and 406 are actually committed, making a total of 449. All of this in 115 pictures.

Furthermore, crime is not made unattractive but rather attractive, encouraging young people to enter criminal ways. They are made so attractive that they tend to make crime alluring and criminalty outstanding and distinguished. The criminals in these films are found to be portrayed by the most attractive and best known stars of the day. Furthermore, 33 per cent of the heroes, 44 per cent of the heroines, 54 per cent of the villians and 63 per cent of the villainesses in these 115 pictures are pictured as either wealthy or ultra-wealthy. They live a happy and a care-free life; they drink and dance the night away, at their own sweet pleasure, not satisfied to wear ordinary clothes and eat ordinary food and not content with the steady round of moral, intelligent, quiet life. Eighty characters are given as "occupation unknown" or "illegal occupations" with bootleggers, smugglers, thieves, bandits, blackmailers, prostitutes, etc.

As to drinking, of the 115 pictures, 66 per cent show it and 43 per cent exhibit intoxication; 78 per cent of these pictures contain liquor situations. We are told of the characters of these plays so carefully investigated, 87½ per cent smoke. Dr. Dale further found that in 22 pictures, out of 115, illicit love appears as the goal of 35 of the leading characters, including heroes and heroines.

What happens to these criminals in the movies? Does crime pay? It does on the silver screen, referring again to *Our Movie Made Children.* A detailed analysis of a group of forty pictures in which no less than 57 criminals committed 62 crimes, 3 of the 57 criminals were arrested and held; 4 were arrested but released; another four, after being arrested escaped; 7 were arrested and legally punished. Then we are told that 24 criminals were punished by extra-legal methods or people taking the law into their own hands. Do we want the young people of America taught that out of every 57 criminals, only 7 are punished by law? Or would we wish them to take the punishment of evil doers into their own private hands by shooting or lynching? Does America want the heroes of their children to be murderers, kidnappers, thieves, embezzlers, house-breakers?

In another group of 22 prominent pictures shown all over America, 35 leading characters, heroes and heroines sought illicit love, sought fornication and adultery. Would such pictures have any bearing upon the minds of those who spend hours in viewing them? It is without the shadow of a doubt that such pictures do continually have their effect in setting the moral standard of our young people.

TITHING

(Written for the Mission Study Circle of the First Mennonite Church, Newton, Kansas, by **Mrs. G. A. Linscheid.**)

The practice of paying tithes is very ancient. Already in Gen. 14:20 we find that Abraham gave tithes to Melchizedec, King of Salem, upon his return from the expedition against Chedolaomer and the four kings in confederacy with him. Abraham gave him the tithe of all the booty he had taken from the enemy. Jacob imitated the piety of his grandfather when he vowed to the Lord the tithes of all the substance he might acquire in Mesopotamia, Gen. 28:22. Moses ordained all the tithe of the land, whether of the seed of the land or of the fruit of the tree, is the Lord's. It is holy unto the Lord, Leviticus 27:30-32. Tithes were paid to God as a sign of homage and gratitude, thus Abraham giving tithe of the spoil to Melchizedec was a token that he owed his victory and success to God, and when tithes were kept back from the priests, the Lord complained that He was robbed, Mal. 3:8. So the paying of the tithe was an honoring of God.

Even heathen peoples bring offerings to their false Gods and idols. How much more should the children of God give of their substance to the Lord! Dr. D. W. Kurtz on the subject of stewardship says, **"The things in our possession do not belong to us, they are the Lord's and we are the stewards.** The earth is the Lord's, the gold is the Lord's and the cattle on a thousand hills. We brought nothing into the world and we can take nothing with us into the next. We are stewards of God's substance. He demands tithes and offerings and if we do not bring them into his store-house we rob God. Jesus did not destroy the law and the prophets. He came to bring them to their fullness by going the second mile by the law of love."

Tithe means the tenth part of anything, so at least that much of our means should belong to the Lord. Some claim we are really not giving of our own until we give over and above the tenth, for that much is the Lord's by right. We are admonished that one-tenth of our substance and one-seventh of our time belongs to the Lord. Another injunction is for us to lay by as the Lord has prospered us.

What should be our motive in giving? Some may give just from a business standpoint to win patronage, some may give only upon an emotional urge —opening up their purse strings when their emotion is aroused, some may give from a purely selfish motive to receive honor or recognition, still others may be sentimental givers, others may be systematic in their giving but give such a small portion of their means that they fall far short of the tenth. **The true givers are those that give as good stewards of the means entrusted to them, that is contributing freely, systematically, regularly and sacrificially.** Such contribute in the manner mentioned to carry on the Lord's work because they have given themselves to the Lord and the motive to all their gifts is expressed thus: **"The love of God constraineth us."**

Whenever tithing has been adopted and carried out in groups or congregations it has worked wonders. We would be surprised at the results if all Christians would try it. Such that have tried it testify that they had: adequately paid pastors, renovated buildings, improved S. S. equipment, disappearing missionary debts, more missionaries, no bake sales or begging talks, self respect, enthusiasm, hope, victory, etc.

Stewardship is a prominent subject in our Bible. Quoting Dr. D. W. Kurtz again he says, "One-sixth of the entire Bible deals with property, money and giving. **There is ten times as much Scripture on the subject of giving and stewardship as there is on baptism or the Lord's supper. Yet we hold very strenuously to these important doctrines and have neglected the duty, grace and the blessing of giving. The result of this neglect is now bearing fruit: missionary deficits, struggling colleges, paralyzed churches, disloyal church members, disillusioned speculators and soured saints. The love of money is the root of all evil, and the neglect of giving the Lord's money for the kingdom is the root of most of our problems in the church."** Further he says: "The real tragedy of the whole matter is this: if we rob God we rob ourselves. The laws of the spirit are just as exacting as the laws of nature. God is not to be sneered at, for whatsoever we sow that shall we also reap. **The lack of spiritual power is due to this neglect. The conditions of spiritual power are complete self-giving, real loyalty, genuine devotion to Christ and his cause, a love and honesty that gives to God what we owe and a love so great that we go the second mile in giving.** How can anyone be Christ-like and allow selfishness and greed and indifference to Christ's Church

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Parents and young people, remember that 77 million Americans attend picture shows every week. Twenty-eight million of them are adolescent boys and girls and 11 million of them are under 13 years of age. They spend on the average 2 hours a week with attention glued both through sight and hearing to the lessons that the movies teach. The stars are their heroes and heroines; movie plays are their instruction about life. Their characters are developed by what they see and hear in the theatre. Heroes are shown as rich people who need not work for an honest living. They live without conventional and respectable hours and without virtuous and commendable habits. They make crime, debauchery and prostitution attractive. All in all, they are anti-Christian and definitely immoral in their teaching. How can any Christian be content to attend or have his children attend and be put under the influence of this wickedness? Pictures that exalt fallen women and adulterous men and hold them up to admiration and emulation are not of the Spirit. They are of Satan, of the flesh and not of the Spirit. Christians should and cannot have any part or lot in such sin.

—From *The Christian Leader*

dominate his life? Giving is the test of our sincerity. If we do not obey, our professions are mere hypocrisy. If we love me ye will keep my commandments."

Mal. 3:8-10 is a real challenge to us, and what a promise if we take up the challenge! And has God ever failed in the promises to his children? We are often ready to take up business ventures without an assurance of success--and here where the Lord, who has never failed us, gives us such a challenge and promise we are so reticent to take Him at his word! The promise is "Bring the whole tithe, then I will pour out the blessing." **We must respond before the richness of blessing is possible.** May we be found faithful even in this, for our Lord and Master says, what we have done unto the least of these his brethren we have done it unto him, and according as we do this, shall our reward be at the judgment. **"By their fruits ye shall know them."**

IN MEMORIAM

FRANZ CLAASSEN was born September 27, 1858, at Ellerwald, West-Preuszen, and died October 1, 1943, at his home in Paso Robles, California. He was married to Anna Mathies, at Newton, Kansas, on February 28, 1884. On November 27, 1915, she passed away to be with the Lord. He is survived by six sons, most of them living in California. Funeral services were held at the Kuehl Chapel, with the Rev. C. Hege, pastor of the First Mennonite Church of Paso Robles, officiating. He was a member of the First Mennonite Church.

FRED SCHOWALTER was born November 4, 1878, at Deutschhof, Rheinpfalz, and died on October 5, 1943, at the Santa Maria Hospital. On September 7, 1900, he was married to Elizabeth Hege at Paso Robles, California. Mr. Schowalter is survived by his wife, a daughter and three grandchildren, all of Paso Robles. Funeral services were held at the Kuehl Chapel, with the Rev. C. Hege, pastor of the First Mennonite Church of Paso Robles, officiating. He was a member of the First Mennonite Church.

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MENNONITE PUBLICATION OFFICE,
Newton, Kansas

INTERDENOMINATIONAL BIBLE CONFERENCE

A very successful Bible Conference was held at Compass, Saskatchewan, Canada, July 11-18 under the joint direction of the pastors of the local Mennonite Brethren, Conference Mennonite, and Christian and Missionary Alliance churches of the Meadow Lake area.

The opening day took the form of a Sunday School convention in which seven Sunday Schools participated. During the seven days following we met three times daily for sessions of Bible study, missionary, and evangelistic messages. These resulted in the edification and salvation of many precious souls.

Visiting speakers who ministered to us under the annointing of the Holy Spirit were: Rev. J. J. Esau of Bluffton, Ohio, U. S. A., Rev. Henry Epp of Waldhein, Saskatchewan, Rev. Murray W. Downey of Canadian Bible Institute, Regina, Sasketchewan, Rev. Isaac Epp of Aberdeen, Sasketchewan, and Mr. Stanley Collie, missionary to our North American Indians at Buffalo Narrows, Saskatchewan. Through the ministry of Brother Collie our responsibility regarding this long neglected field right at our very door step was vitally impressed upon us with the result that definite steps were taken to make this a project of our Conference.

The ministry in song and art of Mr. and Mrs. Selwyn Neale of Regina, Saskatchewan, too proved a real blessing throughout the Conference. Our hearts go out in praise to our God and Father who so signally blessed during these days. We are believing Him for even greater things in our Conference of 1944 should Jesus tarry. —**Rev. William J. Nish, Sec.**

(Published by request)

OKLAHOMA CONVENTION

The Zoar Mennonite Church, Goltry, Oklahoma, was host to the convention on October 16 and 17. A large tent accommodated the great number of participants.

The brethren J. J. Esau, Bluffton, Ohio, and H. P. Fast, Orienta, Oklahoma, gave inspirational messages. Rev. Henry Hege of Corn, Oklahoma, and president of the convention, gave the convention sermon on Saturday. That afternoon Rev. H. P. Fast, the convention speaker, spoke on "I would Be True in Thought and Speech." Rev. Esau spoke on "Home Missions" and Rev. H. P. Fast on "I Would Be True to My Calling" at the women's missionary program on Saturday evening. Sunday morning Brother Fast spoke on "I Would Be True to God."

Choirs, a men's chorus, quartets, and duets took part in the song festival on Sunday afternoon. After their selections Rev. J. J. Esau spoke on foreign missions. After the service a number came to the altar to consecrate definitely their lives to the Lord.

Walter H. Foth, Cordell, served as chairman of the young people's meeting which was held on Sunday evening. Rev. Noah Unruh, Cordell gave a theme on "I Would Be True to My Church," and

Rev. J. W. Jantzen, Meno, led the testimony meeting. During this time two Ozark workers of the "Go Ye Mission" gave their testimonies.

At the business meeting, Rev. H. P. Fast was elected president and Ernest Voth, Orienta, as secretary for the coming year.

—Mrs. J. W. Bergen, Acting Secretary

CORRESPONDENCE

EMMAUS MENNONITE CHURCH

Whitewater, Kansas

During the past two months Brother Kaufman's messages on Sunday morning have been on the Apostle's Creed. Three times each year, in the months of February, June, and October, we gather to commemorate the Last Supper. Last Sunday, October 10, Brother Kaufman preached a preparatory message from Eph. 4:30-32. Earlier on the same morning Brother Kaufman and a men's quartet went to the prison camp near Peabody to bring a German service to the prisoners of war over there.

On September 15, Mrs. P. A. Penner of Newton, spoke to the women during the first meeting of the Missionary Society. In the evening Dr. Penner showed us the beautiful films of their work among the lepers in India. Both the afternoon and evening messages were inspirational and challenging. On October 6, the Women's Mission Society met for active work, which this year will consist mostly of sewing for relief. We have as officers a president, vice-president, secretary, treasurer, a cutting committee, and a book committee which repairs worn books in the church library.

The choir is having difficulty in finding a leader, they are waiting to begin practicing for the annual Christmas and Easter programs.

The C. E. has been having interesting variety in their programs. Besides the annual picnic with a special speaker, a program by the neighboring Grace Hill Society, the mission program which included reports sent in from some of our members who are in Christian service at distant points, there was one program in charge of all the Wiebes here and one by the T's—Thiessen, Thierstein, and Toews. A new project of the C. E. is dividing our membership into groups of seventeen, each person writing to a designated young man who is in camp or service.

—Corr.

PULASKI MENNONITE CHURCH

Pulaski, Iowa

The church correspondent finds it easier to get at his job when there has been recently in his local church an occasion out of the ordinary. Thus, it should not be difficult for us to assemble a brief report on what has probably been the most outstanding event in our church within the memory of our middle-aged members, at least so as measured by the general public interest.

Dr. J. E. Hartzler, of Goshen, Indiana, and of the Hartford Seminary at Hartford, Connecticut, has just closed in this community a week of preaching service which opened October 3 with his appearance as guest speaker at the country-wide World Communion observance at our county seat town of Bloomfield and continued through the week until Sunday, October 10, with special nightly meetings at our church southwest of Pulaski. Through the help of Rev. E. A Sommer, our pastor, the county committee was able to arrange for Dr. Hartzler's stop at Bloomfield, and we in turn were enabled to arrange for the service at the Church. Eight hundred persons heard Dr. Hartzler in the large high school gymnasium at Bloomfield, and capacity houses followed him through the week here until the closing night when by borrowing some two hundred chairs from the Pulaski high school, our local church was able to seat the four hundred who came for the sermon, "Why Be a Christian."

Weather and road conditions for the meetings were nearly perfect, and people came from the neighboring towns and from a wide area of the country. In spite of travel restrictions there were one hundred from Bloomfield on the closing night, as estimated by one of it's ministers, and many of these had attended through the week, finding it possible to make the round trip of some twenty-four miles nightly by the systematic sharing of cars and seeing to it that each car was loaded. And this took place without a "union" campaign or special effort in behalf of outside support. The people who heard the sermon on "Making Ready" at Bloomfield were hungry for more. It was a week of the broad, intellectual gospel as differing from the emotional gospel and there was a like response. We shared our pews with many who had not been in our church or any other for years but who were our most attentive and regular listeners. And so we feel that something has happened, and that the Christian stature of us all has been increased even beyond our ability to measure just now.

From Pulaski, Dr. Hartzler went to Wayland for four days, then on into Canada, preaching and lecturing on his present schedule which is now drawn until next June.

Our meeting-house is being painted on the outside, and some repair work and redecorating will likely be done. New carpets are in place on the rostrum and in the aisles, and it is the hope and plan that all may be in order when the Middle District Conference convenes at Pulaski next year. Under present conditions and circumstances not many of us were able to go to Ohio for this year's session, but we hope the Ohio brethren may come to Iowa next year, stopping here enroute to the triennial session of the General Conference in Kansas at that time. —*V.E.S.*

FIRST MENNONITE CHURCH

Wadsworth, Ohio

The ladies of the Mennonite Christian Service organization not only continued quilting and sewing garments for European relief but also canned tomatoes for a nearby convalescent home for the aged.

The donations of the annual harvest home Sunday, October 3, consisted mainly of canned fruits and vegetables and non-perishable fruits and vegetables. These donations were given to Bluffton College.

The congregation has had the privilege of hearing a series of six sermons on, "Our Mennonite Heritage," "What Mennonites Share With Other Denominations," "Mutual Aid and Brotherhood," "Unique and Original Contributions of Mennonites," "Sacramental Simplicity on Communion Sunday," "The Mennonite Conception of Evangelism and Nurture" and lastly "Our Heritage: Faith and Works United."

Our pastor has opened a series of broadcasts on station RAKW, Akron, 1590 on the dial, every Sunday morning at 9:15 a. m. It will be of interest to readers of *The Mennonite* that this station can be heard in forty-one states. At present the program "Chapel of the Air" has been sponsored solely by the First Mennonite Church at Wadsworth with great enthusiasm and liberal contributions.

The officials of the church have indicated that the objective is to maintain the "Chapel of the Air" for an indefinite period, even though it is on an experimental basis for thirteen weeks. The pastor welcomes suggestions and comments for this new project.

A full house attended the first of a new series of evening services, October 10. These will continue biweekly until Easter. The evening program consists of a study of the "Life of Christ" in motion pictures along with appropriate scripture, a sermonette by the pastor, and song.

Rev. G. T. Soldner of Bluffton Ohio, a former minister of the Mennonite Church at Sterling, now united with the Wadsworth Church, was called to Sterling to conduct the funeral services of Samuel Graber, 85, assisted by Rev. Smucker.

Dr. J. C. Meyers, a Western Reserve University professor, spoke on "Christ's Attitude in the Past—War World," Sunday morning, Oct. 24. He is of the Sterling Mennonite Community and still maintains his church membership at the Pleasant Hill, Mennonite Church, Sterling, Ohio.—*Corr.,Goldie Wurgler*

SWISS MENNONITE CHURCH

Alsen, North Dakota

Greetings with I Cor. 15:58, *Therefore, my beloved brethren, be ye stedfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."*

How much we need to be stedfast and immovable at the present time and abounding in the work of the Lord. In our day, it seems, there is much work carried on by the church and said to be done unto the Lord, yet men do all the planning. God is left out of all the plans. After all plans are made God is sometimes asked to bless the work. Thus the labour is often in vain. Might Jesus really have the pre-eminence in our lives!

God again blessed us with material blessings. The crops were very good. We had one hail storm which did quite a little damage at places. A few fields where the grain had not been cut were a total loss, but that which was in shocks gave a fair yield. So we have much reason to give thanks to the giver of all good and perfect gifts.

When we made mention of the different brethren who had visited our church in our last report, Brother Plett from South Dakota was omitted. We are sorry, but the impassable roads made it impossible for most of the members from the country to attend the service, but his message was much appreciated by those who had the privilege of hearing his speech, October 10, will no doubt be long remembered by us, since our new pastor Brother Waldo J. Flickinger was installed by Brother J. J. Regier of Freeman, South Dakota. We had prayed much in regard to getting a pastor, and many others prayed with us. And we believe that God has answered our prayers. Now let us continue to pray for Brother and Sister Flickinger that God may be able to use them and the congregation too, to His honor and glory.

We also had our harvest festival on the same day, and Brother Regier brought us a message in the evening, so we were richly blessed the whole day. The other three Mennonite congregations of this community had been invited to spend the day with us, and they all accepted. So we had the privilege of having six ministers on the platform which is unusual for us. The four local ministers all spoke a few words of welcome to Brother Flickinger.

—*Corr.*

Four things a man must learn to do,
If he would make his record true:
To think without confusion clearly;
To love his fellow-men sincerely;
To act from honest motives purely;
To trust in God and heaven securely.

—Henry Van Dyke

« « JOTTINGS » »

—**Rev. Albert Schultz** has resigned as pastor of the Mennonite Church, Butterfield, Minnesota. He has already moved to Nebraska to engage in other work.

—**First Mennonite Church, Colfax, Washington:** "We were hostess to the Whitman-Latah C.E. Convention on October 8 and 9. A splendid program and good attendance made a very worthwhile fellowship. The two missionary societies served a banquet on Saturday evening at which seventy-five people were seated."—Corr.

—**Betty Long** and **Roland Bartel,** both former teachers in the Buhler, Kansas, schools were married in the First Christian Church, Hutchinson, Kansas, on October 19. Brother Bartel is engaged in health work at the C.P.S. camp, Mulberry, Florida. Mrs. Bartel expects to continue her training as medical technician in Kansas City.

—**All mail for the Friedensfeld Mennonite Church, Turpin, Oklahoma,** should be sent to P. M. Franz, chairman of the church board, until further notice.

—**Meadow Mennonite Church, Colby, Kansas:** "We had our Christian Endeavor on October 10. All seating room was taken. Even the aisles were filled with chairs. Martha Wall gave a short talk. She has been in Africa one term. She comes from this community, but not from our church. We have had several other missionaries visit us, Miss Kuyf in spring and Rev. F. J. Isaac lately. We are very glad that they took time and stopped at our little church; it is an inspiration to us."

—**Carl M. Lehman, editor of the "practical notes"** in our Senior Sunday School Quarterly writes from Aibonito, Puerto Rico, "I think I shall like it here in Puerto Rico. I have never been among a more friendly people. The La Plata valley in which we are located is surrounded with green and colorful hills—nearly breath-taking in their splendour and beauty. The nearest church of any kind is more than four miles away, so you can readily see the possibilities and needs. The nearest and only doctor anywhere near here is also more than four miles away, and he serves a town of more than three thousand inhabitants." Brother Lehman is a member of a C.P.S. unit at Aibonito. Make it a point to read his illustrative material in the quarterly. Some of his illustrations for the first quarter of 1944 will be drawn from his experiences in Puerto Rico.

—"The article **'Audio-Visual Aids in the Church'** by Mrs. Richard Weaver is worth the price of **The Mennonite** for a year. We here in Wichita are very fortunate in having four children's workers' councils and two leadership training schools a year." So writes Mrs. R. G. Warkentin, Wichita, Kansas.

—**Newly elected or re-elected to offices in the committees of the Western District Conference are: Home Mission:** H. J. Dyck, Arnold Funk, P. P. Tschetter; **Education Committee:** H. N. Harder; **Peace Committee:** Walter H. Dyck, Lester Hostetler; **Deaconess Committee:** J. E. Entz, Sister Magdalene Wiebe; **Relief Committee:** E. J. Neuenschwander; **Board of Trustees:** Ferdinand Neufeld, Edward Miller, Aaron J. Claassen, G. H. Willms. **Nominees for Conference Directors of Bethel College are:** A. E. Funk and Henry Hege. Ronald von Riesen was elected as **statistician.** A. J. Dyck was elected to the **Program Committee.** Herbert Miller was re-elected **secretary.** H. T. Unruh was elected **Vice-President,** and D. C. Wedel was elected as **President.**

—**Second Mennonite Church, Beatrice, Nebraska:** A group of young people of the Evangelical Mennonite Brethren Church of Jansen, Nebraska, brought a program to us on the evening of October 24. The C.P.S. unit from Lincoln plans to give us a program on November 14.

—**The young people of the Eastern District** plan to have a rally at Souderton on November 14.

—**A Mennonite center** has been established in Asuncion, Paraguay, Robert Geigley reports. A six-room house has been rented at the address of 431 Eligio Ayala which will serve as a center in the city.

—**Mennonite churches of the Mountain Lake, Minnesota, community** have canned **4,200 quarts** of foodstuffs for the C.P.S.

—**Rev. J. J. Balzer,** Pastor-Emeritus of the Bethel Mennonite Church, Mountain Lake, celebrated his eighty-third birthday recently.

—**The First Mennonite Church, Shafter, California,** plans to observe November 7 as "Family Day." "The

Baguio is about ten miles from La Trinadad, Benquet, where it is believed, our three missionary couples and children are being held in an internment camp.

program of the day will emphasize the importance of maintaining a sound family life based on Christian principles.

—**The First Mennonite Church, Reedley, California,** is "hoping to use the second Thursday evening of the month regularly for a **play night** and the fourth Thursday evening of the month for a **work night.**

—**The Buhler (Kansas) Mennonite Church** at a recent Sunday School meeting decided to issue a monthly church newsletter to be sent to all the boys in the service of the government.

—The women of the **Menno Mennonite Church, Lind, Washington,** have been approached by the women's Missionary Association of the General Conference with the suggestion that they undertake to supply aprons, towels, hot pads, and dish cloths to the C.P.S. camp at Belton, Montana.

—The **First Mennonite Church, Berne, Indiana,** has given its board of deacons the authority to seek a new pastor for the church according to an article in the **Berne Witness.** This church recently sent off 1,100 quarts of canned foodstuffs for use in the C.P.S. camps. Much of the credit for promoting this work goes to Mrs. Herbert Sprunger and Mrs. Clovis Oberli.

—**Mr. Gerhad Buhler** has been appointed to serve as secretary of the Middle District Conference, since Rev. George Dick moved to Bloomfield, Montana, to serve the Mennonite Church there. Brother Buhler's address is Bluffton, Ohio.

RELIEF

India in Great Need

John Rich, American Friends Service Committee Commissioner to China, recently returned to this country by way of India. He has reported a great need in India caused by hurricane and flood of unprecedented fury and extent. Thousands are homeless and starving. He urges the Mennonite Central Committee to keep India on the front page of their relief program. The Relief Director at Akron has cabled India asking for cabled information so that the Mennonite Central Committee can proceed to act intelligently.

War Prisoners Relief

The Mennonite Central Committee has prepared 3,000 twenty-page booklets of Christmas songs for distribution among German prisoners in this country and Canada. Last year a small quantity was published and distributed in sheet form, and a number of letters were received from camp officials as well as from prisoners expressing appreciation for the gesture. This book contains a legend indicating the Mennonite Central Committee as donor.

Letter from Kreider

Robert Kreider, Mennonite member of the China Unit in Durban, South Africa, writes of his feelings about the curtailment of the plans to do relief work in China:

"This has been a jarring blow to us. But even more of a blow it must be to those at home who have worked for months on this project, who have invested thousands of dollars in the program. Not all for naught. Again and again we have thought of the men in camp—men who have been living, hoping, and praying that the day might come when they could go forth to do relief work. The promise of foreign work had deep meaning for their camp period. Now that promise has been blackened out for another year or two. The conviction has been growing on me that should we return to the States, we have an obligation to go back to the camps to be identified with the commonplace aspects of the program—digging ditches, planting trees, going on fire duty. We perhaps can share in finding the deepest values, the finest testimony in the most simple of daily duties."

CIVILIAN PUBLIC SERVICE

Additional Hospitals Open

Recent mental hospital units approved for Mennonite C.P.S. men are at American Fork, Utah, and at Exter, Rhode Island. The unit at Staunton will receive an addition of seventeen men. The men for these units are in the process of being selected, as well as men for units at Allentown and Wernersville, Pennsylvania, which were approved sometime ago.

C.P.S. Men in Mental Hospitals

The distribution of C.P.S. men in mental hospitals as of October, 1943, was recently graphed in **The Reporter:**

Agency	No. of units	No. of men
Mennonite	14	550
Brethren	11	310
Friends	8	200
Methodist	1	25
TOTAL	34	1175

PEACE SECTION

Draft of Pre-Pearl Harbor Fathers

The drafting of pre-Pearl Harbor fathers began officially October 1. Draft deferment will now be made on the basis of occupation rather than dependency. It is estimated that this move will affect the status of 446,000 fathers by January 1, 1944.

Patriotic Organizations and the C.O.

At the recent National Convention of the American Legion, in Omaha, Nebraska, approximately forty resolutions relating to the conscientious objector were presented by the various sub-conventions. Only one resolution was approved. It "urged that C.P.S. men be administered with greater strictness."

At a similar convention of the Veterans of Foreign Wars, nineteen resolutions were presented and two were approved. One advised Congress to make certain that C.P.S. men receive no pay and the other urged that C.P.S. men be "not treated any more favorable than men in the armed forces."

—**Compiled by Irvin B. Horst**

Prof. Melvin Gingerich
North Newton
Kansas

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVIII NORTH NEWTON, KANSAS, NOVEMBER 2, 1943 NUMBER 43

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized January 22, 1919.

Shall We Provide a Bible Story Book?

The Board of Education of our General Conference has the responsibility of supplying lesson materials for our Sunday Schools. At present our conference offers no material for the primary department. The Board feels that we should have a Bible story book for this department. It wonders whether our ministers, Sunday School teachers, and superintendents agree as to the need for such a book, and if so, what kind.

In visiting a number of our churches, I found the primary teachers using a large variety of materials. None seemed to be entirely satisfied with the present set-up. Practically all had suggestions about improvements that could be made in the material used.

Our teachers of primary (5 to 9) pupils and our Sunday School superintendents have acquired through experience a mass of impressions. The undersigned would be very happy to have these impressions shared with him.

Some questions that you might answer from your experience are: 1. Should this book for very young pupils consist of Old or New Testament stories? 2. Should the book have three sections, each one devoted to the reading ability of the grades represented? 3. What has been your experience in the use of available Bible story books? 4. Could our primary teachers tell stories out of the Bible without the use of any other materials? 5. Do you favor the use of uniform lessons for primary groups? 6. Is a picture roll and the Bible sufficient material? 7. Do you feel that you need better training rather than different materials? 8. Should we use the primary materials put out by the "Old" Mennonites? 9. What is the best primary material that you know of? 10. What should be our aims in the teaching of primary children?

Your suggestions will receive a warm welcome.

—Reynold Weinbrenner, North Newton Kansas

WORLD PEACE

November 7 is World Peace Sunday. None of us can tell whether Christ will establish world peace in our time. This we can know, however, that the peace of Christ's kingdom is not the result of using tanks, bombers, battleships, and bayonets. The millions of lives lost in the world's bloody clashing of swords throughout the centuries has not brought world peace, and never will. It is Christ's spirit that brings peace. We can kill a man or we can conquer a man with force, but that will not put Christ's spirit into him. And without it he remains warlike, for that is the nature of sin.

Christ calls us to use the sword of the Spirit which begets the spirit of Christ instead of the sword of violence which only begets more violence. How true are we as peacemakers to our opportunities? Are we at sweet peace with those in our homes, in our community, and in our church? Do we bring out Christ's spirit in others, or do we make them warlike? Do we hold out to the world Christ's method of dealing with sinful men or Satan's method? Are we going all-out for God and his method of bringing peace to men? These are some questions to ponder for World Peace Sunday.—rw.

SPEAK OUT FOR JESUS

"You talk about your business,
Your bonds and stocks and gold;
And in all worldly matters
You are so brave and bold.
But why are you so silent
About salvation's plan?
Why don't you speak for Jesus,
And speak out like a man?

"You talk about the weather,
And the crops of corn and wheat;
You speak of friends and neighbors
That pass along the street;
You call yourself a Christian,
And like the gospel plan—
Then why not speak for Jesus,
And speak out like a man?

"Are you ashamed of Jesus
The story of the cross,
To lower His pure banner
And let it suffer loss?
Have you forgot His suffering?
Or did He die in vain?
If not, then live for Jesus,
And speak out like a man."

FOREIGN MISSIONS

P. H. RICHERT, Secretary

TOUR TO CHRISTIAN VILLAGES IN BASNA AREA

We had very much wished to go out and visit the neighboring villages where our brethren with their families live. During a local holiday of six days, when all the students went to a camp, we the normal school students with our teacher went out to these villages.

We are very often told by the evangelists that the Christian brethren in small villages are very much encouraged when they meet some friends from the mother church. We wanted to give them encouragement, so that they may not feel lonely and may also be in contact with the mother church through our visit. We are sure they have received strength to live a Christian life, though some are very few in number when compared with the non-Christians of their village. It was also very encouraging to us, who are being trained to serve our Lord Jesus in these villages, especially when we saw in two places four and two people confessing our Lord Jesus as their saviour.

We also wanted to see and get acquainted with the homes from which our students came. We have been very much benefited by this trip. We have come to know that we should devise plans and methods of dealing with the students, taking their homes into consideration. We must educate them in such a way that they may not feel like foreigners when they go back to their homes after school.

We are glad to declare that we had no trouble and no sickness throughout our tour, though sometimes we walked about twelve to fifteen miles a day. We thank God very much for His guidance.

—Samuel Stephen

Instructor in Normal Department, Jansen Memorial School, Jagdishpure

P.S. Our brother Samuel Stephen is a young man who has grown up in our own church area, and has had his primary and part of his secondary education with us. He went to higher schools and teachers' training school and is now with us again instructing others. His mother tongue is Hindi. The above is a brief account of our Normal Department students with their teacher in fifteen villages where they visited Christians. —*John Thiessen, Principal*

FEAR IN THE ORIENT

With most people in the Orient sickness is the result of a curse, or somebody has cast an evil eye on the victim. Most diseases have some deity as a chief controller so it is believed. The wife and mother in one of our spiritually weak Christian homes was down with smallpox. The whole affair was kept a secret. By the time we found out about it the poor woman was absolutely covered with the pox, and it seemed too late for any help. I reprimanded the brother for trying to hide this trouble. He dodged here and there, but gave me no answer as to why he had not even informed us, let alone going to the hospital which was only a quarter of a mile away. I was suspicious that some underlying fear had kept the brother from revealing the condition of his wife. So I asked here and there about the "why" of the brother's behavior. Little by little I found out that the fear was this, namely that if he would reveal his wife's condition and go for medicine, then the smallpox goddess would be offended and she would come and kill the whole family. So the wife and mother of the home had to die a pitiful and miserable death because fear kept all help away.

—*John Thiessen*

THE SECOND BEATITUDE

By Erland Waltner

"Blessed are they that mourn: for they shall be comforted." Matt. 5:4.

If this beatitude is separated from the others it remains a hopeless paradox. How can the mourners of the earth be called the truly happy ones? Did Jesus confuse tears with mirth? Could He not distinguish sadness from gladness?

This beatitude cannot have a universal application. Jesus is not speaking of all who mourn. Many shed tears of self-pity but Jesus is not speaking of them. Others mourn over the disappointments of life but Jesus is not thinking primarily of them. To whom then does this beatitude refer?

To be understood this second beatitude must be linked with the first. Jesus is speaking of the mourners who are "poor in spirit." He has in mind those who humbly acknowledge their spiritual poverty, their sin and incompetence, and who mourn because of it. Jesus is here speaking of the true penitent who sheds tears in a godly sorrow for sin.

Happy is the penitent who mourns for sin. He it is who accepts the Kingdom and who thus receives the comfort of the Holy Spirit. To comfort means to strengthen. The penitent who acknowledges his failure and is truly sorry for it shall be strengthened by the Holy Spirit. To him will be given "a diadem for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

—*Mt. Lake Observer*

What Are We Doing to Prevent Another War?

By Russell L. Mast

This is a question which needs to be asked even now in a time of war. If it is true that to wage war, preparation must be made in advance, how much more is it true that we need to prepare in advance for the peace which is to follow the war? The close of the last war found the world woefully unprepared for peace, and consequently the seeds of another world conflict were sown. Today we are reaping the fruits of that blunder. Tragically enough, there are signs that again the forces of selfishness and narrow nationalism will seek to outflank any movement for a just peace and a world order that can have some degree of permanence.

Today the nations of the world are in a moment of great decision. The fate of another generation of young men and women is being determined. The weal and woe of the future is involved in the decisions which are made today, by the "conquering" nations. Surely on a question so vital and so significant God cannot be totally disinterested. Indeed, one cannot conceive of any area of life or human relationship which is outside the pale of God's redemptive purpose. If this is true, then God has a "purpose", a "will" for the nations of the world. It is for those who have found fellowship with God through Christ to help the world to know and understand this will. This means that Christians who are also citizens in a democracy should insist on certain definite principles to govern all postwar planning.

We know from a study of history that certain policies which nations may adopt inevitably lead to war. Other policies make for peace and international understanding. If God has a redemptive purpose for all of life, does it not follow that it is God's will that the nations shall adopt those policies which make for peace?

It can, nevertheless, be truthfully said that Jesus in his ministry never concerned himself about those wider national policies. He did not even condemn the Roman empire. However, let us not draw the wrong conclusions from this fact. It was not his purpose to make that specific application in his brief ministry of three years. His purpose was rather to plant seeds, to reveal once and for all the redeeming love of God, and to make it available in human hearts. Then, as that love caught hold of human lives it would act as a leavening influence on the whole of life, permeating every human relationship.

Jesus made provision for this task. John's gospel records these words: *"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."* These "greater works" are made possible through the power of the Holy Spirit. As the love of God touches more hearts, as new occasions arise bringing new tasks, it is the Holy Spirit which will guide those who are spiritually attuned to God. Jesus, then, expected us to carry on under the power of his spirit.

As an illustration of this point let us look at the question of slavery. Surely it was the will of God that slavery should be abolished in America. Yet neither Jesus nor Paul tried to abolish it in their day. The reason is that they merely laid the foundation for it. The time was not ripe; the fullness of time had not arrived. It was up to a later generation of Christians who, under the guidance of the spirit, engaged in these "greater works." Who can say that it was not the Holy Spirit which guided men like Henry Ward Beecher and Phillips Brooks to say that not only was it wrong to have slaves, but that the whole system of slavery was wrong? The fullness of time had come and they spoke for God.

Surely the time has come again for the church to speak the decisive word to the nations of the world. Let the church seek to mould the opinions of men rather than be moulded by them. This does not mean that the church, as such, should get into politics. It does mean, however, that individual Christians will formulate their views of national and world politics on the basis of God's will as revealed in Christ, which, in a word, is love. Too often Christians who claim fellowship with Christ formulate their opinions on national and world politics on the basis of party loyalty or vested interest, rather than on the basis of their loyalty to Christ. Let it be said emphatically that there is no area of life today where the specific Christian witness should not be expressed.

Regardless of what the Christians of the world do, there will be postwar planning. But the future peace of the world depends on the type of planning which takes place. Some policies have within them the seeds of another world conflict; others have the seeds of order and good will. The Christian's love for Christ and his hatred for war should be so intense that he will stretch every nerve to get the world to adopt policies which most nearly conform to the pattern of the Kingdom. It is not enough to say, "I will not take up a gun and kill." The imperative of love is so great that it will not leave the Christian at ease by simply refusing to fight. But it will make him say, "I will do everything possible to prevent war itself." Whether the world will actually adopt a more Christian way is not the immediate question. (Though it is inexcusable pessimism to say it would not.) Nevertheless, the Christian duty is clear and unwavering, namely: to express the specific Christian witness in every area of life.

Here, then, are some aspects of the specific Christian witness which should find their way into the political framework of the postwar world. We have space only to mention them.

1. There is the *absolute necessity of repentance from wrongdoing.* No nation comes to the peace table with clean hands. Going back to a pre-war "normalcy" is suicide. Only a complete turning about will do. This includes victors and vanquished alike.

2. Furthermore, there is the *absolute sovereignty of God.* No nation is absolutely sovereign. No nation can rightfully assume the role of supremacy or dominance. Therefore, let the nations of the world reduce some of their sovereignty for the sake of the common good.

3. Again, there is the teaching of the *stewardship of material possessions.* All that we have in the way of wealth and property and natural resources is not our own to exploit for selfish purposes. These are the gifts of God and as such shall be used in such a way as will bring glory and honor to Him and be of service to all mankind. A world cannot live at peace which is half overfed and half underfed.

4. Finally, there is the *world wide fellowship in Christ.* This involves the international fellowship of prayer, the extension of Christian missions, and evangelism. As men are won to the spirit of Christ, they will be drawn closer to each other. This asserts the fundamental unity of mankind. Politically, it will mean that there must be some world organization to implement that unity.

The Christian imperative of love should disturb us mightily these days. It should jar us from our indifference. For the world needs the Christian witness. But what if the Christians are silent?

Guarding Our Youth

What might Our Churches Do to Guard Our Youth Against the Various Propaganda and Temptations of the Day?

By J. E. Kaufman

"Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." These are the words of an older man writing to a younger. Paul's life had been a great and fruitful adventure. Out of his ripe experience he writes to young Timothy, he commands him, he encourages him, "Let no man despise thy youth!"

Our churches today might well voice this same thought. It is still true that the greatest asset of the nation as well as the church is her children and young people. They are the hope of the future. For that reason our churches should be greatly concerned to guard them from false propaganda and temptations of life. How may this be accomplished? Propaganda may be either false or good. Today we are confronted with an abundance of war propaganda which is false because lying and deception are the methods used to accomplish the end in view. With this definition let us proceed with the thought of our responsibility as churches to youth. What might our churches do to guard them against the various propaganda and temptations of the day?

First and foremost, aquaint youth with Christ, present to them the Christian way of life in all of its phases. In this let us remember that the one supreme essential in the equipment of one who would acquaint another with Christ is bed-rock sincerity. It is very essential that we adults have convictions and that youth be not in doubt as to our faith and beliefs, that we can say with Paul "I know him whom I have believed," and that we are striving to the best of our ability to live up to the ideal to which we are calling our young people. In that spirit let us present the living Christ who had such a reverence for personality, such a belief in the positive value and possible contribution of all types and conditions of men, to youth that they too absorb the wonderful spirit of His life which in turn permeates every relationship of their lives. In some such way as this, Christ becomes not merely a historical personality but a protent personal force in our character, conduct, and career which affects everything that a person thinks, feels, says or does. Whenever we accomplish this conciousness in our youth we have guarded them in many ways from temptations and propaganda. Yes, when youth can say with Paul *"I have been crucified with Christ, yet I live, and yet no longer I but Christ liveth in me,"* we have won a great battle.

In the second place, to guard youth against propaganda and temptations let us aquaint them with a well-rounded church program. One of the most revealing parts of a physician's diagnosis of a patient is taking his temperature. What is the spiritual temperature of our church program? There are many ways in which it may be revealed even though not so easily discernible as by the swift reading of a thermometer. One is by the spirit of cooperation of the whole group, by the warm friendly interest for all. A well-rounded program, a statesman-life policy in a church takes full account of the interests of the children and young people as well as of adults. Are churches today not apt, perhaps unconsciously, to take the attitude that young people lack experience and wisdom and hence are not so valuable in the work of the church? Let us beware of that! In these distressing times we ought to be extremely sympathetic with youth. They do not need destructive criticism; they need counsel and friendship, and the church should be the place where they feel free to turn to with their problems and heart-aches. The church should be the rallying point for their finest enthusiasms, the guardian of their ideals, the strength and stay of their growing Christian character. Young and old should live together harmoniously. There should be no duplication and on the other hand, the full needs of all groups should be provided for.

Another way to take the temperature of our group is to study the emphasis of your program. It is a mistake for a church to limit its thought to the worship service only, although that is most important. We cannot speak of professional life, of home life, of social life as though it were separated from a person's Christian life. All phases must receive proper emphasis. What about the social life the church provides for its young people? Does it offer wholesome recreation in place of questionable amusements? To neglect to provide opportunities for wholesome play and social life is detrimental to the proper well-rounded development of young people.

Social life is a natural and proper expression of life, young, and old. All phases of life ought to be touched by Christian influence, and all be so directed as to make their contribution to the development of a normal, symmetrical, and well-rounded Christian life, and to the establishment and growth of the kingdom of God. The social life of the church should be utilized toward the achieving of the purpose of the church. That purpose, as we have seen, is to make all more Christ-like. So then the social life of the church has relation to the church's entire plan, and should be so directed as a part of that plan that it may in some measure help in usefulness and service. This gives the social life of the church a positive meaning, instead of the negative one and is well worth emphasizing in a well-rounded church program, especially since it is often neglected.

In the third place to guard youth from propaganda and temptations we must acquaint youth with truth. Present to them opportunities to fill themselves with the spirit of truth and love by a study of the Bible and of the lives of great Christians of all ages. Likewise a study of the history and principles of our denomination is very essential for we build on the foundations laid down by those who have gone before. *It is vitally important that our young people attend our denominational schools, read our conference papers, and literature, use our Sunday school quarterlies not affected by war propaganda, take part in our retreats and young peoples' conferences.* What more valuable thing can young people gather than friendships with other like-minded young people and adults with great books, with great characters of history, with Jesus Christ. In this day of propaganda to arouse international prejudices, rivalries, hatreds, distrusts, class group antagonisms, it is the special duty of the church to foster larger quests of understanding and friendly relationships of brotherly love, kindness, peace, unity, and good-will, to teach the truth about other nations and peoples, to acquaint youth with ideals of justice and righteousness so that they may discriminate the truth from the false and the good from the evil.

It seems to me there is about the attitude of young people a belief that the ultimate values in life are not gold and silver, but truth and goodness and the chance to serve. Let us use them, for the church needs youth with its vigor and enterprise, its crusading zeal, it's enthusiastic loyalties, and its gay, adventurous spirit. On the other hand youth certainly needs the church, a growing church, a challenging church, a Christian church, to guard them in this age of sensational movies, untruthful newspapers, high pressure advertising, and hectic pleasure seeking.

In conclusion, a well coordinated program of bringing youth to Christ, challenging them with a well-rounded church program of sacrificial service, and filling them with the spirit of truth and love is in my opinion the way to successfully combat propaganda and to guard youth against the temptations of the day.

(The above article was presented as a paper at the Minister's Conference of the Western District, which convened in Moundridge, Kansas, on October 19.)

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MENNONITE PUBLICATION OFFICE,
Newton, Kansas

Audio-Visual Aids in the Church

By Mrs. Richard Weaver

Part III

So far the visual aids discussed have been of the unprojected type. We shall now discuss projected pictures.

The Reflected Picture

One type of projected picture is the reflected picture. This is shown by means of an instrument called a reflectoscope or opaque projector. It is possible to project any flat picture on a screen. This means of projection has the advantage of making it possible to project almost any suitable picture without the expense of having slides made. There is danger of ruining the picture because of the heat generated by the projector lamp unless the projector has a cooling fan. This type of machine is quite expensive. The better machines, equipped with fans, cost about $100.00.

The Common Glass Slide

Everyone is familiar with the common glass slide. When placed in a slide projector, called a stereopticon, it throws a picture on the screen. A slide consists of two pieces of glass which are bound together by tape. The usual size of these slides is 3¼ by 4 inches. Slides are a very effective means of teaching in religious education. It provides something for the creative student to do. He can make his own slides, and in order to make them accurate and authentic, research must be done and the pupil will get much benefit and knowledge from this study. After he has obtained the proper glass for the slides, he can dip this into a solution of gelatin and then draw what he wishes to present in India ink, or he can obtain etched glass, which is simply a plain piece of glass roughened on one side with acid so that one can draw or write on this with pencil, colored pencils, or ink.

The Cellophane Slide

Another type of slide is the cellophane slide. In this type one can type material on the cellophane and then place it between two pieces of glass and project it. This is a handy method of projecting a song that may not be in the hymn book or anything else that should be typed. One can also write on cellophane.

The photographic slides are also frequently used. They are prepared from the negative of a picture. They can be either black-and-white or colored. A really good amateur photographer can make them, and the number and variety which can be purchased or rented is almost unlimited. Missionaries usually use the slide projector in showing their pictures taken in the foreign country. All churches are familiar with this.

The New Small Slide

A type of slide which is coming rapidly into greater use is the small slide, two inches square. These slides are less expensive than the larger size, color is available at reasonable cost, the amateur can take his own pictures with relatively simple equipment, and the projectors are cheaper and more easily transported. The slides, in full color, may be purchased at fifty cents each. A wide variety of subjects is available, including historic spots of Biblical significance, Bible scenes, and copies of the great religious art masterpieces. If one wants to make his own pictures, perhaps illustrating a mission project, conditions in a part of a city needing mission work, a church school or hospital, or a conference or young people's gathering, the procedure is relatively simple. A candid ,or 35mm. still camera is used Colored film is purchased, the most common type being Kodachrome. When the pictures have been taken the film is sent to the company, where it is processed and returned as slides made up ready to show. Suitable projectors for small group showings can be purchased for twenty-five dollars, more powerful machines for larger groups for fifty to sixty dollars.

Also obtainable on 35mm. width film is what is known as film strip, or sometimes called picturol. Each strip contains from twenty to fifty pictures, which are comparable to those which can be secured on individual slides. This is perhaps the cheapest source of projection material. Projectors can be secured which can be used with either the film strip or the 2 x 2 slide.

Motion Pictures

We now come to the motion picture. This has the advantage over the still pictures in that it depicts motion. Motion pictures have the power to take people back in history and to recreate for them the life and people of any time in so far as we can now recover it. The Bible is the greatest subject in the world for presentation in motion picures. A picture need not be elaborate, but it should be good, true, and beautiful. Great care must be taken as to just what kind of picture is shown because motion pictures have a tenacious hold on the memory. Some of the pictures that are very excellent are: "I am the Way," "The King of Kings," "Episodes on the Life of St. Paul," and many others which interpret the message of the Bible· There are also motion pictures that portray the work of the church, lives of church leaders, and events in the history of the church, life problems, life situations, and Christian conduct in everyday life. Missionaries use this means quite frequently in showing life in the foreign field. A good motion picture will build ethical attention and a religious feeling toward life.

Silent film or sound film can be used. There are some advantages in using the silent film. One is the expense. It costs only about half as much as the sound film. The rental costs of silent and sound subjects run in about the same proportion. Silent projectors are also considerably less expensive than sound machines. The silent film is widely adaptable to various grade levels and numerous subjects fields. It can be presented from different angles to the various age groups because of the explanation that is necessary in presenting a silent film. On the other hand the sound film has the advantage of combining the hearing and the seeing and thus makes it more real to the person seeing the film. Furthermore, many of the newest and best films are made only in the sound version.

Different procedures can be used in showing these films. The leader, before showing the film, should pre-view it. A film should never be shown that has not been seen before the showing of it before an audience. Especially, is this true in showing one in a church. There are some advantages in this; one is that the leader can prepare a set of questions for discussion after the group showing if he pre-views it. Just before showing the picture, the theme of the film should be introduced with a few comments and one or two questions may be asked, the answers to which are to be found in the picture. Another method to be used is to have a committee of young people pre-view the film before the meeting in order to choose special phases of the subject on which they wish to report and to prepare for a panel discussion after the film. This shares responsibility, builds background for the meeting, and sets the discussion levels in the realm of the pupils' interests. As soon as the motion picture projector is seen in the church auditorium, or wherever the picture is to be shown, there will be an interest created. It is then up to the church to show something worthwhile.

The Religious Film Association

The fact that churches are recognizing the value of films as an aid is shown by the organizing of the Religious Film Association on March 26, 1942. This is incorporated as a non-profit organization in New York by sixteen church agencies representing nearly 122,000 local churches and it has a total Sunday school enrollment of about fifteen million. This association evaluates moving and still films suitable for church use and arranges for their distribution to its members. It also voices the opinions of church bodies as to what type of new films should be made and will attempt to stimulate their production. It provides for an educational program to help church workers learn effective techniques in the use of visual aids. It issues a catalog under their respective imprints. The catalog lists more than 250 motion pictures in addition to films strips and Kodachrome slides suitable for church use. The films are listed according to subject matter under such headings as "The Bible and Bible lands," "The Christian Life," "Missionary Education," and "Our Social Order." These listings include both sound and silent film.

For all types of projection work, room darkening and a good screen are important. There is no screen or projector which will show good pictures in daylight.

Whether one of these aids or all of them are chosen to be used by a church, it must be remembered that these are only aids to learning. They should be used with great care and in whatever way the material that is going to be presented can be presented in the best manner—that method should be used. It is hoped that some new ideas were given here, and that some church program may be enriched through the stimulus of this article.

Possible Sources of Materials

Flannelgraph material:

The Scripture Press, Inc., 800 North Clark St., Chicago, Illinois.

The Dietz Company, 10 S. Wabash Ave., Chicago, Illinois.

Story-O-Graphs, Po. Box 145, Pasadena, California.

Glass slides; approximate cost of slides—40 cents to $1.50 each.

Bailey Art Slide Co., 21 Lake Ave., Newton Center, Mass.

Keystone View Co., Meadville, Pa.

Film Strips and 2 x 2 slides: (A catalog is available.)

Society for Visual Educ., 100 East Ohio Street, Chicago, Illinois.

Selected motion pictures: Film—silent and sound (purchase or rental).

Y.M.C.A. Motion Picture Bureau, 347 Madison Ave., New York City.

19 S. LaSalle St., Chicago, Illinois.

Purchase—Silent film $24 a reel; sound film—from $36 to $48 a reel; rental $1.00 to $2.00 per reel.

1001, A Blue Book of Educ. Films, Educational Screen, 64 E. Lake St., Chicago, Illinois.

A word of inquiry to these places above mentioned will bring full information, description, and prices. Other companies also handle materials. This list is only suggestive.

Reading Material Suggested

Hoban, Jr., C. F. and Zisman, S. B.: "Visualizing the Curriculum," The Cordon Company, N. Y.

McKown, Harry C., and Roberts, Alvin B.: Audio-visual Aids to Instruction, McGraw-Hill Book Co., Inc., N. Y.

Visual Method in the Church Curriculum, Educational Bulletin No. 901, Int. Council of Religious Education, 203 North Wabash Ave., Chicago, Illinois.

DAILY DEVOTIONAL MESSAGES

By *Esther Wiens, Chicago, Illinois*

NOVEMBER 8—*"I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee."* Jer. 31:3.

Was not the creation of man an expression of God's love? And, beginning with Adam, God loved man, and sought to have fellowship with him. We know little about Enoch, except that he walked with God. Abraham was by no means a perfect man, yet he trusted in God, and God was his friend. Moses was another man who loved God, and one whom God loved. David learned to trust in God as a shepherd boy. God loved him, and promised to establish his throne forever. At times when God had turned against the Children of Israel because of their sins, when individuals turned to Him in repentence and trusted in God, He became their friend and loved them. Elijah, Daniel and Jeremiah were beloved of God. Though the great host of people did not realize it, God loved them.

NOVEMBER 9—*"For God so loved the world, that He gave His only begotten Son."* John 3:16.

In order to silence forever those who might question the love of God, He sent His Son. The little children came to our Master gladly, and He blessed them. On another occasion, as the sun was sinking in the west at the close of a busy day, they brought the sick to Jesus, and He healed them. See Him at the close of His ministry, just outside of Jerusalem, weeping, not in self-pity because of the inevitable, but in pity for His people who were even now rejecting their deliverer. John, scanning the path that Jesus had walked, saw that it formed a word and that word was LOVE.

NOVEMBER 10—*Herein is love, not that we loved God, but that He loved us."* I John 4:10.

Not many people have responded to the love of God. But you and I have. I think our devotion to the cause in which we believe looks rather weak when it is compared to some of the feats of heroism of which we read in the newspapers, of boys in the armed forces, whose buddies have been killed, and who insist on getting another lick at the enemy. I am not condoning their actions, but I do admire their devotion to a cause. Ought we not show an equal devotion to Christ, who gave His life for us? We have given Him a bit; let us give Him our best. If we have given Him our best, let us continue to give Him our best.

NOVEMBER 11—*"We love Him, because He first loved us."* I John 4:19.

Perhaps it would be more true to our experience if the verse read, "We ought to love Him, because He first loved us." To be perfectly honest with myself, I must say that I lack love for Christ. Might not this be due to the fact that we do not strengthen the bond between us and God by frequent contact? It is not by chance that Paul had such a great love for Christ, for He was Paul's constant, and often only companion. He could sincerely say, *"For to me to live is Christ, and to die is gain."*

NOVEMBER 12—*Beloved, if God so loved us, we ought to love one another."* I John 4:11.

Now that you have read the Scripture verse for today's consideration, you don't feel like reading further, because you already know everything I could possibly say on the subject of brotherly love. You've taught Sunday School lessons on the subject, you've given talks in young people's meetings on it, and even preached sermons on the subject. Does it necessarily follow that you and I are living lives of honesty, cooperation, kindness, and self-control? How can we expect others to take our teaching seriously, when we do not take it seriously ourselves? *"Thou that teachest another, teachest thou not thyself?" "If ye know these things, happy are ye if ye do them."*

NOVEMBER 13—*"And this commandment have we from Him, That he who loveth God love his brother also."* I John 4:21.

During the days of religious intolerance, the early Mennonites stood for religious liberty. Most of us have been enjoying the blessing of religious liberty all of our lives. Now, religious liberty does not only mean religious liberty for me and those who agree with me. It means religious liberty for those who choose to disagree with me as well. If we cannot win those who disagree with us to our point of view, we can in a spirit of Christian love agree to disagree.

NOVEMBER 14—*"The Sabbath was made for man, and not man for the Sabbath."* Mark 2:27.

During the week we had our daily devotions. However, if we had them in the morning, we were so rushed that we could not enter into fellowship with God as we would like. If we had them at night, we were so tired that we found it difficult to concentrate. But today we can really take time to commune with God. We are brought into the very presence of God as we worship in His House. And, as the love of God thrills us and fills us, our hands stretch out in love to Christians who have worshiped together with us, and to all others whom our lives touch.

Sponsored by
the Young People's
Union of the
General Conference
EDITOR
R. Weinbrenner
North Newton,
Kansas

Mennonite Youth

"A United Mennonite Youth in Christ"

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BLACK-OUT

Cora M. Baer

Peggy put another smear of scarlet lipstick on her already over-done lips. The Van Hornes were gone and she was all alone in the large house where she was employed as a maid. It was fun sitting by her mistress's dressing table helping herself to her various make-up paraphernalia. Next came her eyes. She didn't know just exactly how to go about it, but some minutes later the face that was reflected from the mirror certainly was striking, to say the least, even if all the natural charm it possessed was gone.

Peggy was plainly delighted. "Won't Jack be thrilled when he comes this evening," she said aloud, "—or is it Hugh? I've forgotten. I do believe I have a date with both. Here's hoping they won't both get here at once. I'll go with the one who comes first. Hope it is Jack. He's more fun."

Suddenly she grew sober. "My, I hope Dad and Mother don't stop to take me along to Prayer Meeting. I wouldn't want them to catch me like this. Wouldn't they make a fuss," she added disrespectfully. Her serious mood passed quickly, however, as she twisted and flounced before the mirror.

"Now I'm ready," she said, glancing at the clock. "He should soon be here; it's nine o'clock."

She went down into the spacious living room to wait, and because the evening was warm she opened the window just back of the chair on which she was sitting. She always did feel more or less frightened to be alone in the big house which contained so many valuable things. She began to pace the floor restlessly, somehow it worried her about Jack and Hugh. She knew neither of the boys well enough to guess how they might react in such a situation. And it seemed she could not throw this off with her usual nonchalant, reckless air.

Then suddenly the air became vibrant with the long-drawn wail of the air-raid siren. There was something so weird and terrifying about the continued shrieking of the siren that Peggy was weak with fright, as she mechanically made her way through the large house to be assured that all the lights were out. These trial black-outs always did make her nervous, and now, tonight of all nights, the Van Hornes had to be away. The friendly street lights were still shining bravely, then suddenly, as if a thick, black curtain had been drawn, everything was submerged in blackness.

"I must make certain that the front door is locked," said Peggy as she made her way cautiously down the dark stairway. Oh, but it was dark! How she hated black-outs. There was nothing to do but sit still, and wait, and think. And those were three things Peggy did not like—sit still, and wait, and think! And more especially did she hate the darkness because thinking alone in the darkness usually called forth serious, sober thoughts. She knew her accusing conscience would not make pleasant company tonight.

Finally she reached the front door and turned the night lock. Then to her terror she found she was not alone, for she heard voices on the front porch. She felt suddenly weak and panicky. She remembered rumors of robberies during black-outs. They were unmistakably the low, husky voices of men—no doubt robbers. For some time she stood there petrified with fear, then suddenly she made a dash for the stairway. In the darkness she knocked over a vase and the long hall reverberated with the crash. She concluded that she could only succeed in making more noise if she tried to move far, and, finding herself by the arm chair by the open window, she dropped into its huge depth. Covering her face, she tried to make herself as small as possible. She thought of praying, but she was conscious that she had not kept on praying terms with God. Her accusing conscience afforded her miserable company, while outside—so near that she imagined she could almost feel their breath—went on the sound of voices—those terrible voices.

At length her heart ceased its violent throbbing sufficiently, so that the droning of masculine voices began to take on form, and she sat up alert as she heard her name mentioned. Then a new cold fear began to gnaw at her heart. She did not realize that in the surprise black-outs, Jack and Hugh, who were both approaching the Van Horne mansion, had taken refuge on the spacious porch, awaiting the all-clear siren. That is, she did not realize until she heard Jack's jolly voice saying, "Poor kid, I wonder if Peggy is in that black place alone."

"Peggy?" Hugh's voice took form, "Do you know her, too?"

"I guess I do. I have a date with her tonight."

The girl inside held her breath, waiting for a response. How would Hugh take this piece of information? If she expected a loud protest she was disappointed, for Hugh was silent while Jack continued,

"She's quite a kid. Sometimes I wonder why I date her, but I guess just to fill in sometimes. She's so loud and rude."

The girl inside felt her face flush with anger and chagrin. So that is why the boys had dates with her—when they couldn't get anyone else! Her terror left her as the new emotion of anger took possession of her.

"I feel rather sorry for the girl," Hugh's voice sounded more earnest than usual; "she thinks she's popular—she doesn't realize that the fellows grow tired of the way she forces herself on them. I certainly was disappointed in her. She comes from a different sort of a home than do most of the girls we are acquainted with. And I expected her to be different. That's why I made her acquaintance, because I was just about fed up with the loud, silly girls one bumps up with every day. Of all the girls I've ever been with, I've not seen one so altogether lacking in respect for her parents. I venture to say her parents are in prayer meeting tonight."

"Whew," whistled Jack incredulously, "they'd better pray for their Peggy."

"Perhaps they are," replied Hugh soberly. "Perhaps that is why we are talking things over like this. I came over tonight at her urgent invitation to take her to the movie. She told me with her silly titter that she really shouldn't go to the movie. Her parents would have a fit if they knew it. They want her to be a Christian light!

"Light, indeed," commented Jack dryly. "She reflects about as much light as this dark street."

"The more I thought it over," continued Hugh, "the more disinclined I felt about taking her to a movie. I came over to tell her that if she wanted to go to a show she would have to pick on another fellow. I lost my mother so long ago that I scarcely remember, and how I wish I might have had a mother to teach me the danger in some of these things. I'm not a saint, but I don't think it's right to lead a girl like Peggy on, even if she practically forces herself on a fellow."

Peggy's eye make-up was getting badly streaked as the angry tears that welled up in her eyes were followed by genuine tears of shame.

"And I came over to take her to the skating rink, at her skillful planning. I thought it would pass an otherwise dull evening, for time isn't dull with Peggy even though it may be awfully tiresome."

"Must be she gets her dates mixed," commented Hugh wryly. "She certainly lacks sincerity. She acted as though I was the only man in the universe. I wasn't greatly impressed by it, however."

"And I am positively the only boy she ever cared for," said Jack laughingly.

"There, if I'm not mistaken, that's the all-clear siren. Now we can move on," he added as the sound of whistles rent the stillness.

"And not see Peggy?" said Hugh teasingly.

"She may prefer the movie to skating," from Jack.

"It might be best for her to go to bed early," retorted Hugh as their retreating footsteps could be heard on the porch.

Peggy waited until she knew they must be out by the street, then she turned on the hall light and fled to her own room. She was no longer angry, but so thoroughly ashamed that she wanted to be locked in her own room when the Van Hornes returned.

There in solitude she shed bitter tears. As she thought of the heartaches she was causing her parents, she broke forth afresh with weeping. She suddenly saw herself as others saw her, and her life looked like an absolute blackout. Then somehow out of the darkness and shame came these words to her consciousness, "That was the true light that lighteth every man that cometh into the world."

Sincerely penitent she prayed, "O Father take away this awful darkness of sin, and let the beauty of the Christ life shine through me."

And as she cried out in faith, the deep darkness of spiritual blackout gave way to the glorious light of Christ.

—*From the Youth's Christian Companion*

Special Project for Fall Rally

Eastern District C. E. Union

To our C. E. Societies:

It has been the custom for several years to have a special project for our Fall Rally. A special plea for prayer and financial aid has come to us from the CANADIAN YOUTH ORGANIZATION. Their last few retreats have been held at the government owned Rosthern Experimental Farm, which includes one section of land, six large buildings, a number of smaller buildings, an orchard, gardens, etc. There is a great need in Canada to have a definite youth center, and this they feel would be an ideal place for it, also for establishing an orphan home, for having Bible school, and other similar activities.

Mr. J. C. Schmidt, their Y. P. representative, outlined this type of work to the Minister of Agriculture and expressed their desire to purchase the farm and he was willing to recommend its sale. The cost is estimated to be about twenty thousand dollars, and they want to make the largest possible payment on it by the end of the year. Thus, they need our help, and at the recent Eastern District executive meeting it was decided to accept this as our special project. We are hoping each society will want to have a share in this enterprise.

The FALL RALLY will be held at Souderton on Sunday afternoon, November 14. Part of the program will be the receiving of the funds for this project—each society will be called upon to present their contribution, be it large or small—and a short dedicatory service will follow. Therefore,

PLEASE REMEMBER

SPECIAL PROJECT—Financial Aid to the Canadian Youth Organization for the purchasing of the Rosthern Experimental Farm.

TO BE PRESENTED—At the Fall Rally, November 14. If you cannot come, or have a representative there, you may send the contribution to the treasurer, Mr. Erwin Miller, Jr., Coopersburg, Pa. R.D. 1.

SENIOR DEPARTMENT

No. 1 of Series on Home Life and Family Ties

HAPPY HOMES MUST BE PLANNED

I. Worship Service: 1. Songs: "O Happy Home," No. 358, "Happy The Home," No. 361, 2. Reading of Luke 2:40-52, prayer, and leader's remarks. 3. Talks on "Good Mothers" and "Fine Fathers." 4. Offering for Relief work.

II. Leader's Introduction:

There is no better place for a person to find friends or the life companion than in the church. There is no better environment for wholesome opportunity to think together, to sing together, to see something of the inner life of each other than through the channels of church life. Being together in the same church services, in S. S., in C. E. and other church activities assures of a common interest in the spiritual things. The first step in planning for a happy home is the choice of the right life companion. This should be done carefully and prayerfully. Friends and our life companions help to mold our lives. The test of friendship is whether it enlarges your life, widens your sympathies, helps you to want to do the very best that is in you. No friendship is complete without the satisfaction there is in spiritual communion. Someone who meets these tests of friendship would have qualities which would make him or her a fit life companion.

III. Suggested Topics for Short Talks:

1. The founding of the first home, Gen. 2:18, 24.
2. What caused unhappiness in Jacob's home? Gen. 37:1-36.
3. Jesus and his relation to his home, Luke 2: 40, 51.
4. The home of Mary, Martha, and Lazarus—its fine qualities, Luke 10:38-42.

IV. For Discussion:

1. What traits of character help to make the home happy?
2. How can we plan to make our homes happy?
3. What part can work play in making the home happy? Social life?

V. Facts for Study:

Many a young couple has felt as they started out in life together that they would have a happy home. Despite difficulties which they did not foresee many have achieved a happy home. This kind of a home does not just happen. It takes diligent, day by day work to build it. The love for each other expressed in many little ways, the unkind, rash words left unspoken, the willingness to forgive one another, and to make allowances for little annoying habits the other one has are all parts needed for building the happy home. Working together and reading the same things is helpful, also association with friends, and a genuine interest in community affairs. Going to church together regularly and helping in the work of the church will also go a long way in bringing about happiness in the home.

VI. Illustrations:

"Entreat Me Not to Leave Thee"

A little girl had been told many times by a childless old couple that if she would come and live with them, they would get her everything she wanted, a pony and cart, a piano, and the like. One day when they had been particularly urgent her father, with whom she was riding, said: "Don't you think you had better go with them?" The little girl looked up at him in alarm and cried, "Why, Father, don't you want me?" "Yes," he replied, "but I can't give you very much, and they will give you everything nice." "But I wouldn't have **you!**" she said as she snuggled up to him.

"A Friend Loveth at All Times"

A man went into a flower shop the other day, and selected a few flowers, saying, "They are my wife's favorites." The young lady expressed sympathy at the illness of his wife. "Ill!" he exclaimed. "My wife is as well as you are, thank you." The assistant apologized, saying, "I beg your pardon for my mistake, but to tell you the truth, husbands don't usually buy flowers for their wives unless the wives are ill or dead." It is a poor, foolish thoughtlessness which leaves the expression of love until the day of sickness or death.

INTERMEDIATE DEPARTMENT

Songs:

"Give of Your Best to the Master,"
"Rise up, O Men of God,"
"Where Cross the Crowded Ways,"
"In Christ There Is No East or West."

Scripture Lesson: Matt. 5:13-16.

Twenty-five years ago the world rejoiced when the Armistice was signed. A peace in which God was completely omitted has again created a world dilemma. When the world puts its faith in nothing but iron and gold—when it fears everything but God—is it surprising? Hate and destruction are not God's way. Great empires are not His goal. His kingdom lies within the hearts of men. Luke 4:18 tells us how Jesus spent His time. Today there are people who are binding up wounds, healing the broken hearts, weeping with the sorrowing, suffering and sharing with the oppressed.

The Carpenter of Galilee
Comes down the street again,
In every land, in every age,
He still is building men.

He serves his country best
Who lives pure life and doeth righteous deed,
And walks straight paths however other stray,
And leaves his sons, as uttermost bequest,
A stainless record which all men may read:
This is the better way.

Things to think about:

1. How may I serve God and my country best?
2. How may our religion be "a thing of selfish ecstacy?"
3. Where does the good Samaritan way begin? How far can it reach?
4. Discuss "Nationalism is the greatest enemy to peace."
5. How can we help build "a world fraternity"?

Lord, let not my religion be
A thing of selfish ecstacy;
But something warm with tender care
And fellowship which I can share.
Let me not walk the other side
Of trouble's highway long and wide;
Make me a Good Samaritan,
And neighbor unto evry man.

Who is the patriot?
He who lights the torch
From hill to hill
Or he who kindles on the heights
The beacon of a world's good-will?

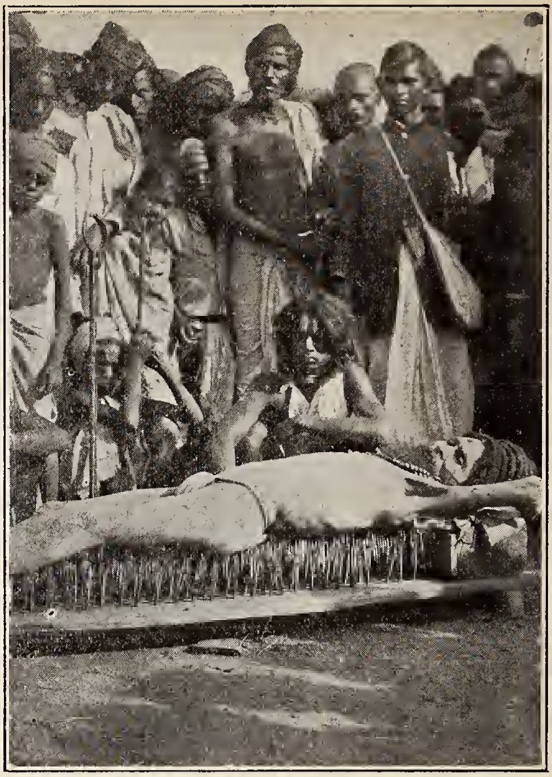
Who is the patriot?
He who sends a boastful
Challenge o'er the sea
Or he who sows the world with friends
And reaps a world-fraternity?

Who is the patriot?
It is he who knows no
Boundary, race, or creed;
Whose nation is humanity, whose countrymen
All souls in need.

Closing Prayer:

If I can make a burden less,
If I can aid one in distress,
If I can spread more happiness,
Lord, show me how.

—**Mrs. J. J. Siemens**



A Hindu on a Bed of Spikes

"While the word is yet unspoken,
You are the master of it;
When once it is spoken,
It is the master of you."

FIFTIETH ANNIVERSARY HOMECOMING
Informal Banquet

November 6, Memorial Hall, 6:30 p.m.

Meal Tickets—50 cents each.

Send the request for your meal ticket, together with 50 cents, to Miss Johnnie Kliewer, North Newton, Kansas, and reservation will be made for you.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA. Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.
Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference.

Business Office: Mennonite Publication Office, Newton, Kan.
Editor ...... Reynold Weinbrenner, North Newton, Kansas
Subscription in advance, $1.50 .... Foreign, $2.00

Address all contributions and communications for this paper, and exchanges, to THE MENNONITE, North Newton, Kansas.
Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS.

SHALL WE COMPLAIN?

Do you often complain of rationing and present-day living conditions? Read what Menno Simons had to say about his times:

"He who purchased me with the Blood of His love, and called me, who am unworthy, to His service, knows me and knows that I seek not wealth, nor possessions, nor luxury, nor ease, but only the praise of the Lord, my salvation, and the salvation of many souls. For this I, my poor, feeble wife and children have for eighteen years endured extreme anxiety, oppression, affliction, misery and persecution, and at this period of my life have been compelled everywhere to live in fear and seclusion; yea, when ministers repose on easy beds and downy pillows, we generally have to hide ourselves in secluded corners. . . . In short, whilst they are gloriously rewarded for their services with large incomes and easy times, our recompense and portion must be fire, sword and death."

« « JOTTINGS » »

—**Brother Tschetter,** director of the **Hill City, South Dakota camp,** together with a quartet from that camp recently visited the Bethany, Salem-Zion and Hutterthal Churches near Freeman.

—**Mailing addresses for Gerald Stucky,** who with Brother W. C. Voth, now is on a 22,000 mile tour of Latin and South America are: Lima, Peru, Nov. 7-15, in care of Pan American Airways; La Paz, Bolivia, Nov. 15-Dec. 1, in care of Pan American Airways. The two men left for Columbia, South America, on October 16.

—Bulletin, **Salem Mennonite Church, Freeman, South Dakota:** "Two groups of men, totaling seventeen men from our church, worked in the storm area at Monroe. Some four or five places received help. We appreciate the work and the testimony our brethren have given. The trucking of canned goods to the Black Hills will not begin until October 22. The response in canning food has been most gratifying. There will be more than one truckload.... Mr. E. J. Waltner is the speaker this afternoon at the first anniversary service at the Hill City C.P.S. camp."

—**First Mennonite Church, Bluffton, Ohio:** Prof. John Klassen, who visited C.P.S. camps across the country this summer, reported on his trip at the Sunday evening services of October 17. He also showed his slides on religious art that were so well received in the C.P.S. camps. The C.P.S. canning project resulted in 346 cans of fruit and vegetables, 10 pounds of dried vegetables, and 33 quarts of grapefruit juice. Representatives from the S. S. classes prepared these goods for shipment, and Rev. Forrest Musser transported them to Elida, Ohio, to join other shipments.

—**Curt Claassen,** teacher at the Oklahoma Bible Academy, was ordained in the Emmaus Church, Whitewater, Kansas, on October 24. Brother J. C. Kaufman is pastor of the church.

—**Rev. Bernhard J. Nickel** is the new pastor of the Butterfield Mennonite Church, Butterfield, Minnesota. This is Brother Nickel's first pastorate. He and Mrs. Nickel recently graduated from the Moody Bible Institute. Reverend Nickel grew up on a farm in the Mountain Lake community and is a graduate of the Mountain Lake high school.

—**Many friends of Dr. A. Warkentin** have been inquiring about his condition. We are glad to present the following message from Mrs. A. Warkentin: "He is improving slowly and is able to be up in the chair for a few minutes every day, but he is still in the hospital and is quite weak. He would like to express his heartiest thanks for the many beautiful flowers, cards ,and letters which have come from various friends. They have been a real joy and comfort to him and helped to brighten the day."

—**Immanuel Mennonite Church, Delft, Minnesota:** Irwin Wedel of Jasper, Alabama, has been invited and expects to be with us to conduct evening services from December 1 to 2. Rev. John Bartel was absent from the pulpit from October 4 to 31. He conducted services in North Dakota.—Corr.

The new address of Rev. and Mrs. John F. Schmidt is: 2210 Pine Street, Pueblo, Colorado. Brother Schmidt is the former pastor of the Buhler Mennonite Church and for the last years served as director in the Marietta, Ohio, and Fort Collins, Colorado, C.P.S. camps. He is now serving a Congregational church in Pueblo.

BLUFFTON COLLEGE

The annual Bible lectures at Bluffton College will take place November 14-19. The Sunday morning lecture and all evening lectures will be given in the First Mennonite Church. The morning lectures will be given in the college chapel. The Ministers' conference, held in connection with the Bible lectures, will take place November 17-18 on the campus. Free lodging and meals will be furnished visiting ministers during the period of the conference.

Dr. Rufus D. Bowman, President of Bethany Biblical Seminary, Chicago, Illinois, will present the Bible lectures and participate in the conference. Dr. Rollin H. Walker, Professor Emeritus of English Bible at Ohio Wesleyan University, will be the main speaker during the conference. Rev. Freeman Swartz, Rev. Austin Reiser, Rev. J. N. Smucker, Rev. Ernest J. Bohn, Rev. William Stauffer, and Rev. Alvin Beechy, will also appear on the program. Dr. Walker delivered the Bible lectures at Bluffton in 1939.

The cutting room for Mennonite Central Committee relief work, set up in the Science Hall on the Bluffton College campus, is now in operation. Although the problem of getting sufficient cloth to supply the demand for cut materials is an acute one at present, every effort is being made to obtain a sufficient supply to fill the orders received.

Bluffton College students are writing weekly letters to alumni and former students in the various national services. This project is being sponsored by the Student Christian association.

Former Professor Jacob Quiring's library, consisting of a large collection of scholarly religious books was recently donated to Bluffton College, and is, at present, being catalogued.

Professor I. W. Bauman filled the pulpit at Sugar Creek, Ohio, Sunday, October 17. Rev. William Stauffer is visiting C.P.S. camps and churches under the auspices of the Home Mission Board. President Lloyd L. Ramseyer will fill the pulpit at Sugar Creek on October 31, and Rev. Floyd Pannabecker, will be there November 14.

BETHEL COLLEGE NEWS

A number of the students in the Bible Department have **regular ministerial appointments.** John Graber of Pretty Prairie, Kansas, is serving in the Gnadenberg Mennonite Church. Ronald Von Riesen of North Newton is the pastor of the Walton Mennonite Church. Edwin Stucky, Moundridge, Kansas, is assistant pastor of the Goessel Mennonite Church. Henry Goossen of North Newton serves the Burns Mennonite Mission Church, while Garmon Wedel of North Newton preaches in the Emmanuel Mennonite Church.

Rev. P. P. Tschetter of the Pretty Prairie Mennonite Church conducted chapel exercises October 21.

Ernst Harder, a Junior from Paraguay, addressed the young people's session of the Western District Conference Thursday evening, October 21, speaking on his experiences from the time he left Paraguay four years ago up to the present. Ernst spent two years in Freeman Junior College, two years at Bluffton College, and now he is taking his two final years at Bethel, with majors in Bible and History. He is preparing himself for service among his people in Paraguay.

Parent-Student day was observed at Bethel College October 17. From 2 to 3 p.m., students took their parents through the college buildings. At 3 they gathered in Memorial Hall for a brief program. Rev. T. A. van der Smissen conducted the devotional exercises, Maxlyn Smith gave the student's welcome, Mrs. W. H. Ebersole responded for the parents, Rev. P. H. Richert spoke for the Board of Education, and Dean P. S. Goertz spoke for the faculty.

Rev. Albert Gaeddert was the chapel speaker October 26. **Rev. W. Stauffer** gave a message on the preceding day.

Mr. and Mrs. H. A. Toews, returned missionaries from Africa and students in Bethel, spoke at the Inman Mennonite Church October 24. **Dr. Melvin Gingerich** was also a speaker on the annual missionary program of the Inman church.

The **educational directors of the Mennonite Civilian Public Service camps** met on the campus October 26 to 29 to plan the future educational program of the camps. Dr. H. A. Fast was in charge of the meeting. On the list of speakers was Dean H. S. Bender of Goshen College.

OKLAHOMA BIBLE ACADEMY

Rev. John Esau was with us again on October 11, 12, and 14, bringing us messages during the morning devotional periods. Some of the students and faculty members have also enjoyed blessed fellowship with Rev. Esau during his almost two weeks' stay in the dormitory.

On October 16 and 17 the O.B.A. participated in the annual **Oklahoma Convention,** held at Goltry. The various musical organizations rendered a number of selections on the program.

Alvin Ratzlaff, who was home on a short furlough from the C.O. camp in Idaho, visited us a number of times and spoke to the school during a special assembly on October 20. He mentioned something about camp life, emphasizing especially that it pays to go all the way with the Lord.

The faculty members of the high school department attended the annual teachers' convention which was held in Enid on Friday, October 22.

Rev. August Schmidt and Rev. Lubin Jantzen drove to Newton, Kansas, to attend the Western District Conference. **Mr. Curt Claassen, Mrs. Jantzen and the trio** left for Kansas on Thursday and together with Rev. Jantzen visited a number of churches.

EASTERN DISTRICT CONFERENCE NOTES

Young People's Union News—At a recent meeting of the Executive Committee of the Eastern District Young People's Union, plans were made for the Fall Rally to be held in Zion Mennonite Church in Souderton, on Sunday afternoon, November 14. An inspirational program has been planned including Rev. Walter Dick of Second Church, Philadelphia, as the speaker. The Rally Project is the gathering of a fund which is to be given to the Canadian Young People's Union as a contribution toward the purchase of their own retreat grounds. Mr. Ted Moyer, President of the Union, appointed Miss Anna Weiss as correspondent for the E.D.Y.P. Union. This article was sent to the Conference correspondent by Miss Weiss.

Deep Run—The Rev. Russell L. Mast will start a catechetical class in the near future. Mr. and Mrs. Harvey D. Hunsberger recently celebrated their forty-eighth wedding anniversary. Congratulations!

Grace, Lansdale—Members of the Brotherhood recently spent an evening ringing door bells and visiting church members. This took the place of the regular Brotherhood meeting.

East Swamp—Forty people were selected for a community canvass that started Sunday afternoon October 3. They were sent out two by two. The Rev. Harold D. Burkholder is planning on a two-year catechetical course. The congregation had a new constitution printed recently.

Fairfield—This congregation is now printing a neat church bulletin. Rev. George S. Stoneback, formerly pastor of the Mennonite Church in Goshen, Indiana, is the pastor of the church. The pulpit was supplied by the Rev. Paul R. Shelly during the summer months. According to the bulletin, union vesper services are held in the community with different ministers bringing the message.

—Howard G. Nyce, Conf. Corr.

Relief Notes

News From Middle East Commissioners

A telegram dated October 13, from Yoder and Kirchhofer reports their safe arrival at Jerusalem. They are continuing to investigate areas in need of relief work.

Returns from Puerto Rico

Returning from Puerto Rico, Orie O. Miller reports that the Mennonite Unit at La Plata is off to a good start. This island has a population of almost two million, and is one of the most densely settled areas in the world. Poverty and disease are prevalent and there are many opportunites to meet both physical and spiritual needs.

Puerto Rico Need

Wilbur Nachtigall, Director of the Mennonite Unit at La Plata, gives a vivid description of the needs of Puerto Rico in a recent letter:

"When poverty drives life to its shabbiest and then saps from it the very bare necessities, there is little about it that is attractive. It is hard to realize that these people are so poor in a country that God has made so rich with beauty and natural attractiveness.... The jungles of squalid shelters in the slums of the cities, the under-nourished babies playing with pigs on the front doorsteps, the beggars with disease-ravaged bodies in every city plaza,—these attest the fact of the island's many social and economic ills.

"Under such conditions of poverty, caused by overpopulation, lack of nourishing food; with ramshackled homes built of scrap lumber, tin, and palm leaves; with screens so rare as to be an oddity; with sewage disposal left to the rain in many instances; with water supplies polluted, is it little wonder that there is disease and sickness. Persons weakened by intestinal parasites and malaria are very susceptible to tuberculosis, pneumonia, and influenza. Venereal diseases are higher in San Juan than any other place in the world; malaria rates are high along the coast; in rural areas very many children are infected by hookworm.

"I wonder, are not conditions of poverty such as these a badge of shame to a civilization that condones their existence? I wonder, too, how we as a church have neglected Puerto Rico, and how we have failed to include it in our missionary and benevolent endeavors?"

Nonresistant Relief Organization Meets

C. L. Graber, Mennonite Central Committee Relief Director, attended the meeting of the Nonresistant Relief Organization at Kitchener, Ontario, October 13. The monthly support of clothing and funds for England and India will continue. This organization together with the Mennonite Central Committee is waiting for reports from commissioners in these areas to guide them in possible expansion of relief efforts. Nonresistant Relief Organization, together with the Mennonite Central Relief Committee of Western Canada, and the Canadian Mennonite Relief Committee co-operate with the Mennonite Central Committee in a program of relief.

Arrive in Argentina

The Klassens and Schmidts enroute to Paraguay have safely arrived in Buenos Aires, a recent letter reports.

C.P.S. Camps

Meeting with Selective Service

On Thursday evening, October 14, representatives of the church agencies met with General Hershey and other Selective Service officials to discuss the proposals for C.P.S. in 1944.

Changing C.P.S.

It seems quite certain that transfers in C.P.S. in the months of October and November will affect 800 men. Many of the moves will affect the west coast, fire-fighting camps. Of the 500 to be moved in October, the Mennonite Central Committee has provision to place 250 of its men in mental hospitals.

C.P.S. men planting potatoes at the Hagerstown, Maryland, project. A good many of the camps raise a large amount of foodstuffs, but it takes a great deal of food to feed men who do hard, physical work.

Other types of state institutions as well as farm units will receive additional men.

Relief Training Unit

C.P.S. No. 85, Howard, Rhode Island, is also to become a center for relief training. In order to accomodate men interested in relief work, this unit will receive an additional twenty men. The men will devote their spare time to relief training similar to the unit at Ypsilanti, Michigan.

Hagerstown Project Approved

A project for the study and practice of farm and community life has been approved for one of the Hagerstown Units. This project will be conducted for a period of four months beginning January 1, and will accomodate about thirty men. The purpose of the unit is to train men who are eager to be of service in a rural community. Beside the usual work of soil conservation, the unit will observe how to maintain and strengthen a rural Christian community.

Peace Section

Peace Churches in Canada

The Annual Conference of the Historic Peace Churches (in Canada) met at Waterloo, Ontario, October 14. At this meeting a number of the western churches of Canada made application for membership and were accepted. The Military Problems Committee report contained a number of significant items:

(1) The Home Defence Course in Canadian High Schools has caused a lot of concern. The Minister of Education, however, has promised a consideration if a problem of conscience arises.

(2) The Department of War Service has refused to change the Order in Council that bars C. O's of of military age from attending universities unless they take basic training.

(3) A recent Order in Council has been established whereby a C. O. can be enlisted in a noncombatant capacity with units of the Royal Canadian Army Medical Corps and the Canadian Dental Corps. Such services do not require the bearing of arms, but shall be subject to military law.

(4) The total amount subscribed for non-interest bearing certificates and for Victory Loan Bonds with a sticker attached (designating the use of the funds for relief work) is $2,042,985.00. (This provision in Canada is similar to the Civilian Bond provision in United States.)

—Compiled by Irvin B. Horst

Bluffton College Bible Lectures

November 14-19

DR. RUFUS D. BOWMAN

President, Bethany Biblical Seminary, Chicago, Ill.

Sunday

10:30 A.M.—"Chariots on the Mountains"
3:00 P.M.—"The Need of a New Spiritual Awakening"
7:30 A.M.—"The Conversion of Christians"

Monday

10:00 A.M.—"What Is Man"
7:30 P.M.—"The Basis of a Deeper Church Loyalty"

Tuesday

10:00 A.M.—"How to Find and Know the Will of God"
7:30 P.M.—"The Christian Message"

Wednesday

10:00 A.M.—"Shadows"
7:30 P.M.—"Jesus, the only Hope of the World"

Thursday

10:00 A.M.—"What Is Means to Be a Christian Today"
7:30 P.M.—"Our Need of God"

Friday

10:00 A.M.—"Mountains or Mole Hills"
7:30 P.M.—"The Old Rugged Cross"

Evening and Sunday morning services in the First Mennonite Church. All others in Ramseyer Chapel, College Hall.

All services on Central War Time.

Bluffton College Ministers' Conference

November 17-18

Mosiman Room, Musselman Library

Wednesday, November 17

10:00 A.M. Bible Lecture—Dr. Bowman __ Ramseyer Chapel
11:00 A.M. Paul the Preacher and Pastor ____ Dr. Rollin H. Walker
1:15 P.M. Evangelism in the Church ______ Rev. Freeman Swartz, Schwenksville, Pa.
2:15 P.M. Paul the Preacher and Pastor ____ Dr. Rollin H. Walker
5:30 P.M. Buffet Supper with the Faculty
7:30 P.M. Bible Lecture—Dr. Bowman ____ First Mennonite Church

Thursday, November 18

10:00 A.M. Bible Lecture—Dr. Bowman ______ Ramseyer Chapel
11:00 A.M. Problems of the Rural Pastor ____ Rev. Austin Keiser, Ira, Ohio
1:30 P.M. Recruiting Full Time Christian Workers _______________ Dr. Rufus D. Bowman
2:30 P.M. Panel Discussion—Meeting the Problems of the Church in the Post-war Period
Rev. J. N. Smucker, Chairman, Bluffton, Ohio
Rev. Ernest J. Bohn, Middlebury, Indiana
Rev. William Stauffer, Sugar Creek, Ohio
Rev. Alvin Beachy, Normal, Illinois
7:30 P.M. Bible Lecture—Dr. Bowman ____ First Mennonite Church

Dr. Rollin H. Walker is professor emeritus of English Bible at Ohio Wesleyan University and author of many religious books. He will be remembered as having given the Bluffton College Bible Lectures in 1939.

"The channel in which great minds run is never overcrowded."

North Newton
Kansas

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVIII NORTH NEWTON, KANSAS, NOVEMBER 9, 1943 NUMBER 44

Entered at the post office at North Newton, Kansas, as second-October 3, 1917. Authorized January 22, 1919.
provided for in Section 1103. Act of class matter. Acceptance for mailing at special rate of postage

Tracts: Their Use in Mennonite Circles

By Walter A. Gering

My discussion shall be in the form of a preliminary report on a project which has been undertaken by the Evangelism Committee of the General Conference and which we hope shall become a helpful project for the ministers of our Conference. Several months ago the members of the committee were challenged by the dire lack of appropriate literature and helps which ministers might use in the daily course of their activities, literature which would be inexpensive, yet inspirational and to the point in its appeal, literature which in a few words might express the great fundamental truths of the Gospel of our Lord Jesus Christ in an attractive challenging manner, literature which the pastor in his daily rounds in the average Mennonite community might use effectively in strengthening the work of the church. As members of the Committee we felt the need of such literature in the various phases of pastoral work. Let me illustrate just a few of the needs which presented themselves.

First, the work of the catechetical instruction class. Every pastor will admit that the catechetical instruction class lies heavily upon his heart. This class presents an opportunity such as no other class or contact ever presents, for those who enter such a class do so with the full consciousness that they are there for the purpose of making an eternal covenant with their Saviour, culminating in the Holy rite of baptism and membership in the church. Such a class is an opportunity for the pastor, yet contact with fellow ministers has revealed that most of us find ourselves at a loss often as to how this responsibility shall be fulfilled. We have the Word of God and our catechism booklets, yet often we feel the need of other helps which might in a simple form assist in making clear the way of salvation, the great fundamental doctrines of the Christian faith and the responsibilities of church membership. Part of our catechetical instruction involves the teaching of our own Mennonite position and history. Where can literature be found which might be used effectively in leading the way in such instruction?

Then there is the work of pastoral visitation. A great part of pastoral visitation is taken up with those who are ill. Some of them, of course, are too ill to do any reading. But many are confined to the sick room for days, even weeks with little to occupy them but their own thoughts. Time hangs heavy upon their hands; they become discouraged and perplexed. Many a patient has been grateful for bits of inspirational, devotional literature which has reached the bedside: some great poem, words of comfort, illustrations of God's faithfulness, etc. The pastor can be of tremendous help by supplying such literature. But where can such be found?

Not all visitation work is confined to those who are physically sick. There are those who need guidance because of spiritual illness: doubts, fears, and confusion confronts them and they seek a ray of light. Sometime ago a father approached his pastor with the appeal "I want you to come over to visit us—I am confused in my own mind and want to talk it over with you." The pastor can be of help with his own words and by suggesting passages of Holy Writ. But often literature upon the particular problem left in the hands of the inquirer may summarize in a few words that which the minister has said. Where can such literature be found?

Then there are those in pastoral work who are bereaved because of death which has taken a loved one from their side. How often we as ministers feel completely at loss as to what to say; our words seem so weak and helpless. In such a time a good tract or pamphlet may serve well. Just the other day a mother left alone through death expressed her deepest gratitude for a poem she received in her dark hour from a friend. That illustration might be repeated countless times.

Catechetical instruction classes—pastoral work—then there is the field of the home. Young people need guidance in the establishment of a home in these days as seldom before: problems of friendship, courtship, the marriage service, the building of a home all are vital questions which young people ponder as

(Continued on page eleven)

Non-Resident Church Members.

It is not un-common for our churches to have a membership roll of which 10 to 15 percent are non-resident members. Some marry into another rural, Mennonite community, but retain their membership in the home church. Some move to towns and cities where there is either a church of our own conference or of some other Mennonite branch, but they keep their membership in the church which baptized them. Some move to places where there is no Mennonite church but where there are other Mennonites. Some move to where there are no Mennonites at all.

Dangers of Non-resident Membership

"Belonging" to the home church but living somewhere else usually results in not definitely belonging anywhere. Belonging to the "home church" often gives a sense of false security. To be listed on a church roll is not far as important as being an active, serving, growing member of the body of Christ wherever one is. Those who do not become members of a church where they live are often tempted to be lax in church and Sunday School attendance, in giving for the work of God's kingdom, and in fellowshipping with other consecrated Christians. Furthermore, they usually miss out on regular, intimate pastoral care. Since they belong to no church where they live, most or all of the ministers of the place do not feel constrained to care for them as though they were one of their flock. Even though the minister may want to, it is very difficult for Him to make any intimate approaches in spiritual matters for he has to face the separating wall of membership elsewhere. The home minister, on the other hand, is occupied with the needs of his resident members and finds it difficult to give them pastoral care through the mails.

What Can Be Done

Whenever a family moves to some community where there is a Mennonite church, the pastor of the home church can urge that family to affiliate with the church in the new community just as soon as possible. Our pastors have been slow to do this, possibly, because they feared giving the impression that a non-resident family was no longer welcome on the roll of the home church. Our people must be taught to understand that the pastor is promoting their welfare when he urges them to join another church in the place to which they have moved. The same holds true where a member marries into another Mennonite community.

If families move to a place where there is no church of our conference but where there is one of another Mennonite branch, they might well be urged to affiliate themselves with that. Surely, we Mennonites ought not to be too far apart for that. To my mind comes a General Conference family which attends an "Old" Mennonite church with much profit. When Mennonites refuse to make such a choice and join another denomination instead, they are not exactly paying a very high tribute to Mennonitism. If there is no Mennonite church, but there are Mennonites and they do not live too far apart, they might well meet together in some home or other place for fellowship, worship, and promotion of the work of our conference.

In case families move to a place where there are no Mennonites at all, they can be urged to become associate members with some church, while retaining their membership in the Mennonite Church. In this case the home pastor can send them the home church bulletin regularly, he can make a pastoral call upon them by a carefully written letter, he can urge the church to supply the non-resident members with *The Mennonite* or the *Bundesbote* and the *Junior Messenger* for the juniors in the family and such as the *Mennonites and Their Heritage* booklets. Those who are away are in very great need of such aids to the spiritual life. The pastor can invite the non-resident members to send short messages for the bulletin. Non-resident members can be mentioned by name at the prayer-meeting. They can be sent pictures of church groups, Sunday School picnics, etc. All this takes time, effort, and planning, but it is something that can be done. The non-resident members in turn can send their contributions for various causes directly to the home church treasurer, and they can speak for our understanding of the gospel wherever they are and thereby be missionaries.

Soon our churches will again publish their year books. Perhaps, some of our pastors will want to help their non-resident members find a new and definite church home before that time. In case of those who will want to keep their membership, he may want to arrange for regular, intimate contact by means of letter, bulletin, prayer, church papers, and other literature. Members who have left the flock need much more care than they have generally gotten. Maybe there should never be a cause for them to leave for far-away places, but that is another subject.—rw.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

Published every Tuesday, **except the weeks of July Fourth and Christmas,** by the Board of Publication of the General Conference.

Business Office: Mennonite Publication Office, Newton, Kan.
Editor ...... Reynold Weinbrenner, North Newton, Kansas
Subscription in advance, $1.50 .... Foreign, $2.00

Address all contributions and communications for this paper, and exchanges, to THE MENNONITE, North Newton, Kansas.

Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

MISSIONS DURING THESE STRENUOUS TIMES

By S. T. Moyer

I was riding along on a passenger train with my friend Sydney, secretary of his mission. He was expecting a fellow-worker to come onto the train as we were nearing the railway station. He showed me the mission station as the train came to the outskirts of the town. "How many members do you have here?" I asked him. "None," he said, in his unvarnished way of speaking. "How long has this work been opened?" "Well", he replied, "it had been held by some Swedish group since twenty-five years back, until we took it over about a dozen years ago." We went to a junction point, where we left our friend. On the new train I asked him how many members he had in his church in J—. Again I received the same reply, "None." At our final destination there had been a work going on in the name of Christ since 1916 by this same mission. Again I asked, "How many converts do you have coming in from the non-Christians?" As far as I could learn, *during the last decade* they had had just about NONE. I quizzed my friend Sydney concerning their churches in three or four or five other places, and always got the same monotonous, laconic reply, "We have work there, but no converts."

I was amazed. It is unthinkable to me that any missionary effort should be so devoid of fruits. Sydney represented a church that has spread its work rapidly over India. They boast of about twenty-two mission stations. These people are deeply sincere. They believe in the Bible from cover to cover. The blood of Jesus Christ, the work of the Holy Spirit, Christ's coming again, the Spirit's manifestation in Pentacostal power—these were some of their chief teachings. They could not be accused of basing their work on a sterile modernism. And yet with twenty-two stations opened in India, they were practically devoid of results. And they had invited me into their midst to tell them how to get them! And doubtless some good Mennonite money has gone through their channels to help open these twenty-two stations.

My amazement was not allayed when I returned to Janjgir, and one of our local boys, a high school student, reported to me that he had attended one of their evangelistic meetings in the city of J—. "How often did you go?" I asked. "Oh, I went two or three time." "How many people attended?" I again asked? His reply dumbfounded me, "There were only thirteen there, and I was one of the thirteen."

The churches I have known in India are filled at all times of the year, except from January to Easter, when we have had from two on up to six groups out on evangelistic tours, and many of the leading members out working elsewhere earning a livelihood, away from their fields. Two hundred, three hundred, and even four hundred are the audiences I am acquainted with in my work in India for ordinary services. And yet here in J—, with a special speaker, they had only thirteen, and perhaps a rough check up of the ten out of the twenty-two churches concerning which I inquired with their mission secretary could reveal a membership almost nil.

I went to a neighboring city. My hostess was a most engaging sort of a personality. Two years ago she and her husband were the center of energetic, evangelistic efforts. Off fifty miles to the north they have two stations famous for the strength of the church and the fervor of the evangelistic work in the surrounding areas. "Did you and your husband get out during this cold season touring?" I asked. "No, we just did not seem to be able to manage it. The strenuous times in which we live seem to have kept us at home." Of converts in, they had nothing to report. They had none this last year. After the conversation ran on a bit, I asked concerning the stations to the north. "What is the report from them? Have Mr. and Mrs. R. been out?" "No. There is nothing to report there. They too seem not to have been out with two stations on their hands." Again I was dismayed and dumbfounded.

That night I took my train home. I found a member of a third mission on the crowded train bound for Calcutta. Again our talk fell to evangelism and the work of Christ in making disciples. The young man, almost without my asking any questions and not in any spirit of fault finding began to mention one missionary after another, and not a single one had been out this last season. "She wanted to get out, but she is getting old, and somehow could not get out." "He had fully planned on going out on evangelistic campaigns, but he had a couple of relief building projects on his hands and he could not make it." "He was expecting to go, but he got sick and could not." "I am just waiting for the time when I can try my own ideas, but I was tied up with our local schools which have fallen into our hands, and my wife and I could not get out." Thus his story ran. Then of his own accord this fine, young, promising missionary began telling his heartache and headaches over his Indian co-workers, evangelists and teachers. One man refused to go. Another has this excuse. Another's wife had a baby. etc, etc.

On top of these three experiences with three different missions, all within six weeks period of time, I came back to my own mission. Convinced as we are that there are diversities of ministrations, but the same Lord, and that there are diversities of workings, but the same God. Convinced as we are that our concern must cover the whole man, body, mind, and soul, medical, educational and evangelistic. Convinced as we are that there nevertheless must be primacy of value, and that nothing is efficacious without the blood of Jesus Christ to cleanse from all sin, and the power of the risen and living Lord to enable us to walk in this sin-cleansed state, the fullness of hope in Jesus Christ . . .

YET, I am safe in saying, I believe, that every last missionary man, regardless of his special work, has been out in evangelistic work during the past few months, and that many many or most of our missionary women have also gone out. In spite of the strenuous times in which we live, with hard times, relief, tight money, the scramble for food and supplies, reorganizational plans, added emphasis upon leadership production, what not, I wonder whether we have ever had a greater year in evangelism than what we had during the early part of 1943. "The King's business requireth haste."

What is the war doing to missions? It might swamp them, and might swamp us. But it has not yet swamped us. The living Christ IS vindicating His power. Read the results in *India Calling*, Vol. IV, No. 2, spring issue 1943. *"Like a mighty army, Moves the Church of God"* in your field in India. The other day I could count and list eight new evidences of the quickening power in the Janjgir work. One of these is a new zeal for soul winning in evidence amongst two of our Indian leaders.

I just cannot understand the report of my young friend when he complained of the spirit of his Indian co-workers. The following letter is just one of a dozen I received these past four months. They come in, because I cannot be everywhere at once. I must spend some time on the station, being the only man there. I must spend some with with other gospel teams elsewhere. I must spend some time with the local church, writing letters to the U.S.A., and keeping financial records. So when I cannot be with all my teams everywhere, letters like this come in. If I had the men and women and money and the soul, and physical energy, I would have a dozen gospel teams perennially in the field. To be with each one would be an impossibility. The following is a typical or average letter which comes in.

"Dear Sahibji:

Please accept the "Salaams" from all workers in the Sukli Camp. First of all, you should know that by the mercy of God we are well and happy. No one is sick. God is giving us much help, and is daily giving us new strength and power by which with great joy we are able to serve Him.

We thank God that He sent us to Sukli, that the Sukli people with great joy are keenly interested to hear the word of God by our efforts. The village indeed is large, and the workers indeed are very few. Our night meetings are in two places, one amongst the Hindus, the other amongst the outcastes. For this reason we have need for oil at night. We cannot buy coy dung cakes nor wood. So we kindly ask that without fail you send a cart with fuel tomorrow morning."

This letter was written during the hot season, when folks at home fear to leave home because of the heat. Note that three times the writer speaks of "joy" or "happy." Thankfulness is there. That village is the second away from Janjgir. The writer of the letter walked in from that village early Sunday morning for Mothers' Day services, stayed over the noonday blaze of May-time heat in India, and later in the afternoon walked back through the blazing heat so as to be there for the evening meetings. Again the next day, Monday, she walked in with her baby, to be present for the marriage of one of their young comrades, who had taken unto himself a wife.

—*Janjgir, India, May 11, 1943*

Policy Regarding Cases of Dependency of Men in C.P.S.

Mennonite Central Committee

The M. C. C. has become increasingly aware of a growing dependency problem confronting men in C.P.S. Young men have generally found it possible to make provision for dependents for a term of a year, but they are finding it increasingly difficult there after to provide adequately for the needs of a dependent wife and child or of ailing parents. Under stress of such difficult circumstances involving the well-being of their loved ones, some young men have felt compelled to ask for transfer to non-combatant service in the army.

The further drafting of fathers is bound to increase the dependency problem. Some of these fathers facing induction may out of sheer economic necessity feel compelled to ask for service in the military forces because that provides some measure of support for their loved ones. It is obvious that some assurance need to be given to young men, both those in camps and those about to be inducted, that the M.C.C. and its constituent groups stand ready to help them find a satisfactory answer to their dependency problems and that thus they need not decide questions of conscience on the basis of economic necessity.

In order to take care of the dependency problem the M.C.C. passed the following resolution on May 30, 1942:

"It is our conviction that it is the responsibility of the church to provide aid for needy dependents of men in C.P.S. camps who cannot be cared for by their families, and that assurance should be given to men facing the draft that the church will provide for this need to the utmost of its ability. We believe that this is primarily a responsibility of the local congregation and the general body to which it belongs.

"The function of the M.C.C. in this matter should be to see that all cases of need are brought to the attention of the proper church officials and cared for and to provide for cases which cannot be cared for otherwise . . ."

The M.C.C. in this resolution tried to follow what was generally regarded as good, sound, Mennonite practice and in harmony with the scriptural admonition to "bear one another's burdens." The M.C.C. still believes this to be good, sound practice. The September 18, 1943, meeting of the M.C.C., to which all of its representatives were invited, recommended that a statement be sent to its constituent groups explaining the M.C.C. policy and suggesting ways in which this problem might satisfactorily be handled. Below is given a picture of the way in which the M.C.C. believes this dependency problem would ordinarily find a happy solution in Mennonite circles.

1. The local church would make certain that every young man in its membership who is subject to the draft or already in camp knows what provisions there are for the care of dependents. If he faces serious difficulties he is invited to discuss them freely with leaders of his church or to write to the M.C.C. office if he prefers.

2. Mennonite young men facing induction generally earnestly try to provide for their loved ones themselves, either by helping them secure employment or by other methods. Such self-reliant effort should be encouraged and given assistance.

3. In Mennonite circles parents and family groups generally would be quick to sense needs that might worry a drafted young man and just as quick to come to his assistance. They generally find great satisfaction in providing for members of their own group. Together with the young man and his dependents they seek to find some service for dependents that will safeguard both their self-respect and that of the young man involved and will give both the satisfying feeling that they are earning the cost of their maintenance, if not more. Where employment of dependents is impossible because of health conditions other solutions would be found that would respect the feelings of those being assisted.

4. The local church, without waiting for a dependency problem to be dropped in its lap, would be alert to discover whether any young men subject to the draft, about to be inducted, or already in camp were or had been able to make satisfactory provision for the care of dependent loved ones. If not, it would immediately seek to discover whether the man's family group wished and was able to take care of the dependents satisfactorily without too heavy a burden to themselves. Every member should know that the church is organized to offer effective assistance in making satisfactory and necessary provision for dependents. The church in its efforts would again try:

(1) To assist the family group if and where necessary, either by helping to find useful work and a place to live for dependents or by providing some supplementary monthly allowance for their maintenance.

(2) To provide opportunity for self-help to dependents in cooperation with the young man.

(3) To discover other ways of caring for dependents where health or other conditions prevent useful employment.

All such efforts should be carried on with a sensitive regard for the feelings of those involved and with a genuine Christian concern for their well-being.

5. Normally local churches, where conditions make it impossible or difficult for them to meet the needs of dependents of men in service, would report this fact to their larger conference organization. These conference organizations through their relief committees generally are ready to supplement the efforts of the young man or of his family group or of the church by making such contributions of service or money as may be needed or desired.

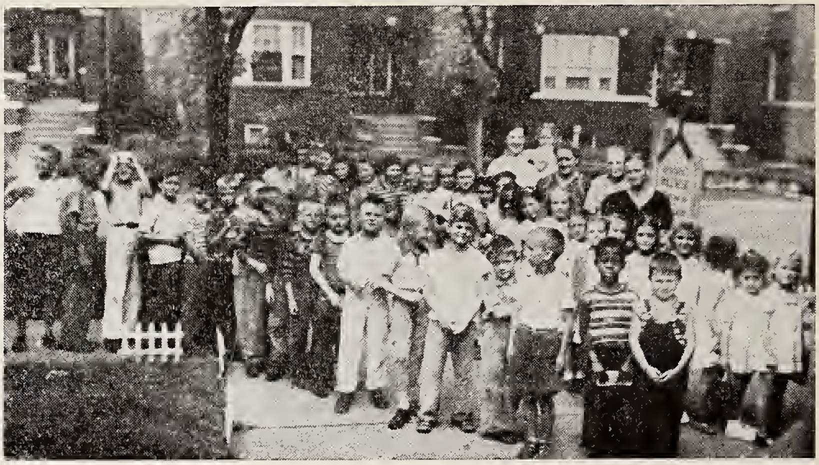
6. The M.C.C. stands ready to cooperate with the young man, his family group, his church, and his conference in every effort to provide satisfactorily for the needs of dependents. It encourages gainful employment of dependents wherever possible. Where this is not possible it is able to assist with funds which interested friends have made available through contributions. It will be glad to help wherever possible in saving the young man or his family from unnecessary embarrassment in trying to provide for their own dependents.

7. It should be emphasized that the young man or his family or his friends or his church should feel entirely free to write their concern to the M.C.C. office whenever they so desire.

8. The M.C.C. would follow in general a similar procedure in trying to give assistance to non-Mennonite C.P.S. men in our camps with their dependency problems. It would want to serve them in the same spirit in which Christ would want us to serve them.

Our Mission in Southwest Chicago

Mennonite Bible Mission, 4221 South Rockwell Street



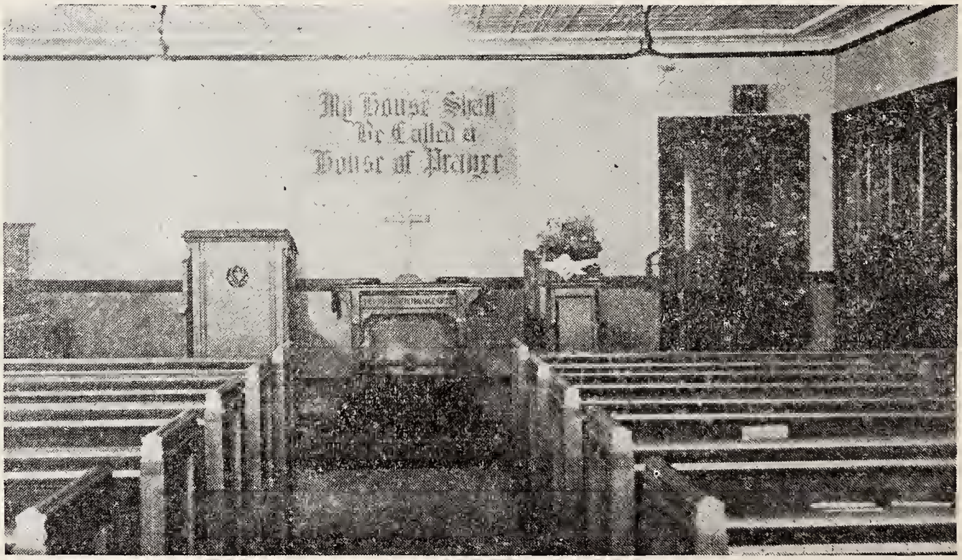
Children of Southwest Chicago stand outside the doors of the Mennonite Bible Mission, ready to enter and begin the activities of Bible school. The woman holding the child is Mrs. John T. Neufeld. Mrs. Neufeld grew up in this mission since her parents, Brother and Sister A. F. Wiens, carried on the work. Mrs. Wiens is shown standing between the other two women. Five of her daughters are the wives of ministers or missionaries. They are: Mrs. John T. Neufeld, Mrs. John Thiessen of India, Mrs. August Ewert of Mountain Lake, Minnesota, (now home on furlough as a missionary to China.) Mrs. Henry A. Toews of North Newton, Kansas, (Brother and Sister Toews have served as missionaries in Africa and plan to return) and Mrs. George Dick, now of Bloomfield, Montana, and formerly of Lima, Ohio. Sara and Esther, two younger daughters at home, have had Bible school, seminary, and other training. Sara serves as choir director and organist in the mission. Esther, who serves as teacher in the mission, is contributing the devotional messages for this month.

Herewith is the picture, showing the improvements in the interior of our mission. The workers and members of the mission can rejoice in two forward steps in the history of the work here.

The first of these was the purchase of the mission property by the Mission Board. This has been consummated, and the property deed is now in the name of the Conference. This step insures the permanency of the work and is also a definite check on the nature of the work that will be carried on in the future.

The second step was the improvement of the interior of the chapel. This was undertaken by the members here. They have within the last two years put in new pulpit furniture, new pews, and a new Inlaid Linoleum floor at a total cost of about one-thousand dollars.

The arrangement of the pulpit furniture is not just a new idea but represents the nature of the Christian Church. In the center is the plain wooden cross, representing and pointing to the central fact in the Christian faith. In the front of the platform stand the pulpit and the flower altar. These two pieces of furniture represent the two functions of the Christian Church. *The pulpit is for and is symbolical of the true function of the church, that of preaching the gospel;* and the flower altar is symbolical of that other function of the church which is often forgotten, namely, *the preparation of the Bride of Christ for the coming of the*



This picture shows the chapel of the Mennonite Bible Mission. It will seat a hundred people comfortably. Spread around it are classrooms. Mrs. Wiens and her daughters live on the second floor. Here there is also a guest room and a classroom. It was here that the Witmarsum Seminary Board recently met and was hospitably entertained.

Lord. We constantly strive that we may not only gather new members for the Kingdom of God but that old members may be perfected, purified, prepared for Christ.

The mission was opened here in 1917 by Rev. and Mrs. Wiens. During the twenty-five years of its history over one thousand children have been enrolled in the Sunday school. About one hundred souls have been baptized. Two members are now in foreign mission work. Quite a number of former members are engaged in church work in other churches. A large number of people owe their salvation to the fact that this church ministered to them in the hour of their affliction and close of life.

The mission has a friendly relationship with the other Protestant churches of the community. None of them are within a half a mile, so that there is any overlapping of territory. The nature or spirit of the work as carried on has also been a very healthy factor and an encouragement to the other churches. While the mission has received a good allowance from the Home Mission Board, which is greatly appreciated, it has also taught its members to give. The total contribution by the local church for the year of 1942 was $1,771.20, an average of over $26 per member. $332.81 of this was for mission purposes other than local church expenses here.

While other churches of this community have had a change of pastors almost every few years this church has had only two pastors in twenty-five years. This is a home by the side of the road where comfort and salvation are offered to the passerby. Our Vacation Bible school is twenty years old. It was one of the first to be held in Chicago and has continued regularly.

Our Vacation Bible School

This summer Bible School was a record school in several ways. It was the longest term of summer Bible school held here. We have always had from three to five weeks of Bible school. This summer the school was held for *six weeks,* with four days a week. The total enrollment was seventy-five, and the average attendance was fifty. Each session consisted of one hour of Bible school and one hour of handwork and play. Each child thus received twenty-four hours of Christian education during the summer, or in other words at least one-third as much as he or she receives during one year of church.

It was also a record school in that twenty-two pupils were perfect for the entire six weeks and ten more for five weeks.

The expenses of the school were borne by the fund received from the Stock Yards Community Council. The children, however, gave their daily offering for relief purposes. This amounted to $48 (Sent to Mennonite relief). This again was a record for offerings taken during vacation Bible school. Eight teachers and helpers gave their time and effort to the work.

The Mennonite Bible Mission from the outside. The two-story, wooden structure is without a basement. The mission owns two lots. On one of them, removed from the street and north of the mission building, is the home of Brother Neufeld. Neighboring children come to play in the yard in front of the house. The community is densely settled.

Outing—Rain—Songs

One of the great experiences of the Bible school was the experience at the outing when it rained. Every week-end we went to some park or forest reserve. One day it rained while we were out on a hike. We sought the nearest park shelter and there crowded into one end of an already over-crowded space. The groups in the shelter were partly wet and very low in spirits. Our children started singing as if spontaneous combustion had set in. *The songs that had been learned at the Bible school came out just as easy as the usual popular songs came out.* For over an hour people in that shelter enjoyed the singing of the children: Later the rain stopped and the hikes were resumed. On the way home in the street car the rain started again and so did the singing. —*John T. Neufeld*

PROFESSIONAL PREACHING

A sailor on shore between two whaling expeditions was taken by a friend to hear an eloquent preacher. After the service the friend said, "Well, what do you think of that for a sermon! Wasn't it fine?"

"Yes," said the sailor, "it was shipmade: the masts just high enough; the sails and the rigging all right; but I did not see any harpoons: When a vessel goes on a whaling voyage, the great thing is to get whales, but they do not come because you have a fine ship; you must go after them and harpoon them. Souls are caught in the same way."

Paul preached "first of all . . . that Christ died for our sins." I Cor. 15:3. The first and foremost purpose in preaching is to bring sinners to the Saviour.—*Pentecostal Evangel*

DAILY DEVOTIONAL MESSAGES

By *Esther Wiens, Chicago, Illinois*

NOVEMBER 15 *"And they took knowledge of them, that they had been with Jesus."* Acts 4:13

Yesterday we were in the Mount with Christ, and breathed some of the breath of heaven. But today the voice of duty calls us downward to toil and to be mixed with the throng. Yet into these relationships we will bring a purity of thought and action so that it will be obvious to our associates that we have been fellowshiping with the source of all that is good and holy and beautiful.

NOVEMBER 16—*"And who is my neighbor?"* Luke 10:29

Today it is not one man who has been stripped of his clothing, and wounded, and left half-dead, but it is thousands of children, women and men, and aged people who have been stripped of their clothing, and who have been left to die from wounds or from starvation. Some of our lives have not been struck by the tragedy which has struck so many lives, except perhaps that it has increased our incomes. Can we walk by this host of suffering humanity, sighing in pity, perhaps, but not seeking to be of real assistance to them?

NOVEMBER 17—*"Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."* Matt. 25:40

In a day when greed and hatred are killing each other, how thankful we ought to be that our Mennonite youth have the opportunity to appeal for constructive work. We appreciate to some extent the sacrifice you C.O.'s have made to give expression to your faith. We pray that you may be given increasingly better opportunities to exemplify the love of Christ as you seek to serve mankind.

NOVEMBER 18—*"For if ye love them which love you, what reward have ye? do not even the publicans the same?"* Matt. 5:46

It is one thing to serve when it is appreciated, it is quite another thing to serve, when it is not understood or appreciated. One day, during the pre-prohibition days, father was accosted by a man whom he recognized as an enemy of the mission. The half-drunken man delivered several well aimed blows at my father's face, breaking his nose. Again, mother tells of inviting a mother to our church services. The woman pointed to her dog and said, "the dog can go, but I will not." God had called my parents to do city mission work, and discouraging incidents would not deter them.

NOVEMBER 19—*"Do all to the glory of God."* I Cor. 10:31

Serving Christ is not limited to one or two spheres of service. The homemaker can serve Christ as she influences the lives of her children for good. The office worker can diffuse the spirit of Christ in a non-Christian environment. The Christian teacher can be a great influence for good, and for Christ. The medical profession, which received such an impetus from the life and attitude of Christ, is the natural environment of one who seeks to serve Christ. The eighty-six-year-old creator of the Hershey Chocolate millions was asked what period in a man's life he considered to be the most productive. He simply said, "Now." We can serve Christ "Now."

NOVEMBER 20—*"Whatsoever thy hand findeth to do, do it with thy might."* Eccles. 9:10

We look at others who have succeeded in some field of work, and think how we could glorify God if we were in that position. Wishful thinking is an outlet for emotions, but it accomplishes nothing. If we will constantly put that energy into action we will begin to experience the success which we envied in others. Rev. Leroy Mitchel, pastor of a negro church in Chicago, in his droll way pointed out that it was George Washington Carver's ability to concentrate on a peanut which brought such benefits to the Southland.

NOVEMBER 21—*"I was glad when they said unto me, let us go into the house of the Lord."* Ps. 122:1

This morning, as the church bells are ringing, doors are opening as groups of parents and children and young people come to church. In the meanwhile, in other towns and cities, other groups of worshipers are walking to other churches. Among these worshipers today, are a host of Christians who are giving expression to the Christian's urge to serve, by teaching in the Sunday School.

NOVEMBER 22—*"For a man's life consisteth not in the abundance of the things which he possesseth."* Luke 12:15

Summer has passed, even the warmth of Indian Summer is over. And we cannot heat our homes too much because we must conserve fuel. Thankful? It was a cold November day in 1615, when the Mayflower entered Cod Harbour. The exploring party of Pilgrims, their clothes frozen by ocean spray, found the new country bleak and uninviting. But they were not seeking comfort and ease; they came for religious liberty. Several weeks later, they landed on Plymouth Rock. There they knelt, thanking God for having led them safely to this new country.

ON PRAYER

'Tis not enough to bend the knee,
And words of prayer to say;
The heart must with the lips agree,
Or else we do not pray.

Sponsored by
the Young People's
Union of the
General Conference
EDITOR
R. Weinbrenner
North Newton,
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Mennonite Youth

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The Students of Today

*By Stanley F. Hostetter**

In surveying the chief characteristics of the students on our campus this year, one first notices a seriousness which, I believe has been unknown to students of the past. Perhaps this is because our community and our nation have become more serious-minded, and this national attitude is reflected in our campus life. At any rate, it has been good for the students to become more serious-minded. The tragedy of it is that it took war to do it. Education alone is not enough; for where it is an education having destructive motives behind it, where it sacrifices truth to nationalism, where it tragically resolves itself into an education for death and institutionalizes murder, then it becomes one of the most detrimental functions of society. But education, linked to the Christian ideals and having, therefore, a constructive purpose behind it, is the most important thing in which our young people today can be engaged. It is in this important task of learning and preparing for the actual living of Christian ideals in which our students today are putting increased energies and higher purpose. There is no place in college for the traditional four-year loaf made of father's dough, for no sincere Christian and no true American will, by frittering time away uselessly or by engaging in minor deeds of mischief, shirk his responsibility of preparing for an active participation in a better world.

Because of the national pressure to be doing more and more rather than less and less, and more important, because the students of today are actually desiring to have a part in keeping our world free and in helping to make our own nation more Christian, our college students have been devoting their time to a more rigid and thorough study and learning program than probably ever before and this means going beyond class assignments. If this were not the case, you would all be justified in feeling keen disappointment in the youth of today, but I am happy that I can report that the trend is definitely towards an installation of more serious purpose and greater determinism in our study effort.

Of course, the morale of the college has dropped somewhat because of the war and the present conditions. Lincoln Hall, our boys' dormitory, should be filled. Bluffton College needs the fellows, and the students who are here need them. We certainly do miss the fellows who have been called to service elsewhere, but melancholy and gloom have not invaded our campus and there is little chance that they will. Decreased enrollment means increased responsibilities and effort for the present student body if the college functions are to be carried on. There just isn't time to be gloomy. The Student Christian Association has been organized to meet the program of extra-curricular activities under wartime limitations. The spirit and morale of the students has been much heightened by the different devotional and recreational groups on the campus, so much so that low morale is not a problem here and the student body, as a whole, is a cheerful and congenial group, which is an achievement in itself for these days.

Although we lack numbers this year, the students who are here are of very high calibre. College students are always a more or less select group, but never as much as in these days. Students who go to college today are there because they really want an education and they want it bad enough to sacrifice high-paying jobs and other wealthy opportunities in their home communities. The value of an education is only as great as the amount of effort put into it, and the majority of the students are here to work diligently and earnestly. The students are not handicapped by decreased enrollment as much as they are benefitted by their own increased efforts and the increased efforts of the faculty. The students who are getting their Christian college education during this crisis will be among the finest examples of Christian college training which have ever been released into society. So may our student body continue to be a group with the courage, the faith, and the experimental mind needed for useful lives of service to humanity—here and abroad.

"There are adventures with God that no man has ever yet experienced."

***Stanley Hostetter is a sophomore at Bluffton College. As a C.O. he has asked for a IV-E classification and will very likely be inducted soon. Stanley's home is at Dalton, Ohio, and he is a member of the Salem Mennonite Church there. The article was given as a talk at a banquet held on Homecoming Day, October 9.**

A Call for Nurses

The hospitals on the west coast are all in great need of nurses and young women to help. This is also true of the Salem Deaconess Hospital, a Mennonite institution. We are in very great need of nurses. The wages are good. A common nurse receives $150.00 per month.

We also have need of diet kitchen girls and tray girls. Their wages are $85.00 per month to start, with an increase after they have worked a little while.

Are there not young women in our Mennonite churches who would like to come west and help us in an institution where they can be a blessing? Any nurses or young women who are willing to come and help, please, write at once to the Salem Deaconess Hospital, Salem, Oregon, or to the undersigned.

Sincerely,
J. M. Franz, Secretary

JUNIOR DEPARTMENT

HEROES OF MISSIONS — Acts 16:19-35; Romans 10:9-15

The Cobbler with a Vision

A long time ago, there lived a cobbler in England. He was different from other cobblers, because while he was working at his bench, his mind was traveling all around the world. On the wall was a map which he had made from pieces of wrapping paper. This map showed the far-away places he had thought of while at work. On the map, too, were clippings he had found of the people and places and their needs in this far off land. As a boy, this cobbler, **William Carey,** loved to hear stories about people who lived on the other side of the world. He told his playmates the stories of these people. Another thing William Carey kept near him as he worked was his Bible. Often he looked on the passage, "Go ye into all the world, and preach the Gospel to every creature." The words "go ye" seemed to ring in his ears as his hammer tapped on his bench. Finally at a big meeting, he told the many people and preachers what he had been thinking of, and how they needed some one to go and tell the gospel story to the lost multitudes. The people would not listen to Carey. The disappointed cobbler went home, but he could not forget the two little words, "Go ye." One day he preached a sermon at another meeting. This time his text was "Expect great things from God; attempt great things for God!" The result of this sermon was that people decided it was time to obey Jesus' command. They formed a missionary band and raised enough money to send a missionary, and the one they chose was William Carey, to India. Because of the vision of a cobbler, India was given the gospel.

The Faithfulness of Livingstone

One of the greatest missionaries of all times was David Livingstone, who went to Africa when it was a wild, dangerous country. He traveled through forests and swamps, over lakes and rivers, where there were no roads, to reach African tribes and give them the gospel. For some time Livingstone was lost to the world, for many months he was not heard from, and the world thought him dead. The editor of the **New York Herald** asked Stanley to go to Africa to find Livingstone. It was a long and dangerous undertaking. Stanley found he had a hard task, and the savages tried to kill him and his men. They were almost ready to give up when one day they found him; he was just a skeleton; he had suffered from African fever. Stanley gave him of his food and new clothes, and Livingstone often said to Stanley "You have brought me new life." After six months Stanley returned home. He begged Livingstone to go with him, but he could not bear to leave the people for whom he had come to Africa to tell the story of Jesus. So he stayed in spite of his sickness, hardships, and loneliness. About a year later he died, still faithful to his duty and his African friends.

Robert Moffat

Another pioneer missionary to the large and dark continent of Africa. He did a great work among the savage tribes north of Cape Colony. His friends told him he would never return alive. But he managed to make friends with the chief, and little by little, the gospel touched the heart of the fierce chief, and he accepted Jesus Christ. Through Moffat, the Lord worked miracles.

The Question Bee

1. What are some things a Christian family might do in their own community? 2. What do you know about (a) Judson, (b) Schweitzer (c) Morrison (d) Brainerd? 3. How can juniors be missionaries? 4. Who is your favorite missionary hero?

The Prayer List

Pray that God will keep the doors open into the heathen lands, and the hearts of men and women willing to sacrifice and forsake comforts and friends, and give of our means that souls shall be lifted out of darkness into heavenly light.

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MENNONITE PUBLICATION OFFICE,
Newton, Kansas

Tracts: Their Use in Mennonite Circles

life goes on. There are many books and magazines of course which may be suggested for study courses. But there is a need for short, pointed statements on vital issues which may be placed into the hands of those looking toward the marriage service. When the young couple comes to the pastor's home to talk over the wedding plans why not hand them a bit of literature as they leave which gives helpful suggestions on what constitutes a Christian wedding service and a sound foundation for the establishment of a home? Good—but where is there such literature to be found?

With the establishment of a home there soon follows the problem of the little one entering the home. Every mother as she holds in her arms her first-born dreams of the future and also solemnly weighs the new responsibility. As the pastor calls in the home at such an occasion, why not leave some worthwhile leaflet or booklet of Christian appeal and challenge?

The strengthening of the home ties is a vital part of the pastor's responsibilities. As a Committee we have felt the need for available literature which might support the work of the pastor.

There are the boys in service, some of them in the regular service, others in C.P.S. camps. Once a month there goes out a letter to these boys by the pastor of the home church. In it he seeks to encourage and strengthen them in their faith. They become discouraged, troubled in heart and mind, and a few words from the home church mean much. But often the pastor feels himself at a loss as to how to help them. Many a young man in the service has been helped by some little leaflet or booklet enclosed in the pastoral letter, same devotional word of encouragement, some short collection of Divine promises or illustrations of God's faithfulness.

Then there is the field of guidance of youth in its problems. There are countless children in every congregation who are the church of the next generation. They are the most fertile field of the church—open-minded, tenderhearted, and responsive to the gospel. Yet how little contact the pastor has with them. During the worship hour the sermon is largely directed toward the adult group. In the S. S. hour they are in the hands of others. How can the pastor gain an entrance into their lives? Often a little booklet directed toward children may be left in the home in their hands when leaving after an evening's visit or on other occasions.

As time moves on children become young people and their problems increase with the years. Where can the pastor find literature which deals intelligently and in a Christian manner upon such problems as the choice of a life work, the Christian use of leisure time, stewardship, the Word of God, prayer, missions, and other youth problems?

Last, but by no means least, may we mention the problem of contacting those in the community who are not Christians. Seeking the lost is a definite responsibility which every pastor needs to recognize. In every community there are those who are not saved. They have never accepted Christ and are outside the church. How can the pastor effectively reach them? Is there any literature which might be available for such work?

These are but a few of the fields of pastoral work which the Committee on Evangelism has been considering: evangelism in its truest sense does not merely concern itself with the conversion of the lost from unbelief to faith; that is involved to be sure, but true evangelism concerns itself also with the deepening of the inner life once it is begun in faith. With that thought in mind the committee has been considering the whole of Christian living as its field of interest.

The longer we have studied the various phases of the Christian life the more convinced we have become that there are limitless possibilities in the use of simple, scriptural tracts, and leaflets. After several months of study into the use of such tracts and leaflets in the past, the possibilities of the present hour, we have launched out upon a venture which we hope shall become helpful in our conference work.

In order to make the results of our efforts available to our fellow pastors we are engaged in the following activities:

I. We are gathering all material available in regard to tracts and pamphlets now on the market.

There are large numbers of publishers and societies which have spent years in developing different types of literature. We have already contacted a goodly number of these and secured sample copies of their publications. These sample copies are now in our files and we hope to add many more from various sources not yet contacted. Also we hope to add new publications as they come off the press. We have made contacts whereby such new publications will be secured.

II. We are endeavoring to classify each tract or booklet under its proper heading.

By way of illustration we might say that we already have tracts or booklets under the following headings: Devotional Poetry, Youth Problems, Prayer, Catechism Helps, Salvation, Missions, Bible, Religions, Second Coming, Marriage, Home Building, Church, Servicemen, Stewardship, Sick-Shut-ins, Deeper Life Mennonitism, Sunday Observance, Evangelism, Children.

III. We are attempting to evaluate each tract and pamphlet as to its worth for our own Mennonite constituency.

There are many publications on the market. Many of them are good—others are such as we cannot use effectively. With that thought in mind we shall attempt to evaluate each publication as it comes to our files according to the following standard:

1. Is it scriptural in its presentation?
2. Is it attractive in appearance?
3. Is it interestingly written and convincing?
4. Is its subject matter a vital issue of life?
5. Is it consistent with our Mennonite faith?

IV. We hope to make available to the ministers of the conference worthwhile publications through some central agency.

If possible we hope to place into the hands of pastors a sample packet of publications usable for various needs and adapted to our own people; as well as an order blank containing the names and price of each publication. These might then be ordered through the central agency.

V. We hope to encourage the production of original tracts and booklets on the part of our fellow pastors which may supplement publications already on the market. There is an open field along many lines. Much material is available along the line of appeal to the unsaved. We are especially interested in literature for the deepening of Christian life. Only a limited amount of material is on the market at the present time. Here is an opportunity for original contributions; here is a field for constructive work.

The above five points outline the project in which the Committee is now engaged. A good beginning has been made in the gathering of material and we hope to devote added time to this project in the closing months of this year. We place this matter of the use of tracts and pamphlets in our Mennonite circles before the Conference with the prayer that ministers may seriously study the possibilities and include the purchase of such materials in their yearly budgets.

New Books Added to the Western District Loan Library

BOOKS FOR JUNIORS:

de Angeli, Henner's Lydia
de Angeli, Thee, Hannah!
Milhous, Lovina
Seyfert, Amish Moving Day
Seyfert, Little Amish Schoolhouse
Sidney, Five Little Peppers

FICTION:

Aldrich, Lantern in Her Hand
Aldrich, Miss Bishop
Aldrich, Mother Mason
Aldrich, Song of Years
Aldrich, Spring Came on Forever
Aldrich, White Bird Flying
Aydelotte, Across the Prairie
Douglas, Magnificent Obsession
Douglas, The Robe
Fisher, Cathedral in the Sun
Goudge, City of Bells
Goudge, Sister of the Angel
Gunnarsson, Good Shepherd
Lane, Let the Hurricane Roar
Marks, Full Flood
Medearis, Big Doc's Girl
Miers, Big Ben
Morrow, Great Captain
Morrow, Splendor of God
O'Hara, My Friend Flicka
Painter, Spring Symphony
Reed, Bright Midnight
Reed, Catalyst
Rolvaag, Giants of the Earth
van Keyren, Open Door
Yenni, House for the Sparrow

BIOGRAPHY:

Daily, Release
Jones, Small-town Boy
McConnell, John Wesley
Spence, Get Thee Behind Me
Spence, One Foot in Heaven
Whitney, John Woolman, American Quaker
Bader, I Married a Minister

BOOKS ON ETHICS:

Burkhart, Understanding Youth
Carrara, Enemies of Youth
Sizoo, Make Life Worth Living
King, Motives for Christian Living
Hoover, Problems of Lasting Peace—Message from the National Study Conference on the Churches and a Just and Durable Peace
Burkhart, Guide for a Man and Woman Looking Toward Marriage
Heslop, Secret of a Happy Wedded Life
Bro, When Children Ask

RELIGIOUS BOOKS:

Kenyon, Bible and Archaeology
By an Unknown Disciple
Quimby, Gospel Today
Kirkland, Man of the Hour
Pratt, Can we Keep the Faith?
Heaps, Five Marys
Hamilton, God Lives in Homes
Robertson, Along the Highway of Prayer
Love, Missionary Message of the Bible
Moody, Your Child's Religion

BOOKS ON MENNONITE HISTORY:

Bender, Two Centuries of American Mennonite Literature
Comfort, Just Among Friends
Hartzler, Education Among the Mennonites of America
Hartzler, Mennonites in the World War
Hiebert, Feeding the Hungry
Horsch, Hutterian Brethren 1528-1931
Horsch, Mennonites in Europe
Huffman, History of the Mennonite-Brethren in Christ Church
Kaufman, Development of the Missionary and phil-

anthropic interest among the Mennonites of North America
Kaufman, Mennonites and their Heritage No. 1, 2, 3,6.
Smith, Coming of the Russian Mennonites
Smith, Mennonite Immigration to Pennsylvania
Umble, Mennonite Pioneers

EDUCATION:
Cushman, What's Happening to Our Constitution?
Fleming, God in Our Public Schools
Taylor, Child Life in Bible Times

RURAL LIFE:
Sanderson, Leadership for Rural Life
Young, Participation in Rural Life

LITERATURE:
Runbeck, Our Little Miss Boo
Clark, Thousand Quotable Poems
Untermeyer, Treasury of Great Poems

MINISTER'S BOOKS:
Morgan, Acts of the Apostles
Buttrick, Parables of Jesus
Calkins, How Jesus Dealt With Men
Hewitt, God's Back Pasture
Blackwood, Preaching from the Bible
Booth, Quest for Preaching Power
Palmer, Minister's Job
Macartney, Great Women of the Bible
Smart, Contemporary Christ
Dolloff, It Can Happen Between Sundays
Palmer, Come, Let Us Worship
Glover, Progress of World-wide Missions

—**Oklahoma Bible Academy:** "The Alumni Hall finally has been completed, and it certainly helps to improve our campus. Rev. and Mrs. Jantzen make their home on the first floor, and the second floor, serves as the boys' dormitory. . . . We are grateful for the extra classrooms which have been made available in the girls' dormitory.

—**Rev. Victor Graber,** who serves the Mennonite groups at Plains and Montezuma, Kansas, recently conducted extended services for the Friedenstal Mennonite Church, Tampa, Kansas, of which Brother Walter Regier is pastor.

—**Delmar Wedel,** who will contribute the devotional messages for December, is now a student at the Pacific School of Religion, Berkeley, California. Along with taking some theological work he is training for post-war rehabilitation.

—**Brother P. A. Penner** returned from his trip to the east coast on October 27. In Newark, New Jersey, he showed his two reels of work among the lepers of India. He spoke at the annual meeting of the Mission to lepers in New York City and also addressed the whole student body of Biblical Seminary. He reports that there are 14 Mennonites attending the school. On the morning of October 24 he spoke to the Bethany Mennonite Church, Quakertown. He also spoke to the West Swamp congregation, and in the evening he showed his moving pictures to the Bethany Church at a program sponsored by the Ladies Missionary Society.

DR. RUFUS D. BOWMAN

Dr. Bowman, President, Biblical Seminary, Chicago, Illinois, will give the Bible lectures at Bluffton College from November 14-19.

MENNONITE CHURCH

Newport, Washington

Greetings to all with I Cor. 15:57, *"But thanks be to God which giveth us the victory through our Lord Jesus Christ."*

We have experienced a very dry summer. But God has blessed our fields and we have had a fair hay crop, also good gardens. In June we had a wedding that of Miss Mary Ann Woelk, daughter of Mr. and Mrs. A. A. Woelk to Don Lockhart of St. John. The young couple is living at St. John. In July we enjoyed the visit of Rev. Habegger. One evening he showed pictures of the work in Montana. On October 18 and 19 we had Rev. and Mrs. F. J. Isaac with us. We were greatly blessed and encouraged to do more for missions through these visits. Eldon Unruh, son of Rev. P. D. Unruh was home from Los Angeles Bible Institute for the summer, and filled the pulpit two Sunday mornings. He returned to Bible Institute this fall and accompanying him were Misses Linda and Susie Woelk and Marie Peters; they were all first-year students.

We enjoyed greatly Rev. Unruh's report of the Pacific District Conference. Emil Dalke, son of J. P. Dalke was called for service in September. He is a non-combatant stationed in Texas. We had baptismal services in June when seven young people were received into the fellowship of the church. In September nine more were added to the church by letter.

Mrs. Henry Hiebert, Corr.

"Right always wins; wrong always loses."

1943 CHRISTMAS PROGRAM MATERIAL

Paramount Christmas Book No. 11 (new 1943 edition)	.25
Christmas Treasury No. 54 (new 1943 edition)	.25
Eureka Christmas Recitations No. 5	.25
Christmas Treasury No. 53	.25
Standard Christmas Book No. 5	.25
Standard Christmas Book No. 6	.25
Original Christmas Collection by Amanda Friesen,	.25
Recitation and Dialog Pkg. No. 14	.75
Pkg. No. 22 of Recitations and Dialogs	.75
Little Folks Christmas Collection	.25
Christmas Dialogs No. 200	.25
Christmas Dialogs No. 300	.25
Red Book of Christmas Material	.50
Christmas Services	
Star of Hope, (new 1943)	.10
Christmas Memories	.10
And it came to pass (new 1943)	.10
Christ the Savior is Born (new 1943)	.10
Lead on to Bethlehem	.10
The Song of the Christ Child	.10
Pantomimes	
Away in a Manger, No Crib for a Bed	.15
O Come, All Ye Faithful	.15
O Little Town of Bethlehem	.15
Holy Night, Peaceful Night	.15
Mid the Darkness of the Night	.10
Plays, etc.	
Seven Christmas Stockings (one act)	.35
Joy and Gladness Bringing (three scenes)	.35
Bethlehem Shepherds (three little acts)	.15
Seven Little Christmas Trees (for 8 children)	.10
The Aeroplane (6 girls and 3 boys) (16 years old)	.10
When Christmas Comes (for 18 children)	.10
Birthday of Jesus (for 6 children and a teacher)	.10
Good Will Toward Men (Dialogue for 3 boys)	.10
Listen to the Wondrous Story (10 children)	.10
The Uninvited Party (Dialogue for 2 girls and a boy)	.10
Buying the Truth (for 1 teacher and 4 children)	.10
As Ye Would be Done By (for 5 children)	.10
He Careth for His Own 2 adults and 5 or more children)	.10
Carol books	
23 Popular Christmas Songs	.10
Christmas Customs and Carols	.25
Christmas Carols New and Old (1943 edition)	.25

Send check, cash or money order with your order to

MENNONITE BOOK CONCERN
Berne, Indiana

"Constructive criticism is welcomed by those who wish to learn."

"Hope for the best until the worst comes, and when it comes, make the best of it."

MENNONITES and RURAL LIFE

J. W. Fretz

MYSTERIES OF GOD

I have been reading a splendid little book, (which I shall discuss at greater length in a subsequent review) that contained the following thrilling passage. The passage is taken from a letter written by a farmer to the author of the book. The writer of this letter was brought up "in the woods," lived on the farm all his life and had practically no education. Listen to the depth, enthusiasm, and eloquence of this man's words:

A Farmer Speaks

"As you say, too many people confound farming, with that sordid, selfish, money-getting game, called 'business,' whereas, the farmer's position is administrative, being in a way a dispensed of the 'Mysteries of God,' for they are mysteries. Every apple is a mystery and every potato is a mystery, and every ear of corn is a mystery, and every pound of butter is a mystery, and when a 'farmer' is not able to understand these things he is out of place. The farmer uses the soil and the rains and the snows and the frosts and the winds and the sun; these are also the implements of the Almighty, the only tools He uses. . . ."

More Expression

There would probably be little disagreement on the part of most Christian farmers with this particular farmer's words and yet how few Christian farmers take the time to express similar thoughts. They may feel the thrill and the beauty and the mystery of the creations of God with which they daily work and which they plant, nurture, harvest, buy, and sell, but most farmers never give expression to these feelings. It generally remains for the poet, the dreamer, the idealist to give expression to these beauties and mysteries of God. The average farmer refuses to put his feelings into words in the form of a poem or an essay, or a composition of any kind, even if he has the talent, because he feels it would be too sentimental and too effeminite a thing for a farmer to do. Farming, he thinks, must be confined to manual labor not to the literary arts.

Enrichment of Farm Life

Yet how much greater joy and satisfaction there would be in the life of the farmer and in the life of his whole family if he and they would more frequently take time to examine the "Mysteries of God," discuss these mysteries and give expression to them in word and song. This would remove the farmer from the timid and backward class in which he is all too often placed, and in which he all too often places himself, and it would truly put him in the position of being an administrator whose business would be to dispense the "Mysteries of God."

EASTERN DISTRICT MENNONITE CONFERENCE

The Twenty-sixth Annual Meeting of the Mennonite Brotherhood and Fall Rally of the Women's Missionary Societies was held in the Zion Mennonite Church, Souderton, October 23, with afternoon and evening sessions. Mr. Ely Fretz, president of the Brotherhood was in charge of the men's meeting. The main feature of the afternoon was a panel discussion on the subject "What is the Future of the Doctrine of Non-resistance in the Mennonite Church," discussed by a group of C.P.S. boys, led by Mr. Quintus Leatherman. This was very interesting and thought-provoking. While the men were meeting in the church auditorium, the Women's Missionary Societies were holding their meeting in the Sunday School room with Mrs. Howard G. Nyce, Vice President, as chairman. They had a brief panel discussion on phases of our societies' work as follows: "Pension Fund" by Miss Catherine Niswander, "Sewing" by Mrs. Jacob R. Fretz and "Program Planning" by Miss Huldah Myers. Mrs. Joseph N. Byler of Akron, Pa., delivered the address. In the evening, there was a joint-meeting in charge of Mr. Ely Fretz. Dr. Harvey R. Bauman had charge of the devotions. Musical selections were rendered by a quartet of C.P.S. boys from Akron, Pa., and the Springfield Chorus. Mr. Joseph N. Byler of the Mennonite Central Committee delivered the address of the evening.

The Second Quarterly Conference was held in the First Mennonite Church, Allentown, on October 25, with afternoon and evening sessions, with the Rev. Sylvan S. Lehman, President of Conference as Chairman. After a brief business session, the Rev. Elmer D. Hess, pastor of Emmanuel Mennonite Church, Denver, Pa., presented a very interesting Paper on "Lengthening the Cords." A very helpful discussion followed. The message of the evening was presented by the Rev. Russell L. Mast, pastor of the Deep Run Mennonite Church, on the theme "Education and Religion." This was a very well prepared and timely message. A general discussion followed.

Orphanage Meeting—The Annual Meeting of the Eastern District Conference Orphanage Society will be held in Grace Mennonite Church, Lansdale, Saturday, November 13, with sessions at 11:00 A.M. and 2:00 P.M. Mrs. Paul Wenger, missionary on furlough to India, will be the speaker. It is requested that those who attend, bring a box lunch.

The Young People's Rally—The Fall Rally of the Young People's Union will be held in Zion Mennonite Church, Sunday afternoon, November 14.

Eden Church, Schwenksville—Miss Wilhelmina Kuyf, missionary on furlough to China, was the guest speaker at the Rally Day service on Sunday, October 3. The pastor, Rev. Freeman H. Swartz is planning to organize a catechetical class in the near future.

Grace, Lansdale—Mr. Herbert Fretz, son of the congregation, a recent graduate of Bluffton College, is attending the Westminster Seminary in Philadelphia. During the summer he supplied the pulpit in Sugar Creek, Ohio, and at present is supplying the Perkasie congregation jointly with the Rev. Ward Shelly, pastor of the Springfield Mennonite Church.

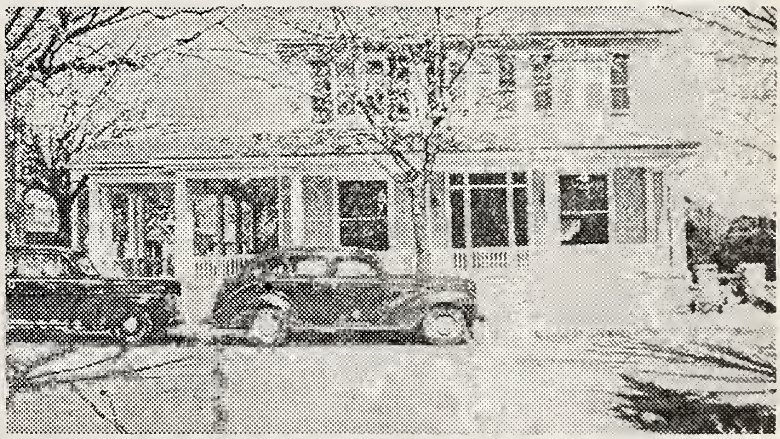
Smith Corner—The Western Section Workers Conference was held at Smith Corner, Rev. John S. Raugh, pastor, on Monday, October 18. The church celebrated its thirty-fifth Anniversary in connection with this conference. The many friends of the Eastern Conference extend hearty congratulations to pastor and people of Smith Corner.

Souderton—Dr. J. E. Hartzler of Hartford Seminary will supply the pulpit of the Zion church during the winter months.

Napier—The Rev. George D. Greger, son of the Lansdale Church, former pastor at Saucon and for several years pastor at Napier, was ordained as Elder on Sunday evening, October 17.

First Church, Philadelphia—Miss Catherine Niswander, parish worker of First Church, attended the twenty-fifth Anniversary service of the First

Mennonite Central Committee Headquarters



This is a front view of the building used by the M.C.C. for its widely spread work. Relief in various parts of the world is directed from here, as well as the C.P.S. camps in the United States. Members of the Mennonite Central Committee are: P. C. Hiebert, Sterling, Kans.; Orie O. Miller, Akron, Pa.; H. S. Bender, Goshen, Ind.; Allen Yoder, Goshen, Ind.; H. E. Bertsche, Gridley, Ill.; H. F. Garber, Mt. Joy, Pa.; D. V. Wiebe, Hillsboro, Kans.; J. A. Huffman, Upland, Ind.; P. G. Schultz, Chicago, Ill.; S. C. Yoder, Goshen, Ind.; F. H. Wenger, Moundridge, Kans.; I. W. Bauman, Bluffton, Ohio; Eli J. Bontrager, Shipshewana, Ind.; H. A. Fast, North Newton, Kans.; E. G. Swartzendruber, Wellman, Ia.; Jesse Hoover, Philadelphia, Pa. —Cut, Courtesy, Mennonite Weekly Review.

Mennonite Church, Chicago, Illinois, recently. She also delivered a message at the Roaring Spring Church, on Sunday morning, October 10.

Upper Milford, Zionsville—The Rev. Morris Shofer, a retired Lutheran minister occupied the pulpit on Sunday afternoon October 24 in the absence of the pastor, Rev. Howard G. Nyce, who was attending the all-day, special anniversary services in the Allentown Church. The Allentown Church and the Upper Milford Church comprising one charge.

Saucon—Mr. Walter H. Temple, Field Secretary of the Eastern District Conference, recently visited the Saucon Sunday School and then delivered the message of the morning. Mr. Temple is a licentiate of the Conference. Rev. John Unruh is pastor of the Church.

East Swamp—The congregation adopted a new constitution June 16, 1943. The Rally Day service was a great success. The official count was 191. Rev. Chester Webber was the speaker. Miss Elizabeth Foth, director of the Red Hook Mission, New York, spoke on Sunday, November 7. Rev. and Mrs. Burkholder are the proud parents of a son, Jared Theodore, born in the Quakertown Hospital, Monday morning, October 18.

First Church, Allentown—The fortieth anniversary services of the Church, held Sunday October 4, were very well attended. The morning service was a Joint Communion and recognition service for our Deacon emeritus and active charter members. The afternoon service was the Conference service at which time we received many greetings from conference pastors and missionaries. In the evening we had a panel discussion on missionary work by missionaries on furlough in the Eastern Conference.

The Rev. P. A. Penner, missionary to India for forty years delivered an illustrated mesage in Bethany Church, Quakertown, Sunday evening, October 24.

The Rev. and Mrs. Russell L. Mast are receiving congratulations as the proud parents of a son, born in Sellersville Hospital, Sunday October 17.

—**Howard G. Nyce, Conf. Corr.**

« « JOTTINGS » »

—**Over 130,000,000 people live in the United States.** Only **52,000,000** have any connection with a Christian Church. About **20,000,000** young people have never been inside a church! What is our responsibility? With doors closed to mission work in many foreign fields, may it not be that the Lord is closing doors that we may see the fields ripe unto harvest before our own front door? Bring someone along to Sunday School and worship service next Sunday! —Bulletin, Fairfield, (Pa.) Mennonite Church.

—**Robert Kreider** is on his way home from Africa. Six of the men in the China unit are on the way. They are coming in two groups. They set sail October 15.

—**Rev. and Mrs. C. B. Friesen** of Mt. Lake, Minnesota, were given a farewell service on October 20 by the Bethel Church. The Friesens have gone to Bessie, Oklahoma, where Brother Friesen will be pastor of the Herald Church.

—**Brother Leonard Metzker** writes that the bulletin of the Eicher Emmanuel Mennonite Church, Noble, Iowa, will be sent regularly to the editor. Brother Metzker also intends to put out a bulletin entitled **The Pastor's Assistant** for those members who are unable to attend regularly. The Mission Society of the Eicher Church recently sent 169 pounds of clothing and shoes to Akron, Pa., for M.C.C. relief.

—**Rev. Walter Dyck** was one of those who took the opportunity during the recent Western District Conference to check out books from the Western District Loan Library at North Newton. In this way the library of the smallest and most remote rural church can have many good books in it. If you are in the Western District and are not using this library, you should investigate its possibilities.

—The **average age of elders in the Western District** is now **forty-nine and one-half years.**

—"**Are you reading a Christian magazine?** Is your reading confined to daily newspapers? Are you diligently searching the Scriptures? Have you read a significant book this year? 'Study to show thyself approved unto God.' "—Bulletin, First Mennonite Church, Wadsworth, Ohio.

—**Please, doublespace all typewritten material submitted for publication.** In a very few instances it may be necessary to conserve paper. However when single spaced articles with one-fourth or one-half an empty page come to the editor, there is cause for regret that the available space was not used for doublespacing.

—**Butterfield Mennonite Church, Butterfield, Minnesota:** During the past summer our church had a young people's rally. Rev. Theo Epp of Lincoln was the main speaker. Twelve people were baptized; seven were immersed; five sprinkled. Ten joined the church. Our pastor, Rev. Albert Schultz, has resigned and is giving his full time to the Grace Bible School. Our church has called Rev. Ben Nickel to serve as pastor. He and his family came here the first week of November. Our mission circle also carried on the C.P.S. canning project. Farmers are very busy now picking corn. October was a beautiful month.—Church Secretary.

—In reading **Der Bote**, a Mennonite paper published at Rosthern, Saskatchewan, I came upon a news item that mentioned the erection of a new **"Versammlungshaus."** Somehow the term "meetinghouse" seems to come more naturally to our Canadian brethren than to us. In looking over some very old cuts recently I found upon them descriptions which used the term "meetinghouse" for what we ordinarily term "church." How has this change in terminology come about?

—**The new Junior quarterly** was recently recommended for use in the Sunday Schools of the Western District. The recommendation was passed by the conference.

Kansas

Jubilee Mission Number

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVIII NORTH NEWTON, KANSAS, NOVEMBER 16, 1943 NUMBER 45

Entered at the post office at North Newton, Kansas, as second-October 3, 1917. Authorized January 22, 1919.
provided for in Section 1103. Act of class matter. Acceptance for mailing at special rate of postage

OUR HOME MISSION WORK

A. J. Neuenschwander, Secretary of the Home Mission Board

SASKATOON, SASKATCHEWAN

Our Church Services

The first Mennonite church in this city is located at 123-4th Avenue, North. The location of the church is quite central and within walking distance of the street car. It is surrounded by emerald, green lawns, which are bordered by colorful flowers. The interior of the church was repainted this summer and is now a dazzling white. Then, too, the floors, both upstairs and in the basement, have been varnished.

The Sunday School commences at ten o'clock with eighty-five pupils in attendance. I consider it my privilege and duty to act as superintendent of the Sunday School. This is not due to the lack of capable teachers, but because I think it important to become acquainted with the children, the future members of our church, as early as possible. The morning worship begins at eleven, music being supplied by the choir or by the children's choir. Due to the fact that I am the only minister here and the rareness of guest preachers I have to speak daily at least. The evening service alternates with Christian Endeavor. According to their circumstances some people attend service in the morning, others in the evening, and still others both. As a whole the attendance is good. On Pentecost our church membership was increased by the baptism of fourteen young people and the acceptance of three others as members.

The Pleasant Hill Mission

For those who live on the city outskirts we have the Pleasant Hill Mission. Those attending services here are mostly Old Colonists. In the Sunday School we have forty-five children. Since many of these people are practically illiterate, the field requires much attention, patience, and endurance. The meetings commence here at three o'clock in the afternoon. Three teachers teach the children, and I teach the Bible class and conduct the singing. Once a month our church choir assists at the service.

Visitations

The personal work through house visitations plays an important part in winning souls. This is especially true in our city where the people are scattered and so easily tempted and influenced by different elements. It is my ambition to visit each family at least three times a year. Lately a number of families have moved here. Some find their way to our church while others must be looked up first. It is very tiresome and strenuous work to find the latter.

Hospital visitations play an extremely important part in my weekly routine. The sick treasure the comfort received and thus many blessed contacts are made. About a thousand visitations are made every year. I consider it a special privilege to comfort the afflicted and as Paul says "Weep with those who weep." In this way many lasting friendships have been established. Often I have been called during the night by the hospital officials at the patient's request.

The Girls' Home

The number of Mennonite girls working in the city has decreased considerably due to the fact of a shortage of workers at home. Then too, the economic conditions have improved materially, and the parents depend less on the girls' incomes. Most of the girls are no longer employed in domestic work but have found work in stores, hospitals, offices, etc. Our weekly meetings which have been continued as in previous years, are appreciated by the girls. Of the fourteen young people baptized on Pentecost this year nine were girls working in the city. The Girls' Home has always cooperated with the congregation to its fullest extent.

Work in Mennonite Settlements

It has been my privilege to assist other churches. Since 1939 when Rev. Jacob Wiens, Herschel, passed away, I have served at five different points of the Ebenfeld Church. Besides preaching the gospel, I have baptized and served the Holy Communion. On the first of August I ordained Rev. C. J. Warkentin as Elder of the church and Brother J. J. Wiens as Deacon, thus relinquishing my duties there. The congregation now has eight ministers and the work progresses satisfactorily. I ordained three other ministers in the Nordheim Congregation, as yet an Elder has not been elected there, and I will have to continue to assist in the church work at Dundurn, Hanley, and Clavet. All in all I delivered thirty-one sermons in other churches. This outside work has only cost me four Sundays away from home and on these days the Saskatoon congregation was served by guest ministers.

Visitors

In spite of the rareness of guest preachers we had some distinguished visitors who passed through our city on the way to the retreat at Rosthern and the conference at Langham. It was our privilege to have Dr. P. A. Penner, Evangelist J. J. Esau, Rev. J. M. Regier, Rev. Walter Dyck, Rev. D. H. Koop and Dr. J. W. Fretz, by whom we were richly blessed.

Our manysided work, growing from year to year, requires more and more attention. This strenuous work has been accomplished only by the cooperation of my whole family, without which I would not have been able to do justice to this work.

—*J. J. Thiessen*

OUR HOME MISSION WORK

A. J. Neuenschwander, Secretary

Introducing New Workers

Rev. Herman Wiebe, is the new pastor of Alberta Community Church, Portland, Oregon. His address is 5215 N. E. 23rd Avenue, Portland, Oregon. He started his work here October 1.

Rev. Arnold A. Fast, 84 Greenwood Avenue, Toronto, Ontario, is the new leader of the Mennonite group of that city. He started his work September 12. Recently the group elected a church board, although the congregation is not organized as such.

Rev. I. I. Friesen, 864 Downing Street, Winnipeg, Manitoba, is the new pastor of the Bethel Mennonite Mission since August 1. Rev. Benjamin Ewert was for about five years the leader of this mission.

Rev. Charles B. Dirks, Codette, Saskatchewan, had been a part-time worker in the past and since August 15 he has given full time to mission work.

May the Lord touch many hearts to remember these and the older workers regularly in prayer before the throne of Grace.

We are grateful to all who have supported the work so regularly in gifts and interest.

Yours for many souls,
—*A. J. Neuenschwander, Secretary*

HERBERT MENNONITE CHURCH

Herbert, Saskatchewan

"The Lord hath done great things for us; wherof we are glad," Ps. 126:3.

Many indeed were the blessings the Lord bestowed upon us during the summer. Here are a few:

For the greater part the health has been good throughout the summer, although there always are the less fortunate. Among the sick at present is the Rev. Jacob H. Berg who is critically ill in the Herbert Hospital.

God has also spoken earnestly to us through the death of several of our members. The harvest was fairly good with the exception of a few hail strips. The weather being very good, the threshing has now all been completed.

But praise be unto God who has "Blessed us with all spiritual blessings in Christ Jesus."

Last spring we instructed a class of thirteen young people who were then baptized upon the confession of their faith in Christ Jesus.

It was our privilege this summer to have a young people's retreat in the southern part of the province. About sixty attended. God graciously supplied our material needs, good weather, and plenty to eat. He also supplied us with speakers who had a message from the Lord. The main speakers were, the Rev. J. J. Esau, Bluffton, Ohio; the Rev. Dan Toavs, Wolf Point, Montana, and the Rev. John G. Rempel, Rosthern, Saskatchewan. A few others were with us part of the time.

Following the retreat we had our fifth annual Children's Camp. The attendance, biggest in our history was about 130. Here too, we saw the wonderful working of God's grace in the saving of souls and the edification of Christians.

The Rev. and Mrs. Dan Toavs were the main workers at the camp with Miss Gertrude Friesen from Waldheim, Saskatchewan, the writer of this report, and Rev. W. L. Rempel of Success, Saskatchewan as additional workers. Some of the young people who stayed with us for the camp assisted with evening and morning devotions.

The retreat camp was sponsored by the Mennonite Churches of Herbert and Swift Current, while people as far north as Eyebrow and Tugaske took part.

Attendance at our church services and Sunday School have been in the increase lately. There are still many who do not attend. Help us to pray for them.

The Lord hath done great things for us; may we be inspired by his Grace and attempt great things for him.

—*I. A. Derksen*

WHITEWATER, MANITOBA

"I can do all things through Christ which strengthened me," Philippians 4:13.

As a worker in the Sunday School, it is a great pleasure for me to have this opportunity of entering into your homes through this paper and giving you a little of what is being done in the Sunday School here.

I personally consider it a great privilege to be working as a teacher in the Sunday School. Although I have been teaching only a short time, I have experienced the blessing that lies in the work of bringing the stories of the Bible to the children and telling them of the great need of a Saviour in their life.

About sixty children, ranging from four to fifteen years, visit the Sunday School as regularly as possible throughout the year. These we have divided into two classes, the older ones being one class, taught by Jacob Engbrecht, and the younger ones are my class.

It might be of interest to some to know by which course or Bible story book we go. We go according to a Bible verse booklet, given out for the churches by the "General Conference of the Mennonites in Canada." In this booklet we find the title of a Bible story and a Bible verse for each Sunday of the year. Included in the booklet are also a number of little songs to learn and sing with the children, so that in all it makes a very nice booklet, not only for the teachers but also for the children, for it enables those that are able to read, to study the story for each Sunday, and also the Bible verse.

We had the summer Bible school in the basement of our church, and we had about forty children visiting the school regularly. We opened our school every morning with a short devotional period and prayer. Every day the children were told both an Old and New Testament story. The older ones read a few verses in the Bible each day and answered questions concerning the Bible stories. We also had a singing period with the children every day. This work was found very satisfactory.

—*Katie Neufeld*

FIRST MENNONITE CHURCH

Chicago, Illinois

On October 1, 1943, this church held a homecoming dinner and program in honor of its twenty-five years of service since the dedication of the building on September 22, 1918, 73rd and Laflin Streets. A dinner was served to 145 present and former friends and workers of the Church. This was followed by a program in the auditorium. Special music was furnished by local talent, and several guest speakers brought us some interesting and inspiring messages. The speakers were: Miss Catherine Niswander of Philadelphia, the first mission worker to come here to this field; Mrs. Jane Entz Claassen of Whitewater, Kansas, who succeeded her; Rev. Wright Van Plew of Elmhurst, Illinois, a young man from this church now in full time Christian service; and Rev. A. H. Leaman of Chicago, former pastor of the church. Letters and telegrams of greetings received from absentee friends were read to the congregation. Miss Niswander and Mrs. Claassen remained with us for several days and spoke again on Sunday at the morning and evening services.

On March 5, 1914, the Mission Board of the General Conference opened a city rescue mission at 727 W. 63rd Street. Rev. W. W. Miller was called as superintendent and Miss Niswander as assistant of this mission work. Then on April 22, 1915, the work was transferred to 7110 S. Ashland Avenue, and it was changed to an extension of Sunday School and church work. Two years later it was moved to larger quarters at 7205 S. Ashland, where it continued to grow and prosper to such an extent that it was necessary to seek larger facilities. So in the summer of 1918 the present brick building was erected.

In April of 1919 Rev. Miller left the city, but was called back in October of 1920. Rev. W. S. Shelly served as pastor for several months and Rev. J. F. Balzer served as supply until Rev. Miller returned. When Rev. Miller returned, the work was organized into a church and members were received. Rev. and Mrs. Miller left the city in 1923 and Rev. M. M. Lehmann came to be pastor of the Church for four years. He was followed by Rev. Clyde Rhea who served here for six years. During his ministry the work was further organized and a constitution was adopted.

In 1927 the Mission Board opened a mission in Portland, Oregon. Miss Niswander was chosen for that work. So after thirteen years of faithful and loving service she left Chicago. Jane Entz from Whitewater, Kansas was called to fill this vacancy. She served here as assistant for nearly three years.

In March of 1934 Rev. Rhea resigned and Rev. A. H. Leaman became pastor and continued his ministry to the summer of 1940, when the present pastor, Rev. E. A. Albrecht, came to minister here.

Through the years the pastors have been assisted by a host of faithful members and workers in the church. As we remember the past we thank God for His blessings, but our hope lies in the present and in the future.

—*Mrs. E. A. Albrecht*

BETHEL MENNONITE CHURCH

Winton, California

We can say, "of his fulness have all we received and grace for grace" John 1:16. Yes, the apostle Paul says it is through grace we are saved and by God's grace we are what we are.

As we think of the work here we feel we have not been doing much, and it has not increased as we would like to see it, although we have prayed much for it.

We had special meetings of three and four days at a time. These were conducted by Rev. Homer Leisy of Dallas, Oregon, and by Rev. and Mrs. Arnold Regier of Portland, Oregon. They were a blessing to us and we were all revived and strengthened by their messages. Rev. Habegger told us of the work among the Indians, and the missionaries, Rev. and Mrs. F. J. Issac, were with us two evenings lately.

We are a young church only two years old with a membership of about fifty, consisting of about twenty families.

We conducted a catechism class of five and six young people. One young girl was baptized and taken into the church, also her parents and four other persons.

One young girl attended the retreat the whole week at Lake Sequoia. A few others attended a few days. The retreat is usually held in the busy season when the peaches are harvested here. Since there is a scarcity of help not so many attended as would have liked to. We have our Sunday School at 10 a. m. and preaching at 11 o'clock. Every two weeks we have Christian Endeavor, and during the summer months we had union services with the other Mennonite churches here, with a good attendance.

My wife and I with five other teachers from the other churches conducted a daily vacation Bible school with an enrollment of eighty-nine. The classes were held in the Presbyterian Church.

For three months during the summer our church quartet and I gave a program over the Merced radio station. In the fall we may broadcast again.

Pray for us that we may all be faithful workers and servants for the Lord and be ready when he calls one or the other.

—*Mr. and Mrs. J. P. Glanzer*

CALVARY MENNONITE CHURCH

Mechanic Grove, Pa.

We greet you in Jesus' name and with Ps. 69:30, "I will praise the name of God with a song, and will magnify him with thanksgiving."

Worship services continue on the Lord's Day. However, some phases of activity had to be disbanded. The young people's class meetings held in homes monthly were discontinued the beginning of the year.

The young people's meetings continue to be held the second, and last Sunday of each month.

In April we observed our Spring Communion service. At that time four children were consecrated.

At the beginning of the year a request was made to the Board for painting all buildings of the worker's home. The Board offered to pay for the paint and pay some remuneration for the work. However, the matter was brought to the attention of our people and consequently, the church almost unanimously voted to take care of this undertaking. One member in particular is cause for rejoicing for the very liberal contributions. This work is now nearly completed, being done by the writer.

Last July our church cooperated in a community daily vacation Bible school.

On August 22, our church held their annual service at the Home of the Aged, at Frederick, Pa. The Ladies Missionary Society has provided canned goods for the Home, perhaps, ten dozen quarts. Also in November the Society plans to observe their annual meeting. Miss Elizabeth Foth of New York has been invited as guest speaker.

The Lord willing, I hope to attend the thirty-fifth anniversary of the Smith Corner Congregation, our former parish, on October 17, and also conduct a week of services.

—*Sylvan Lehman*

REV. J. J. ESAU'S INSPIRING MESSAGES

We wish to make a humble contribution to the "Fall Mission Number" to show our gratitude for the pleasant surprise the Conference gave us this summer. For many years things had run in our community without any great interruptions. The services at both places, the school and the Bethel Church, were conducted as usual. The Sunday School work was pretty much the same. Suddenly our papers announced a visitor, Rev. J. J. Esau of Bluffton, Ohio, "physically blind but not spiritually." And so we found it too.

Full of life and meaning were the wonderful interpretations he gave us of the word of God. He came to us as a living Christian, straight forward, loving, strictly keeping time and setting many other examples. And above all, it touched our hearts when we saw how a blind man struggles to show us how useful he can make himself. He sawed wood with the buck saw, separated the cream, and did other jobs for us. We are a corrupt world to cast aside if not openly, so in mind, the physically handicapped as inferior. There's a lesson for us Christians. Jesus taught us more than compassion, that is, to treat others as our equal.

Brother Esau came to stay for more than a month in our large province. He traveled hundreds of miles on rough roads, made friends of many strangers, got used to new surroundings, and was more than a thousand miles from home. It was hard, yet he had a dear aim or purpose—to serve in Christ's name.

We wish to give a hearty thanks to all those who have been connected with that kindly surprise. We also hope and pray to God not to forget us in the future.

—*N. J. Kroeker, Great Deer, Saskatchewan*

OUR FOREIGN MISSION WORK

P. H. Richert, Secretary of the Foreign Mission Board

ARIZONA JUBILEE MISSION NUMBER

"In the day of Atonement . . . ye shall hallow the fiftieth year, and it shall be a Jubilee unto you." Lev. 25:9,10.

This text prescribed a jubilee celebration every fiftieth year in Israel. That shows that we are entirely in agreement with God's plans for his people, when we also celebrate such jubilee years. Our mission has had one such jubilee before, namely in memory of the founding of the Cheyenne mission, 1891.

If any people today have a right to apply this text to their work, it is the missionaries and their supporters, because the whole divine jubilee idea is based on the Atonement, as the above text shows. It was on the "Day of Atonement" that this jubilee was to be celebrated. The whole mission work is also based on the atonement, as Paul, the greatest missionary, clearly understood and testified, when he wrote to the Corinthians in I Cor. 2:2, *'I determined not to know anything among you save Jesus Christ, and him crucified."* And in II Corinthians he repeats this truth in other words, *"We are embassadors of Christ . . . and beseech you, be ye* Oraibi, Arizona, I will try to do so. I am not an *reconciled to God."*

Our mission has also stood on this basis from beginning till now, and all our missionaries have cried out loud and long; *"Be ye reconciled to God."* The same is true of their helpers. The last appeal of Frank Jenkins to his people, the Hopis, a short time before he died, was, "Be ye reconciled," and Sister (Schirmer) Baumgartner writes that she can still hear him cry out this appeal.

But how is such a jubilee to be celebrated? To Israel Moses gave the instruction, *"Then shalt thou send abroad the loud trumpet . . . throughout all your land."*

This mission number is to help serve as such a loud trumpet.

—**P. H. Richert**

REMINISCENCES AND COMPARISONS

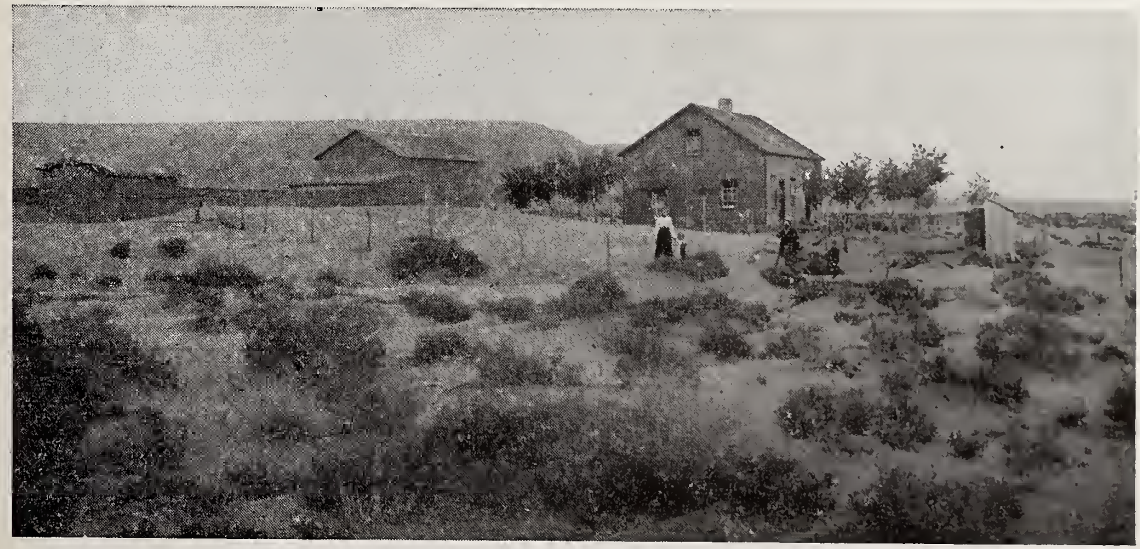
By Frieda Regier Entz

Upon request of Rev. P. H. Richert, Secretary of the Foreign Mission Board, to write some "reminiscences and comparisons" of the mission work at Oraibi ,Arizona, I will try to do so. I am not an "expert writer" as I told Rev. Richert, but since he did not want to let me off, I hope the readers will take "things as they are."

It was a great joy for me to be present at the fiftieth jubilee of the mission work on the Hopi field, which was celebrated October 4, in the chapel at Oraiba, Arizona. My parents, Henry R. and Martha Moser Voth began the work here at Oraibi fifty years ago! Fifty years! How long that span of time seems when I consider what all has happened during this period; then again it seems "but as yesterday when it is past." What memories pass through one's mind when one thinks back to that time fifty years ago! Although I was but a child then, still I remember many things very clearly! Then too, my parents kept diaries during those years and I found many things therein which are especially interesting to me, and which have helped to refresh my memory on the things of the past.

On July 10, 1893, my parents and I said good-by to our loved ones here in Kansas and boarded the train which was to take us into an unknown country, into entirely new surroundings! We did not know when we would see our loved ones again and to me, the child, it seemed as though we might be going to the end of the world! Of course, it wasn't as bad as that, and we had a very interesting trip, especially through the mountainous parts of Colorado and New Mexico! On the fourteenth of July we arrived safely at Holbrook, Arizona, our temporary destination, with thankful hearts toward God who had brought us safely thus far. Here in Holbrook we had to wait till the "Mail Stage" went to Keam's Canyon. In it we would have opportunity to go the eighty miles overland. From there on to the Hopi Indian Reservation, thirty-five miles further, we had to go by wagon. There was a Government Boarding School for Indians at Keam's Canyon, and if I remember correctly, the "Mail Stage" drove out there once a week, or possibly twice. Today going to "Hopi-land" is by far an easier task. You board the train here at Newton at about 1:30 p. m., arrive at Winslow, Arizona, about 4 o'clock the next afternoon. (This of course, barring the lateness of trains of today). Then about three to four hours overland per auto and presto! you are in Oraibi. But we are speaking of the time fifty years ago. We had to wait in Holbrook till the eighteenth of July when the "Mail Stage" took us along on its trip to Keam's Canyon. It was an interesting, though rather tedious trip. We travelled all that day and the whole night accompanied by a terrific Arizona sandstorm, and arrived safely at Keam's Canyon the next forenoon (the nineteenth) at about 10 o'clock, where we were very hospitably received. Here at Keam's Canyon we remained till the third of August. My father drove out to the Hopi Indians a few times with Mr. P. Stauffer to find some place for us to live. Mr. Stauffer was a Mennonite, if I am not mistaken, from the church at Donnellson, Iowa. He had been working among the Hopis under the government for some time and it was really Mr. Stauffer who had interested our mission board in work among the Hopis, and so had really brought the Mennonite mission work to these people! On the third of August, towards evening, we left Keam's Canyon with Mr. Stauffer and drove as far as Walpi, the first mesa, where we spent the night, and the next day, August 4, towards evening, we arrived at our new home, Oraibi! From quite a distance we had noticed a large group of Indians waiting for us at the house where we were to live! When we got off the wagon, they welcomed us and shook hands in a very friendly way, spoke to us in a kindly way, although we understood nothing except perhaps a few words of English scattered in between, but at any rate we felt that they were friendly towards us and seemed to be glad that we had come. That, of course, made us feel a lot better and easier!

But there were not only Indians who welcomed us; there was also one white man among the group —he was Mr. Russell, the school teacher of the local government day school for the Oraibi children; carrying his little daughter on his arm, he welcomed us warmly and kindly invited us to their house for



This is how the Oraibi mission station appeared in the early years. The people on the picture are: Rev. H. R. Voth and son Albert C. Voth, daughters Frieda E. Voth (the tall girl, now Mrs. Frieda Regier Entz) and Esther M. Voth (small girl) who is now Mrs. P. E. Frantz of Wichita, Kansas.

supper! What that meant for us under the circumstances, cannot be told in words! We went with him and met the very friendly Mrs. Russell and their two other daughters who were about my age. My, what it meant to me to know that I would not be entirely without companions in this "out of the world" place as I had supposed I would be, words cannot express. Of course, we immediately became inseparable friends and the happy times which we little girls spent together are to me even today as a benediction! Doesn't the good Shepherd take care of His little ones in many wonderful ways?

The first task, of course, was to unpack and try and get settled. This was not such an easy job either for where should we put our things, since there was no cupboard or closet or shelves of any kind in the little Indian house where we were to live till the mission house would be built! There was no one around there, who did this kind of work and nothing of the kind could be bought far and wide. So my good father had to get busy and make these things himself, and he did a good job! How fortunate for him that he had learned carpenter work from his father in Russia, for because of this he was able to make many different articles without which it would have been hard for us to get along! It was not long till our plain, little Indian house began to look real cozy and homelike! Mother writes in her diary under the date of August 11: "It is beginning to look a little more homelike in our small, plain house. We feel real happy to have our own little home, even if it is only very plain. We are very thankful to God for our little home!"

As to the Hopi language, there was nothing printed or written. As far as I remember, only Mr. Stauffer was able to speak some Hopi and it was he who started my parents off in learning the language. He had even given them some lessons in Hopi before we came to Oraibi, when we were in Keam's Canyon. My parents went to work at once to learn this difficult language. They would copy words and sentences and memorize them. Then too, there were usually Indians about who, when they noticed that we wanted to learn their language, were very eager to act as "language teachers" and in this way quite a bit of the language was learned. At that time there were not many Hopis who could speak English, and it was absolutely necessary to learn the Hopi language. Today it is quite different! How surprised I was during my recent visit there, to note how many Hopis, even of the older ones, could speak English fluently and well, although one could notice that they, even the younger ones, preferred their own Hopi language. Today they also have very efficient interpreters, which we did not have fifty years ago; so my parents learned the language under many difficulties and I, childlike, picked it up quite easily!

But my father soon discovered that the Hopi language was lacking very much in biblical expressions, such as sin, heaven, forgiveness, redemption etc. It seemed too, that the few Hopis who could speak English could not help him much along these lines. So my father began to attend and study their secret religious ceremonies, hoping that here he might be able to find those words and expressions that he was looking for. It was very surprising that the Indians were so willing to admit him to their secret ceremonies, for up to that time no white man had ever been permitted to attend them. I am sure it was God's hand that was guiding, for He knew the reason for this whole thing! After some time, my father found that what he had hoped for, in many instances, proved to be true. He found that here in the secret ceremonies many words and expressions were used that were not used in the common, everyday language. I still remember numerous instances when father came home one of those ceremonies that he said to mother with joy written all over his face: "Today, I found the word for "————" or "Today, I believe, I found the word for '————,' " whatever that word was. I do not remember them, but they were some of those words for which he had been seeking, like sin, forgiveness, and many others. Studying these ceremonies also helped him to acquire their common, everyday language more readily. It wasn't so easy to study these secret ceremonies, for so many of them were conducted during the night as well as during the day and consequently he would have to get up at all hours of the night and go there, or stay there the entire night. He often came home with a very severe headache, since the ceremonies were always conducted in the "kiwas" (underground rooms,) and much "ceremonial" smoking made the air quite "thick." But a missionary must be willing to bring sacrifices in more than one way! During the study of these ceremonies many opportunities also arose in which father could direct the minds of the Hopis to the living and true God who is not worshiped through idols, "prayersticks," or ceremonies, but to whom we may come personally at any time and worship Him and He is always willing to hear us! And they always had listened very attentively. One day, my father was watching an old priest getting his old idols ready for a ceremony. The arms and legs had fallen off since the priest had last used them, and now he had to put them together and get them ready for the ceremony. Here too my father directed the old priest to our living God, whom we did not first have to set together before we could worship Him, but who is always there, ready to listen to His children when they come to Him. This old priest later became a very staunch Christian. I found this thought in one of my father's diaries: "I consider this also as missionary work, when one can penetrate into the old heathen ways and undermine the old prejudices and superstitions." To him, besides the other reasons which I have given, for studying their ceremonies, it was also a victory for the gospel, if the heathen folk permitted a missionary to attend and study their secret ceremonies.

Many sick people came for medicine and as father had studied some medicine, he was able with God's help, to be of assistance to many. When he gave them medicine, he would tell them that they should pray to the great and living God to bless the medicine. It was a little over a month after we came, that a man who was ill, came for medicine. Father gave him some and four days later, early in the morning—we were barely up—here comes the same man again bringing with him a sack of roasting ears and green beans which he wanted to present to us out of thankfulness that the medicine had cured him. We were quite thrilled by such gratitude! Today this is all different too. Twice a week a doctor from the Keam's Canyon government hospital comes out to the government school at

Oraibi, and any Hopi who needs a doctor's advice can come and see him—all gratis!

Another great change that I noticed, and no doubt the most important one, was in regard to the church life. Fifty years ago there was, of course, no sign of a church! Soon after we had come to Oraibi, my parents and Mr. and Mrs. Russell (the government school teachers) organized a Sunday School for the Hopi children and any one else who wanted to come, in the government school building. Sometimes we had a good attendance, but numerous notations in the diaries also say: "We came to Sunday school, but there were only a very few there," or "there was no one present." Especially, was this the case when there was a dance on, or some other doings in the village; then, of course, in spite of all invitations and coaxing, no one came! (I wonder if we Christian white people, at least some of us, don't act in a similar way, sometimes?) We also went to the village, Oraibi, on Sunday afternoon and held street meetings. Father took one of the Sunday school picture rolls along (same as are still being used today in our Sunday schools). He would hang it upon a peg or something on some wall of a house outdoors. We would start to sing, and pretty soon we had quite a large group of children about us; also grownups would join them. Father would explain the picture to them; we would sing some more songs and father prayed. Then sometimes we would go on a few streets farther and repeat the whole thing. If father could find some person who could speak English and was willing to interpret for him, he was glad, especially before he himself knew much of the language. Usually after this street meeting we would go into one of the "kiwas," (underground rooms,) where on winter afternoons the men would assemble and busy themselves with weaving, spinning, sewing, knitting or doing nothing, etc. Here too, father would hang his picture roll upon the wall, we would sing a few songs, and then father explained the picture and prayed. Usually the men assembled here were very attentive, but sometimes they would also begin to discuss things, and quite lively debates followed. At one quite large meeting after the Bible story had been told etc., one of the leading men said that there were two things which we insisted were true that he could not believe: (1) That the earth revolves and (2.) that the dead would rise! Father has quite an interesting writeup in one of his diaries upon the discussion and debate which followed, but the Indian who started the discussion was unwilling to be convinced, while some of the others seemed to be more inclined to believe the things which father told them! How different all of this is today! There it stands, the little white, friendly chapel inviting the Hopis through the glad ringing of the bell, to come to church! The bell is rung one-half hour before services or Sunday school begins. Then when it is time to begin, the bell is rung again, and then, look! See them come—the Hopi Christians and their children! (Sometimes some of the non-Christians also come). There they come dressed nice and cleaned, combed nicely, (I had to look especially at the children and think of how the children of fifty years ago looked, their hair standing in all directions or hanging down into their eyes, so that they could hardly see. Yes, how different now! They come in sit down quietly, and reverently, (of course, there is a little squirming among the children, but not as bad as I have seen it in white Christian churches)! And when they sing! My, that is wonderful. Old and young join in—English or Hopi—and they sing! How the angels in heaven must rejoice to hear these people, who were once heathen, sing these Christian songs! And the higher the notes, the better they seem to like it! The Hopis love music and Brother and Sister Suderman have certainly done great things in this little Oraibi church with the special talent of music with which God has endowed both of them—they have certainly used it to the Glory of God!

The new meetinghouse at Oraibi, Arizona. To Brother John Suderman goes the credit for building it.

Another thing which surprised me so pleasantly was the way in which these Hopi Christians, men and women, pray; of course mostly in their own language. One can learn a lot from them in this respect. During the whole week there was a morning worship hour, led by Brother P. H. Richert, and preceding this hour there was always a prayer meeting. These prayer meetings were led by Hopi Christians, (with one or two exceptions). I was surprised at the ease and capability with which they led these prayer meetings, as though it were an everyday affair with them! It seemed to me as though I went from one surprise into the other during my visit there!

First of all, of course, the honor and glory for all these wonderful changes goes to God, the eternal Father. Then, in the secnod place, I think, much credit is due to the faithful, untiring efforts of Brother and Sister Suderman who under many difficulties have with the help of God built up this little church at Oraibi of about forty Hopi Christians. It is very hard for the Hopis to become Christians, to break with their old heathen ways and customs in which, it is a pity to say, they are very much encouraged by certain government people and officials! They are afraid to step out and take a stand for Christ! They certainly need our prayers, yes, our united prayers, so that the Evil One who for so many years has held them in bondage, at last may be conquered! This has been one of his citadels for so many, many years, and he does not give it up easily as he has shown during all of these fifty years!

The visit here in Hopi-land for me was simply wonderful! And I thank the Lord for the privilege of being here. I want to quote as a close some words which again and again passed through my mind. Matt. 21:42b: "This is the Lord's doing and it is marvelous in our eyes." Yes, it is the "Lord's doing" and if we pray unitedly for this difficult field, He will do still greater and more marvellous things, of this I am convinced. Therefore, "Pray without ceasing!"

THE NEED OF THE HOUR

By John and Mabel Suderman

"He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3:36

"Behold, now is the accepted time; Behold, now is the day of salvation." II Cor. 6:2.

None of us will deny the fact that the nations of this world are engaged in the greatest battle the world has ever seen. Yet one wonders, are we all aware of the spiritual battle of God's people against Satan, the arch-enemy of our souls? Are we fully aware of the ever-increasing intensity of this battle?

When in that great court room of God in Romans I to III God announces the verdict that *all* are lost, how dare any of us speak against God and say, "Surely God will have a place in heaven for the man who is faithful in his heathen ceremonies, or in his respective philosophy of life etc? When God, from the beginning of the Bible to the end, reveals to us that there is no salvation without the shed blood of Jesus Christ and no justification without His resurrection, how dare any of us be such thieves and robbers as to think, or even to suggest, any other way into the eternal presence of God? O, how we need to deeply search our own hearts and lives and to ask ourselves, "What are we doing about the untold lost millions of this world?"

And how subtle the devil is in repeating his attempts to bring in that damnable lie that the Lake of Fire, Eternal Punishment, is not everlasting, is not non-ending! Our hearts ache as we pen these lines. And to hear a heathen man tell us, "We have been told by some one that there will be a place in heaven for us even though we do not accept Jesus Christ here" cuts to one's very soul! O, that men would read and accept our Lord's own solemn account of the rich man and Lazarus!

One of the greatest and most successful of Satan's devices in Hopiland is that of procrastination. God's Word gives us no Gospel for tomorrow. He says, "Today," "Now," "This is the day," "Come now." One of the Hopi Christian men was troubled because some Hopis to whom he had preached, had used the saved thief on the cross as an example for themselves, saying, "We want to wait till on our deathbed and then accept Christ." He had tried to warn them, but they had only responded. "Does not your missionary say that the thief on the cross, was saved in his dying hours?" So this Christian came asking, "What can I say to them when they talk to me like that?" To this the missionary answered, "Did you tell them about the second thief on the cross who did not accept Christ and hence is lost for eternity?" This to him seemed a striking message and he was pleased that his attention had been called to this solemn fact.

Therefore, dear Mission friends, let us stir ourselves anew unto this urgent task of preaching the blessed Gospel of Jesus Christ to every lost soul within our reach, to pray for the missionary and the unsaved in heathen lands, and to send out more laborers into our Lord's harvest field.

Yours for the salvation of the Hopis
John and Mabel Suderman

THE HOPI MISSION FIELD IN ARIZONA

Hopiland

By John and Mabel Suderman

The Hopi Indian Reservation is in the northeastern part of Arizona, in the midst of an arid desert and is surrounded by the Navajo Reservation. It includes 2863 square miles of sandy wastes, rocky mesas, and canyons and has an altitude ranging from 4000 to over 7000 feet. The climate is healthful. The winters are usually cold, the thermometer occasionally dropping below zero, with much snow in some localities. The heat of summer is moderated by the high altitude, the nights being cool. The rainy season comes chiefly in the months of July, August and September. From Winslow the nearest point on the railroad, the distance to Oraibi is seventy-eight miles over rough desert roads. Formerly it took several days to make the trip going by horse or mule and camping outdoors one or two nights. Now it is made in two or three hours with a good automobile. Many interesting sights entertain the traveler along the way. The road crosses the Painted Desert, with its many colored rocks, sands, and volcanic deposits, and the red mesas which tower 400 feet or more above the desert floor. (A mesa is a high tableland rising from the desert with perpendicular walls or cliffs, making approach to the top difficult, and in some cases impossible.)

The Hopis live in the southern half of the reservation. They live in six main villages. The Hopi houses are built of stone. Instead of cement, they use adobe for mortar. Most of their houses have flat roofs. In earlier days the homes were built close together and often two and three stories high. They used to climb to the upper stories with ladders, but today most of the houses have rock steps leading up. Most of the newer houses are built with wooden floors instead of stone or adobe, with large windows, and other conveniences of the white man's house.

Within the courts are found kivas, of which each village usually has several. The kiva is an underground, excavated room, about twelve by twenty feet, the walls extending a foot or more above the ground. It is completely roofed over with the exception of a small opening which permits entrance by means of a ladder. Here the religious ceremonies are performed as well as the initiations and other activities of the various clans. At other times the kiva becomes the man's workshop or loafing place.

Social and Domestic Life

The Hopis have no distinctive social life, but in their leisure hours they visit, gossip, tell stories and traditions. Following the ceremonial dances, or on other occasions, such as marriage, there is considerable feasting and dancing.

Their domestic life is simple. The father is nominally the head of the house and he provides for the necessities of life. The mother, however, has more actual control over the children, and to her belongs the house and its contents, except his personel effects, such as saddle, harness, etc. The crops in the field belong to the man, but after they are harvested and stored in the house they belong to her and permission must be granted before they can be used. The women are almost always busy. They grind the corn, make baskets or pottery; and formerly built their own houses with the help of other women.

Hopi parents are very fond of their children, and welcome the girl babies as warmly as their brothers. Some of the babies are still tied upon their cradle from birth and spend the first six months on it. Afterwards they often ride on the mother's back or that of a little sister, securely fastened in place with a shawl.

The aged parents are more .or less neglected, except in Christian homes, as the children consider them a burden when they can work no longer. In some places however, even this is changing and the old people are receiving better care.

Native Religion and Traditions

The Hopi religion is a mixture of the religions of various tribes. They believe in supernatural beings, or spirits, good and bad, in the immortality of the soul, a future life in the underworld, the great hereafter, future punishment, salvation by character, and transmigration of the soul. The principal religious ceremonies are designed to produce rain. The ceremonies in the kiva are performed by the priests and certain members of the clan which is conducting that particular ceremony.

The religious traditions go back to the beginning of mankind, the creation and have, of course, the Hopi point of view. They have a story of the flood and the dispersion. They point out to us the similarity between their traditions and the Old Testament stories and say that it is the same or as good as the Christian's. But when the missionary reminds them that they have no Jesus, no Saviour, they are forced to admit it. With the coming of the white man, and the Gospel of Jesus Christ, the religious life of these people has changed radically. They practice their ceremonies and their dances, but fewer have really a sincere faith in their old religion.

History of the Mission Personnel

The attention of the General Conference was first directed to the Hopi Indians in 1890, by Mr. Peter Staufer, who was employed in the Government Indian Service, at Keams Canyon, Arizona. He had previously been employed in the mission work in Oklahoma, among the Arapaho Indians. No mission work had been done among the Hopis up to this time since the Spanish priests were driven away in the seventeenth century.

Two years later Rev. C. Krehbiel, President of the Mission Board, and Missionary H. R. Voth of Oklahoma, visited Hopiland. In the following year Rev. Voth was sent out to begin the mission work among the Hopis.

The work was more difficult than that in which Rev. Voth had been before because of the great isolation from the conveniences of civilization. Then there was the difficulty of securing help and material for building operations. There was also the intrenchment of the Indians in their own beliefs and ceremonies in which they had continued uninterruptedly for centuries.

Before the Gospel message could be given to these people, the missionary had to learn their language. This was accomplished with the greatest difficulty, as there were no text books, no written language, no teachers. It had to be done by asking questions, and listening to conversation. The Hopis were loathe to teach the missionary those words and terms that would convey the meaning and message of another religion which should supplant their own. The beginning was made with the help of Mr. Staufer who had gathered a small vocabulary in his contact with the Indians. It required several years of hard work to get the language well enough to be able to preach.

The missionary and his wife took every opportunity to win the confidence of the Indians, showing them kindness, visiting them in their homes, caring for the sick, in short trying to live the Christ life before them. The Indians responded by returning the missionary's visits with interest, and listening attentively, to the preaching of the gospel. Brother Voth built a mission house on the desert, about two miles from the foot of the Oraibi mesa, employing such Indian help as he could find. Some years later a chapel was built on the mesa about a quarter mile from Oraibi.

Brother and Sister Voth carried on this pioneer work alone for about eight years, amid difficulties and under great strain, until their health was impaired. In May 1901, the Lord called Sister Voth home, and her body lies buried in the sands of the Oraibi desert, a precious "grain of wheat." Brother Voth, in poor health and burdened with the care of his small children, remained on the field another year, and then turned the work over to Rev. J. B. Epp, who had come in 1901. The latter worked until 1903 when Rev. and Mrs. J. B. Frey were sent by the Mission Board. Brother Epp then returned to New York to complete his mission studies which had been interrupted when he was called to relieve Brother Voth. In two years he returned to Oraibi with his wife, and resumed the work while Brother and Sister Frey went to Moencopi. Brother Epp continued in charge of the work at Oraibi until Sister Epp's health broke down in 1911, and it was necessary for them to leave the field at once. Sister Epp was called to her heavenly home a year later.

By this time several new workers had arrived on the field. Miss Mary Schirmer came in 1906, and Rev. John R. Duerksen in 1911. Mr. C. J. Frey who had been on the mission field for some time to assist in the building projects, was ordained to the work in 1912 and took charge of the Oraibi station. In 1914 Brother Frey was taken very ill and soon went to be with the Lord. The Oraibi station then fell to the care of Brother and Sister Duerksen who had charge of it until they moved to Hotevilla in October 1919. Hotevilla is seven miles distant from Oraibi, and the work there had been begun by Sister Schirmer with the assistance of Brother Duerksen who built a chapel and a mission house near the village. Sister Schirmer resigned in August, 1919, and the work in both Hotevilla and Bacavi was left to Brother Duerksen's care.

Again the mission board sent new workers to Oraibi. Rev. and Mrs. Karl Friesen took charge in October 1919, with the assistance of Otto Lomavitu, a native helper and interpreter. After more than six years of faithful work, Brother and Sister Friesen found it necessary to leave the field, resigning in June 1926, on account of poor health which no doubt was due to the high altitude and the extremely dry atmosphere.

Mission work in Moencopi was begun by the Women's National Indian Association. About 1904 they offered to relinquish their field in favor of our Mission at Oraibi, and the work was taken over by Brother and Sister J. B. Frey in 1905. During the first year or two the missionary's time was occupied in erecting the mission house and the chapel, which are in close contact with the Indian village, being separated from it by less than fifty rods. Brother and Sister Frey worked alone except for short visits from friends or new workers. In 1915 Miss Caroline Burkhalter came. She remained there in the work until 1922, and then resigned to be married and to enter another field of Christian service.

One of the first native helpers in the Hopi Mission was Frank Jenkins who assisted Brother Frey in the translation work at Moencopi, and also gave promise of becoming effective personal worker and preacher to his own people. The Lord called him home in the winter of 1918 during the influenza epidemic, after he had served Him but a few years. In the summer of 1922 a Hopi couple, Mr. and Mrs. Fred A. Johnson were appointed to assist Brother Frey. They have both had training for Christian work.

Another phase of mission work was taken up early in the Mission's history, namely caring for Hopi orphan children. The first orphans, two little girls, were cared for by Mrs. Gates, a mission friend who was not in the employ of the Mission Board. Brother and Sister Epp took an orphan girl into their home. Other orphans were received from time to time and were cared for in the home of one missionary or another. We must mention also Sister Elizabeth Schmidt, from the Tabor church near Newton, who had charge of a small orphanage until the children left for school at other places. Since the beginning of this work a number of orphans have died. Three boys and one young woman are now taking their part in life with the rest of the people.

(Note: The above are gleanings from a booklet written by Miss Anna Staufer, 1926. J. P. S.)

After Brother and Sister Karl Friesen left in 1926, the Oraibi Station continued in the charge of Fred A. Johnson until 1930. In November 1930, Rev. and Mrs. John P. Suderman came to take charge of the station at Oraibi. Brother and Sister Fred Johnson then went to Moencopi because Brother Frey had resigned. Sister Mary Schirmer was called back to Hotevilla when Brother and Sister Duerksen left on furlough. In 1934 Daniel Schirmer, a Hopi orphan boy, who was raised by Miss Mary Schirmer entered the work there as a native helper. When in 1936 he married Amy Talas from Oraibi, Mr. and Mrs. Daniel Schirmer took charge. In the fall of ——— Fred A. Johnson was ordained to the gospel ministry. Upon the advice of physicians, Brother and Sister Suderman are preparing to take a short leave which the Mission Board has granted them. Brother and Sister Waldo E. Harder arrived a few days ago to take charge of the work at Oraibi during that time.

Translations

Much has been done along the line of translation work. Rev. Voth and Rev. Epp have done a great mass of preparatory work. Later the Brethren Frey and Duerksen have translated Scripture passages, with the help of K. T. Johnson, Frank Jenkins and Otto Lemavitu. At present there are available for the Hopis a Bible History (printed in 1916) the Epistle to the Romans, chapter 1 to 8 (1917) a short Bible Study of Catechism (1923), and the four gospels. Besides this there are typewritten copies of Acts and all the Epistles of the New Testament in the hands of all the missionaries. In 1931 the Mennonite Board in conjunction with the Baptist Board printed a Hopi Song book with 128 Hopi songs written by the Hopi Christians and missionaries. A few of these are translated from the English and the German.

Various Phases of Mission Work

The Mission work among the Hopis is purely evangelistic in character, for the reason that the government takes care of their educational, medical and industrial needs. The services for the Christians consist of Sunday School and preaching services on Sundays, midweek prayer meetings, and one evening a week of Bible Study. The services are in over half the cases conducted in the English language, with services for the older ones interpreted by a Hopi. There are only a few Christians who do not understand the English. At the Oraibi High School the missionary is permitted to enter the dormitory to teach Bible one evening a week.

Since many unsaved do not come to church services, nor to any other services to hear the Word of God, the missionary must bring the message to them either by open air preaching or by house visitation. House visitation is probably the best method of reaching the Hopis. They are usually friendly to the missionary. Once a week the missionary's wife has a sewing class for the women where they sew patches together for a quilt top. This is a splendid opportunity to preach the gospel to them. An intensive evangelistic campaign is carried on every fall. Bible Study classes are held for the native Christians. The natives then have charge of the street meetings and house to house gospel work.

In knowledge of Scripture, as also in Christian living, the majority manifest definite growth. This is shown by their faithfulness to Christian duties, their regular attendance at the various Christian services, and by their willingness to witness to their own people both at the street meetings and in private conversation.

The Missionary and His Family

The climate offers no serious difficulties to the missionaries, except that the altitude sometimes brings ill effects, and it is necessary for them to spend some time occasionally in a lower altitude. The difficulty of securing a suitable education on the reservation for the missionary's children forms a big problem, and cannot be satisfactorily solved so long as the number of white children in each mission locality is small. Private instruction in the home by the missionary's wife, and occasionally a year or two of public school for the white children, is the usual course, until the children can attend high school or college away from home. The missionary and his family live an isolated life, shut in with the Hopis by the surrounding desert, in the midst of the homeland, and yet apparently in a foreign country with the sound of a foreign language in their ears. Nevertheless, by the way of the Throne they are close to the home friends and the churches." (Staufer.)

A BRIEF SKETCH OF OUR ARIZONA MISSION FROM 1893-1943

By P. H. Richert

As most of the Lord's doings, His leading us to this field had a small beginning, humanly speaking. But when we think of the developments that pointed the way for us, we see that even our government was set in motion to get our first missionaries away from Darlington, Oklahoma, to explore this new field.

"It so happened," we say, that at this time, a few years before we began the work here, the government opened the Cheyenne and Arapahoe reservation to settlement by whites. This made certain changes necessary in our mission work, which made it possible to spare some of the older workers in Oklahoma. Besides, already in 1890 the government had taken one of our mission workers (a farmer) from Oklahoma to Arizona into the government Indian service for the Hopis at Keams Canyon. Although not a missionary, he had a missionary heart, and called the attention of our Board to the urgent need of a missionary among the neglected Hopis on a part of this reservation. On the east part of this field the Baptists already did some work, but only through interpreters.

So in 1892 the president of the Board, C. Krehbiel, and missionary H. R. Voth were sent to Hopiland to investigate the needs and possibilities for mission work. They were so impressed with the needs of the field, that they were convinced that the Lord called us to open a mission there.

When they came home and reported to the churches about it, enough money was pledged by the churches to make a beginning, and missionary Voth was appointed as the pioneer missionary. This was done at a Mission Board meeting held in my father's house, since he was a member of the Board at that time. This was in the spring of 1893. This meeting of the Board in our home made quite an impression upon me, so that some felt for a while that I should go there as a missionary. But poor health in the family prevented this.

From the very beginning, the work was difficult in many ways. It was seventy-five miles from the nearest railroad station, and the roads were bad and sandy. Lumber had to be hauled with horses and wagon from Flagstaff one-hundred miles away. At one time they needed nine days for the trip, and used twenty horses to get two loads of lumber the last part of the trip. The missionary had to build the house himself, while the family lived in a rented Hopi house. While he built the house and the Hopis would visit him at his work, he had paper and pencil at his side to note down new words, which he heard from them. So he slowly built up the beginning of a knowledge of the language. The first question he learned was "Pam hin Matchiwa?" How is this named?

While there were two factions among the Hopis, one friendly and one not, most of them could not forget the treatment of the Spanish conquerers of two-hundred years ago, which in many cases was very unfair and un-Christian, although they brought along Catholic priests to do mission work. With this prejudice against the whites both the missionary and the government had to contend, and had to overcome it slowly by love and friendship.

One great difficulty in building that station was the digging of a well in the sand. Several wells had to be dug, and the one that was usable, was soon flooded by a heavy rain which filled the big wash. Even the government well was destroyed. The barn had to be moved, being in danger of collapsing if another such rain would come.

Concerning the fruit of the work Brother Voth writes in a sketch of the work: "One of the priests, for years the head man of one of the secret orders, began to show real interest in the gospel near the end of ten years of work. He had already resigned from his office, and soon after I had to leave the field, expressed the desire to be baptized, not in the church, but in the missionaries' home. But a little later he was willing to come to church and be baptized.

In 1901 Mrs. Voth died and had to be laid to rest in the sandy grave near the station. She left a little daughter behind, besides three other children Frieda, Albert, and Esther. The departure of Mrs. Voth soon made it necessary for Missionary Voth to leave the field and come to Kansas with his children.

In 1901 Brother J. B. Epp came to take his place. His sister Ida came along with him. He continued to put the language into writing, which missionary Voth had begun. One year they worked together on this. In 1902 he went to school again, and Brother and Sister J. B. Frey took his place. In 1905 Brother Epp came back with his wife, Nettie Harms, and remained on the field till 1911. His wife died in 1912 in Los Angeles while they were on furlough. So he also had to leave the field in 1915.

The first baptism took place at Oraibi in 1904, while Brother J. B. Frey was still there. It was Lillie Talawenka. Brother Frey describes this baptism somewhat at length, not only because it was the first, but also because it shows the courage which it took to take this step.

In 1906 Mary Schirmer entered the work and was stationed at Hotevilla. She adopted Dan Schirmer, who is now her successor there.

In 1911 Brother and Sister J. R. Duerksen were sent there until 1914, when Brother C. J. Frey died, who had served a few years as farmer and then as missionary at Oraibi. The Duerksens served till 1931.

In 1915 sister Carolina Burkhalter entered the work and remained till 1922.

In 1919 Brother and Sister Karl Friesen were sent to Oraibi and remained till 1926, when poor heath caused them to resign.

Elizabeth Schmidt served in the small orphanage from 1911 till 1939.

For some months Rev. H. P. Peters served as substitute for Brother and Sister Suderman.

Brother Frank Jenkins served as native helpers for a few years, beginning 1918.

Brother and Sister F. A. Johnson have served since 1922, mostly in Moen Copi.

Brother and Sister Dan Schirmer have served since 1937 at Hotevilla. He began in 1935.

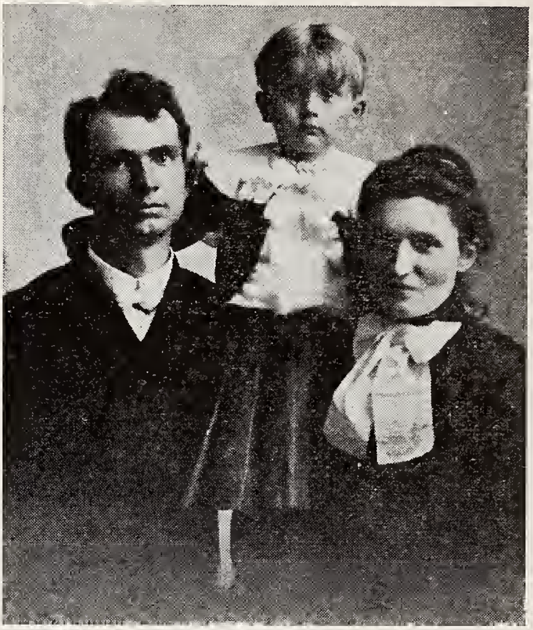
Other helpers were Elisabeth Ruth Qoyawayma, Minnie Jenkins, Bessie Sahwnoesi, and Coin Humiwentiwa.

Translation work has been done by the missionaries J. B. Epp, J. B. Frey, and J. R. Duerksen, who

(Continued on page fourteen)

PICTURES FROM THE FIFTY-YEAR

Missionary H. R. Voth, his wife, and daughter, Frieda. The last named is now Frieda Regier Entz, Treasurer of the Women's Missionary Societies. Brother and Sister Voth founded the mission and served from 1893 to 1901, when Mrs. Voth died.



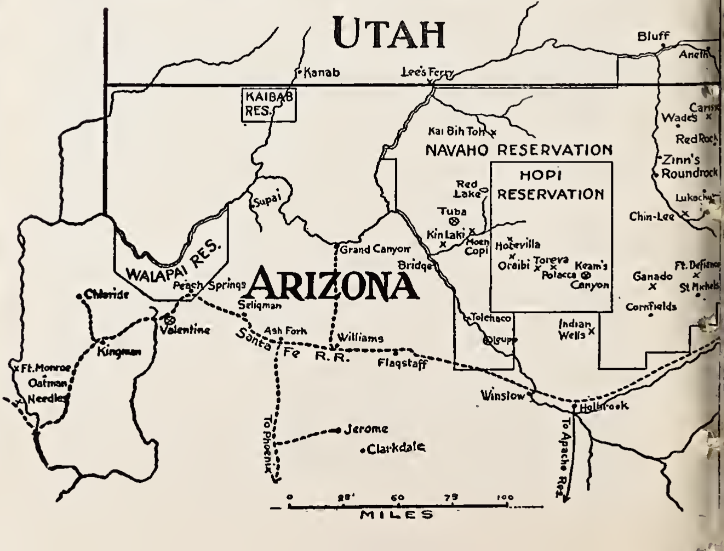
Missionary J. B. Frey, wife, and child. They entered the work in 1902.

Right to left: Rev. F
and son in front of
Suderman holding F
John Mark standing
Abe Baumgartner),
and Rev. Daniel

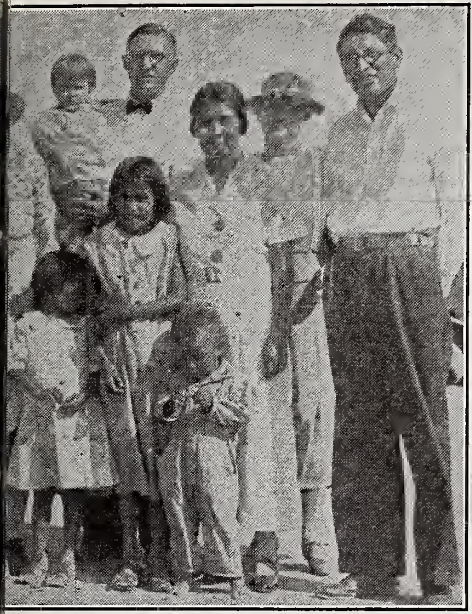
The picture above shows Miss Elizabeth Schmidt and three Hopi orphan children.

First mission house at Hotevilla with village of Hotevil
in background. The house was first occupied by Mi
Schirmer. Now used for Sunday school. Is to be remode

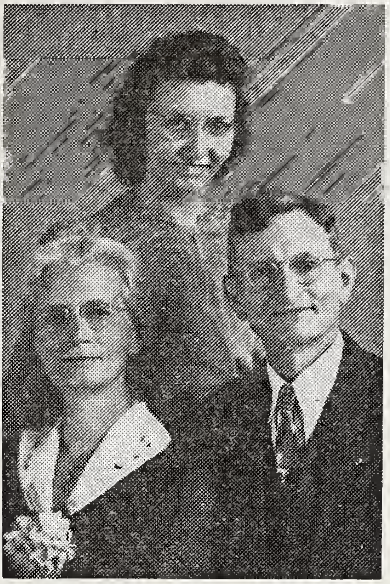
Pupils of the daily Bible School grouped close to the new meetinghouse. Miss Mary Wedel who was one of the teachers this past summer is also in the picture.


UTAH
Bluff
Aneth
Kanab
Lee's Ferry
KAIBAB RES.
Wades
Red Rock
Kai Bih Toh
NAVAHO RESERVATION
Zinn's
Roundrock
HOPI RESERVATION
Red Lake
Tuba
Lukachu
Chin-Lee
Supai
Kin Laki
Moen Copi
Hotevilla
Oraibi
Toreva
Polacca
Keam's Canyon
Grand Canyon
Bridge
WALAPAI RES.
Peach Springs
ARIZONA
Ganado
Ft. Defiance
St Michels
Chloride
Seligman
Cornfields
Valentine
Ash Fork
Santa Fe R.R.
Williams
Tolchaco
Leupp
Indian Wells
Kingman
Flagstaff
Ft. Monroe
Oatman
Needles
Winslow
Holbrook
To Phoenix
Jerome
Clarkdale
To Apache Res.
0
25
50
75
100
MILES

STORY OF THE ORAIBI MISSION



nson, Mrs. Frieda Entz, Mrs. Fred Johnson
nd two daughters beside her, Rev. John P.
ie on his arm, Mrs. John P. Suderman with
nt of her, Miss Mary Schirmer (now Mrs.
t of her one of Fred Johnson's daughters,
ner, foster-son of Miss Mary Schirmer.

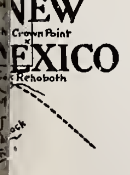


Missionary Karl Friesen, wife, and daughter, Leonore. Brother and Sister Friesen served from 1919 to 1926, when poor health caused them to resign. Leonore is now studying in Biblical Seminary, New York City, and is interested in mission work.

Missionary C. J. Frey, who died in 1914.

(above) The larger building is the meeting house at Hotevilla, and the smaller building is the the Daniel Schirmer family house.

(Above Right) Miss Mary Schirmer (now Mrs. Baumgartner) Brother and Sister Dan Schirmer—now missionaries at Hotevilla—and their two children, Missionary John Suderman, and Rev. and Mrs. H. J. Dyck who were visiting when the picture was taken.



(Lower Right) Brother and Sister J. R. Duerksen and children, Martha, John, Ruth, and Marie. The Duerksens served from 1911 to 1930.

did most of it. The native helpers, Frank Jenkins, K. T. Johnson, Otto Lomavitu.

The present missionaries, Brother and Sister J. P. Suderman, have been on the field since 1930 which makes now 13 years.

The Lord has blessed their work visibly. At one time sixteen souls could be added to the church in one year. They have a strong hold on the Hopis. Through much singing of the Gospel they influence both young and old, especially the young. It is an inspiration to hear the children sing and the parents pray. They have deserved a vacation, which they expect to take this winter.

The following translations have been made: Bible History (Old and New Testament), 1916—printed; Romans (chapters 1-8), 1917—printed; Grammar and "Conversation;" The four Gospels (in print, 1926; the whole New Testament, except a part of Romans and Revelation (in manuscript); a song book (translations and originals) 1918 and reprint 1925; a Catechism, 1923; a Hopi Primer for learning to read.

AT ORAIBI

(By Miss Mary Wedel, Galva, Kansas)

"Go ye into all the world and preach the gospel, baptizing them in the name of the Father and of the Son and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo I am with you always, even unto the end of the world. Amen. Matt. 28:19-20.

What a joy it has been for me to have had the opportunity to live and work together with just such messengers, whom God has sent out into his vineyard to the Hopi Indians in Arizona. I had the privilege to assist Rev. and Mrs. John P. Suderman in teaching vacation Bible School to the Hopi children. It is our prayer that the seed which has been sown in these hearts may grow and multiply that many may have been led to Jesus Christ. We had the privilege of teaching two hundred ninety-seven Hopi children from the age of two years and up. We had a dear old Indian grandmother eighty years old, of upper Oraibi in whose home we conducted the Bible School. She gladly gave us permission to use her home for this purpose, for which the Lord will certainly bless her. She attended the classes every day. We taught vacation Bible school at four different stations. First at Bacabi and Hotevilla together with Mr. and Mrs. Daniel Schirmer; second, at Moen Copi together with Rev. and Mrs. Fred Johnson; third, at Lower Oraibi and lastly at Upper Oraibi, which is the most primitive of all the Indian villages, although it is the oldest continuously inhabited village of the U. S. I received many blessings from this work.

The life of our missionaries at Oraibi although difficult is characterized by a deep well grounded faith and prayer life. They love their work and Hopi Christians often told me that they loved their missionaries and they show they do too, by their prayers, for they do not fail to thank the Lord for the missionaries.

The Lord has blessed the Hopi Christians at Oraibi with a very nice meeting house. They have also a fine basement. I had the privilege of being there when they whitewashed these walls. They were happy at their work. I rejoiced to worship together with our Hopi brethren. Several Sunday School classes meet here; the junior boys' class room partition walls have been made of cardboard boxes and the Hopi women have whitewashed the walls making a very nice, cozy and clean little classroom, which is heated by a little topsy stove. The adult class and two others meet in the main auditorium, and the junior girls' class meets upstairs. The Hopis take active part in Sunday School classes. Not only Christians come to Sunday School but many children from the non-Christian homes. They love to come to Church to sing the songs and choruses. They have both an organ and a piano in their church. Rev. and Mrs. Suderman, both being able to play, they use both instruments which the Hopis enjoy very much. And how the Hopis do sing! I marveled at their singing. There was life, joy and meaning in their song; they sing from the heart. We all felt closer to our Savior when we sang those lovely hymns of praise and adoration. After a time of singing like this, a very impressive devotional service was conducted. One of the Indian Christians drives twenty miles with team and wagon, and gets there on time every Sunday morning to the Oraibi church because he liked the impressive devotional service. After the devotional services Rev. Suderman delivered very inspirational messages.

In the afternoon a Sunday School is conducted on the upper mesa in Puhumana's home since the old mesa chapel has burned down. As I paused at the ruins of the old Chapel, I couldn't help but stand and gaze and wonder why the Lord's House was laid in ruins, but we do not understand. We can only pray to God that it may be restored.

Each Wednesday night regardless of weather they gather in church for prayer meeting. Rev. and Mrs. Suderman have done a good job of stressing reverence for prayer. What a joy it is to be amongst them in their hour of sincere prayer as shown by their expression of sincerity and often weeping. We had an especially impressive prayer meeting at the time when Timothy Lomaritu, a young Hopi Christian gentleman, who was home on a sick leave following an emergency appendectomy; he is a soldier from a camp in Alabama. At the prayer meeting he requested the prayers of his home Church that he might be strengthened to witness for Christ among the many scorners and scoffers of His name. We thank the Lord for such a faith in just a young life. Mrs. Suderman usually conducted a Bible story class for the young people on prayer meeting night. This is a very valuable teaching of the Bible stories to these young people to strengthen them in their faith. At these prayer meetings I could sense the showers of blessings pouring forth from the windows of heaven from prayer and the various Bible stories.

Rev. and Mrs. Suderman also conducted street meetings at each village alternately every Sunday afternoon. Rev. Suderman played the folding organ and Mrs. Suderman and the accompaning Christians joined in singing songs of invitation to Christ, to the unsaved who would sit in their doorways with backs turned toward us, or else make an excuse to work outside in order to come out to listen. They seem to desire the Word but Satan works so powerfully amongst them that they reject the salvation of Christ. At the last street meeting I attended the last Sunday I was at Oraibi even the Chief's wife with one of her grandchildren on her back was facing us and listening. Many were standing on their pueblo roofs, hearing the words of the messengers.

Evangelistic services were held every Sunday night at 7:30 p.m. Singing of songs and choruses for about thirty minutes followed by an English sermon without the interpreter.

Besides all these services a prayer day is conducted once a month at different stations each month, where all the Christians at Oraibi and the neighboring missions came together for prayer for the salvation of the unsaved and for the continuance and growth of faith in the Christians. A luncheon was served in the basement and continued prayer meetings in the afternoon.

I had the privilege of being with Mrs. Suderman visiting forty different Indian homes. We visited both Christian and non-Christian homes. What a different atmosphere in the homes of Christians. One afternoon we visited the Chief's home and his workshop. He was half-dressed, and was making war shields, bows and arrows, and Kachina dolls for tourists to buy. The words he spoke definitely revealed heathendom. Next we stepped into the home of Tom Mootska, whose whole family are Christians. There Tom, the father, with the open family Bible, reading from the book of Isaiah; his family sitting around him, the mother sitting on a sheep skin with a two year old grand child, Rachael Jan, sitting on her lap, being trained in scripture from early youth, what a contrasting picture.

The Lord has wondrously sent out fishers of men from our Mennonite group. Let us not fail in our intercessory prayer for our missionaries and others that the gospel of Jesus Christ and Him Crucified may not cease to go on, but pray for more laborers, pray and encourage our young people that more will be willing to say, "What wilt Thou have me to do?" or "Here am I, send me!" For the harvest truly is great but the laborers are few.

FIRST IMPRESSIONS OF HOPI LAND

As we turn from well traveled highway and from cities with their alluring lights upon a common winding dirt road one naturally wonders what lies ahead. The rough indescribable miles of "washboardy" roads, the waste stretches of barren desert on either side, the beautiful mountain peaks in the distance, the clear crisp air, the colorful rocks on the sides of the ever heightening mesas, an occasional group of small underfed Indian ponies or a lone burro, a herd of sheep and goats and their longhaired, brown-skinned Indian shepherd sitting on his horse with two or three dogs lying nearby, a small patch of an acre or two of corn with some beans nearby, all of which point to the fact that there lies here a civilization and culture utterly different from what we have been acquainted with heretofore.

From the crest of a hill the village comes into view. The crooked streets and paths, the small, low, flat-roofed houses made of stone and adobe mortar, the season's corn crop drying in front of the door (for it is harvest time), the pieces of mutton drying on a wire above the door, an old woman with long grey hair treading out her beans, while another in the back of her house is grinding flour between two stones much like they did in the days of Christ's ministry, or a group of women comes running together with their babies on their backs for someone has brought in some peppers for market (flour, corn, and basket sticks are brought in exchange), and the dirty unkempt children playing in the streets make one to realize that there are souls. These other things are but outward, they pass with time, but souls are immortal.

As we meet them they are friendly and genial, much like any group of our own race. Yet beneath the outward expressions one senses the feeling of oppression, the sadness of despair, the hardening effects of sin, and the evidences of sinfulness and shame stand out all too clear. But in contrast to this, at the edge of the village stands the beautiful white church with its bell tolling out the call to worship. When they have gathered our hearts are thrilled at their singing of praises to Christ, their Redeemer. But our hearts leap for joy when they sang to us, "There's a welcome here . . . a Christian welcome here." No, we were not alone. Here were those of like precious faith, redeemed by the blood, cleansed from sin, with hope and peace in their hearts. Yes, there is a difference; there's power, transforming power, in the blood. The willingness to speak out for the Lord and to pray in public, pouring out their hearts to God in either Hopi or English and the keen discernment of spiritual truth give indication of spiritual stability and growth.

But what about those who haven't experienced this as yet? They live on and on in their darkness, and then they die. Have they not heard? Some have, but, Christian friend, how long did you hear the Gospel before trusting your soul to the Saviour, with the added advantage of a Christian home and Christian training? The bonds of Satan are so strong, the old pagan concepts rooted so deeply, and the love of sin so intense that they must hear again and again, and just a little at a time.

We in ourselves are powerless, but the Gospel of Christ is still "the power of God unto salvation to everyone that believeth." Pray that its power may be present for conviction, salvation, and sanctification. Pray for an outpouring of the Holy Spirit. Pray for Hopi souls before it is too late.

Mr. and Mrs. Waldo E. Harder

Our India Field

INDIA ANNUAL COMPOSITE OF THE GENERAL CONFERENCE MENNONITE MISSION

April 1, 1942, to March 31, 1943

Dear Brethren:

For an introduction let serve I Cor. 3:11, because He is the foundation of every phase in missionary and other Christian work; then Heb. 13:8, because HE has been from all eternity and will be in all eternity beyond all human calculation.

I

BEGINNING

This beginning was aired quite extensively last year, therefore the details shall be omitted here now since no material changes have occurred.

II

FIELD

A—Approximate area in square miles	8,000
B—Approximate population, because exact figures not procurable.	1,002,000
C—Approximate villages and towns (no large cities)	2,950

There are found Christians in 146 villages. This certainly is only a small percentage, all the villages taken into consideration. The Christian community runs up to 4,275 out of which there are 2,613 regular members of our churches besides 78 Christians who have not until now joined our churches.

There are now some 52,000 persons allotted to each missionary. There are 19 missionaries on the field. Some 13,000 come to each evangelistic worker, and nearly 400 to each church member. A wide field lies before us. Would it not be for the reliable promises of the Word, one's courage would undoubtedly fail!

III

WORKING STAFF

A—European missionaries (all except one, U.S.A. citizens)

B—Indian helpers	Men	Women	Totals
a Evangelistic	19	13	32
b Educational	19	13	32
c Medical	35	26	61
d Institutional	5	10	15
e Industrial	5	2	7
Total number of Indian Staff	147	74	191

"Pray ye therefore the Lord of the harvest, that He will send labourers into HIS harvest!" There is the absolute necessity today to have the experience of Isa. 6, ending with eighth verse "Here am I; send me!" "Wherever He leads me, I shall follow!"

In certain areas there is an awakening; nearly all over the listeners willingly lend their ears to the gospel; the acceptance of that for their personal use, is quite another case.

IV

CHRISTIAN COMMUNITY

A—Organized churches (Leper church included)	27.
B—Members of our churches (There occurred 254 baptisms)	2,613.
C—Christians, not yet members of our churches	78
D—Unbaptized children	1,584
Total of entire Christian community	4,275

(An increase in these 12 months of 539)

V

MISSION AND CHRISTIAN ACTIVITIES

A—Main Mission station (Champa, Jagdeeshpur, Janjgir, Korba, Mauhadei, Medical Station)	6
B—Outstations with Indian Christians only	38
C—Number of villages touched in actual work	455
D—Number of Zenana visits (approximately)	5,890
E—Bibles disposed of (many given away gratis this year)	91
F—New Testaments disposed of (many given away gratis this year)	141
G—Bible portions (the majority given gratis)	2,965
H—Tracts and handbills (Mostly gratis—approximately)	12,600
I—Primary schools (Enrollment 656)	18
J—Middle Schools (Enrollment 176) (Janjgir and Jagdeeshpur)	2
K—Sunday Schools:	
a No. of schools operating	49
b Officers and teachers	176
c Pupils and entire enrollment	2,260
L—Other organizations:	
a Christian Endeavor	562
b Witnessing bands	193
c Women's meetings	140
M—Medical:	
a Dispensaries 6; patients treated	22,164
b Hospitals 2 (Champa and Jagdeeshpur)	2
with in-patients	2,024
(A goodly number of the dispensary-treated number come under hospitals)	
c Leper Home (Bethesda) 1, inmates	547
Number of Christians somewhere over	370
Served with special treatments	514
Number could be dismissed relatively cured	3
Entire number dismissed relatively cured	197
(These are under repeated observation)	
N—Boardings: (Jagdeeshpur and Janjgir)	
a Orphans Boys 5; Girls 14	19
b Boarders; Boys 95, Girls 90	185
c Untainted from Leper parents: Boys 22; Girls 34	56
N—Widows—Supported by mission 7; Self-supporting 180	187

Industrial work is pursued along farming (rice, peanuts, orchards), dairy is starting a little, also poultry, gardening, weaving, a printing press has been set up; for the beginning is doing well. Smithery, carpentry. Most of these enterprises are still in infancy. Efforts are made to make the constituencies believe that labor is an honor.

O—Financial:	
a Monthly church dues (out of 64 pice 2 flow into this treasury; one half is taken for church expenses, one fourth goes to the Indian church Home Mission field; one fourth to the pastor fund.	Rs. 3,061
b Sunday morning offerings	Rs. 1,212
c Special offerings	Rs. 1,274
d Sunday School offerings	Rs. 391
From the church angle.	Rs. 5,938

According to 326½ rate of exchange amounts to nearly $1,820. Indescribable poverty; failure of crops caused the total to recede from that what it was in the previous report. However, then we had 15 months, now only 12.

e Evangelistic—sale of literature	Rs. 257
f Educational in grants and fees, etc. (Grants are from government)	3,425
g Institutional and industrial	1,046
h Medical—sales of medicine, fees, etc.	13,551
	Rs. 18,279

This amount flows back into the mission fund account, therefore the budget can be reduced that much. Most of this amount does not appear in the budget.

The influx into the churches was somewhat reduced in the Jagdeeshpur area for some reason or other. There has come about a change. For a number of years mainly out of one caste came the converts; this began to cause the other castes to think that only the one caste was singled out to enter the church. Now work is done successfully among the various castes. The Mauhadei area has opened up that in these past 12 months 48 souls could be baptized with some 80 enquirers residing in some 20 villages. Whether these 80 or more will all turn ultimately into the church, the future has to reveal. Four churches could be organized in Tal Deori, Beltikri, Ghoghra, Manakoni. At Tal Deoria and Ghoghra mud wall churches are under construction, the other two places have abandoned mission school houses to serve as churches now. The mission area has 65 different castes. There are mainly two languages spoken; Hindi and Ariya.

In midst of the internal political rumours of unrest, war impressions are felt very perceptibly. The work continues undisturbed. This is construed to the special grace from God. This should be thought of with special gratitude to the Almighty. The missionary staff feels very perceptibly that its number has been reduced, and shouldering of more responsibilities cannot be prevented. The Lord, however, has most wonderfully kept up health, strength, etc. "As thy days so shall thy strength be!" The Lord is working with us as in the early days of the church.

—P. W. Penner, Secretary-Treasurer, Champa C.P., India

NOT FORGOTTEN

Tonight I can't forget the sixty-five lepers who begged for admission into our home. Please affect deeply when the hands are folded and the head is bowed. When a leper adds to that getting down on his knees and finally lying prostrate on the ground, one feels guilty about something in offering a refusal. And when sixty-five lepers do that at one time the hand feels empty, the mind is bewildered, and the heart pounds violently.

On the faces of the lepers I could read stories that don't belong in bed-time story books. The marked, drawn, and resigned faces of the older lepers told their stories most effectively. Occasional tear-drops punctuated each sentence clearly. "There was a time when we had a home. We had friends; we had good clothes, we had plenty of food. We had something to live for. We had—we had—we had. Now we don't have. Please, admit us and let us die in peace." Their argument was clear, concise, and convincing. I believed them. I knew that I should admit them. That I couldn't haunts me tonight.

But it was the appeal of the young people that left me most uncomfortable. I was surrounded by youth of twelve to twenty-four years that doesn't smile or laugh. It was so unnatural and unreal. Still there was nothing fictitious here. This was drama from real life. There was a tense silence as they waited for the word that would admit them. I found myself stalling for time. I wanted to postpone disappointing them. My words, "I sympathize with you" sounded hollow. The young faces merely talked louder. I could sense the feeling of apprehension. Their young faces of anxious hope contrasted sharply with the resigned faces of the older people. Their young spirits had not yet bowed in defeat.

I pointed to the six young people and four older ones to be admitted. We had room for that many only. After a long while the remaining fifty-five slowly and silently turned away one by one. The heads were bowed. Their tired bodies looked even more weary now as they turned the corner in the road that hid them from my view. And so they left but not entirely—I have a picture of them. It is a picture of a desperate need that has not been met. It is indelibly impressed upon my mind. And tonight I find myself viewing and reviewing the scenes in my mind as though it were a movie film flashing its pictures on the screen again and again.

—O. A. Waltner

GOD'S WILL AND YOUR PRAYERS

By S. T. Moyer

The other day I found it. For years I felt assured that if anything was according to the will of God, that then it was merely a matter of persistent prayer and sacrificial application to the task until victory was assured according to that will. And now comes this verse supporting this assurance.

"This in the *CONFIDENCE* we have in Him, that if we ask *ANYTHING* according to *HIS WILL, HE HEARETH* us; and if we know that He heareth us, *WHATSOEVER* we ask, we know that we *HAVE THE PETITION* that we desire of him." I John 5:14,15.

Our Christian supporters in America! Now very quickly can we forget the response you gave to our pleadings half a dozen years ago that you pray for the work in the Basna Area. God answered. Harvest came. Not very soon can we forget the response you gave during our furlough. God seemed to have been in our plans also, and sent us back, to arrive just before the outbreak of the war.

But now, cannot we plead with you to support us even more valiantly in prayer for in gathering in the Janjgir area, where we are now stationed? His name be praised for the labors and fruitage of the years at Janjgir, and thrice praised. But it cannot be His will that only one church exist in one among 400 villages, and that more than a hundred thousand live and die a Christless life? Surely, it is His will that they come to a saving knowledge through faith and baptism in the name of Christ. The times are propitious. God moved world forces to get Mary to go to Bethlehem, that Christ might be born there. Cannot He be moving India today, that Christ may be born in the hearts of hundreds of thousands in areas where ingathering has not set in?

If you are convinced with me that it is HIS WILL that thousands accept Jesus Christ as their Saviour in baptism in our area during this our term of service, please, covenant with me to pray according to I John 5: 14,15.

Sponsored by
the Young People's
Union of the
General Conference
EDITOR
R. Weinbrenner
North Newton,
Kansas

Mennonite Youth

"A United Mennonite Youth in Christ"

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SEVEN MILLION INDIANS

By Gerald Stucky

Sometime ago a Mennonite missionary in Mexico found an Indian sitting beside a hole in a field. Wondering why the Indian should be thus idly sitting, he walked over to the man and asked him what he was doing. The Indian replied that he was working. This reply amazed the inquirer, for it was apparent that the Indian was doing nothing but sitting. So, he repeated his question. The Indian replied, "I'm working. Don't be stupid." The worker, now being thoroughly puzzled by the Indian's reply, asked him to explain. The Indian replied, "White man is very stupid. He goes hunting for two or three days, walks all over trying to catch animal. White man gets all worn out. Indian not so stupid. Indian see animal go into this hole. Indian knows animal must soon come out of hole again for it has nothing to eat or drink down there. When animal comes out—Indian will catch."

The Indian composes 30 per cent of Mexico's population of 19,000,000 people. About 60 per cent are of mixed blood. Until the recent entry of the Wycliffe Translators, most of the Indian tribes were without a gospel witness. Among mestizo (people of mixed blood) there are still many towns and villages where there is no evangelical work in progress. The people are hungry for the gospel truth and light, and many are turning to Christ for salvation. In a downtown church of a large Mexican city we heard a native pastor give a simple gospel message on the text in Revelation 3:20.. He had scarcely finished his message when about two dozen people almost spontaneously walked to the front of the church as an indication of their desire for salvation. The pastor told us that the people are coming for salvation in a continuous procession.

Thousands will come if someone will bring them the light. This challenge is for the people of our generation—there is great opportunity across the border.—*October* 5, 1943

LETTER FROM W. C. VOTH

(Written to his family)

Medellin, Colombia
October 20, 1943

Dear Ones at Home:

We have been in Medellin since Sunday, October 17 . . . It was a very nice flight of two and one-half hours. As we came over the mountains and got the first sight of this valley and the city of Medellin, it was a very beautiful sight indeed. There are some twenty or more Catholic church spires in this city and on the mountain side just before we came to the city there was a large statue of Christ in white.

The Clarks with whom we are staying are of the Presbyterian Mission—used to be in Korea one term and also a year in Manchuria. Met two other families, Dr. Clark and Dick Baird who also were in Japan. The Bairds are going to the northern part of Colombia where there is a country district of some 8,000 in the country where there is no "Church." There is a language school here.

Friday, October 22: We left Medellin on Thursday morning on a long and tiresome bus trip. Started at twenty of four and then over the mountains we went. About 6:00 we changed to a car for the next stretch and arrived at Armenia at 7:30. Here is where we are at this time and expect to leave again at 6:30 tomorrow morning, first to Ibague Presbyterian Mission and in the afternoon on from there by train to Bogota.

Here as Armenia the Christian and Missionary Alliance have a good Bible School with about 60 students. They have about 32 missionaries with come on furlough. It seems this country is pretty well taken care of except the southwest where the climate is very bad and population very thin. Then there are a few pockets where more work could be done, in Huila, Caccata and along north.

The climate here is quite different than I had anticipated. At these altitudes—Medellin 5,000 Bogota 8,500—it is damp and chilly in the rainy season, which is most of the time. Last Tuesday I caught a cold and while I got over that part, it left me somewhat upset. But I praise the Lord that He has helped in that again too . . . I sure appreciate that you children have been praying so faithfully for us. Keep it up; I am sure the Lord will answer. . . .

P. S. Thought I ought to mention that we met a Mr. Zook here who has been in South America many years. He said he came from Virginia from the Mennonites there. Then there is another missionary, Rev. Bauman who comes from Canada from the Brethren Mennonites. Rev. Prentice is the chairman. We had very nice fellowship and visit with all of these here.

Bogota, Colombia. October 24. Arrived here last night—another full day of hard travel. I felt fairly tired, so today being Sunday, decided to stay in bed. I felt pretty weak and found out that I had a temperature above normal. We are staying with Dr. and Mrs. Seel, Executive Secretary for the Presbyterian Mission here, and we decided to consult a doctor at our earliest convenience. He was able to get a doctor this afternoon, and the doctor says that it is an attack of malaria. So he has prescribed some medicine for it and advises that I should rest several days. I hope and pray that the Lord, may give strength again before long.

I expect to begin taking vitamin pills. Soon I expect to have new vim, vigor and vitality—so don't worry.

(Signed) W. C. Voth

INTERMEDIATE DEPARTMENT

INTERMEDIATE DEPARTMENT

"In everything give thanks: for this is the will of God in Jesus Christ concerning you." I Thess. 5:18.

Singing praises to God is one way of giving thanks to Him. So a lively song service is a good beginning for a Thanksgiving program. Here are a number of suggested songs—all in the **Mennonite Hymnary.**

Praise Him! Praise Him! No. 438.
This is My Father's World No. 48.
For the Beauty of the Earth, No. 51.
We Praise Thee O God! No. 437.
We plough the Fields and Scatter, No. 375.

The following poems express some additional ways of giving thanks. In what ways can be shown our sincere gratitude for the many blessings which we enjoy? What is "thanks-living?" (These poems may be assigned to different people.) Name blessings listed.

Thanksgiving

For all things beautiful, and good, and true;
For things that seemed not good yet turned to good;
For all the sweet compulsions of Thy will
That chastened, tried, and wrought us to Thy shape;
For things unnumbered that we take of right,
And value first when they are withheld;
For light and air; sweet sense of sound and smell;
For ears to hear the heavenly harmonies;
For eyes to see the unseen in the seen;
For vision of the Worker in the work;
For hearts to apprehend Thee everywhere;
We thank Thee, Lord.

Dear Lord, we give Thee thanks today
For all the blessings that we know,
Kneeling with grateful hearts, the way
The pilgrims knelt, long years ago.

We take so little time to pray:
Forgive us that we careless grow.
Dear Lord, we give Thee thanks today—
"Praise Him from whom all blessings flow."

Whate'er the future may bestow
Give us, O Lord, the strength to say
Through cloud and sunshine, weal and woe,
"Dear Lord, we give Thee thanks today."

Gratitude

For sunlit hours and visions clear,
For all remembered faces dear,
For comrades of a single day,
Who sent us stronger on our way,
For friends that shared the year's long road,
And bore with us the common load,
For hours that levied heavy tolls,
But brought us nearer to our goals,
For insights won through toil and tears,
We thank the Keeper of our years.

Were thanks with every gift expressed,
Each day would be Thanksgiving;
Were gratitude its very best,
Each life would be thanks-living.

Discussion:
Some things for which I am thankful:
A Christian home which also provides the necessities of life.
A healthy body.
Educational privileges—friendship of students and teachers.
A Christian religion, etc.
Sentence Prayers—

JUNIOR DEPARTMENT

GOOD CITIZENS ARE THANKFUL Ps. 92: 1-8

Memory Verse—"In every thing give thanks for this is the will of God in Christ Jesus concerning you." I Thess. 5:18.

The Habit of Thanksgiving

It is good to create the "Thankful habit." A thankful heart is the only happy heart. Just to be grateful is not enough, but we must give expression of it. For anything and everything give thanks. Be on the lookout for the mercies and kindness of God and you will be thankful always. Better lose count in enumerating your blessings, than lose your blessings in telling over your troubles. As God daily "loadeth us with benefits," our thanks should ascend daily to him. We should never partake of a meal without giving thanks.

Thankful for Friends

How kind are our friends? How grateful to God we should be for them! Let us not accept their kindnesses and favors without telling them we appreciate them.

Thankful for the Common Things of Life

For the sunshine and shadow, for home and loved ones, for life and health, give daily thanks. What if the sun would not shine or dawn should not come one day. Why did God give us the night for rest? The very constancy of God's blessings sometimes seems to kill our gratitude, whereas the wonderful thing about the mercies of God is that they are fresh every morning, and new every evening.

"I Give Humble Thanks"

"For every blessing Thou dost send,
For every kind and loyal friend,
For all that's good in word or deed,
For prompt supply of all my need
For gift of health along life's way.
For strength to work from day to day
I give Thee humble thanks!

"For hands that help and words that cheer,
For listening ears Thy voice to hear,
For yielded tongue Thy love to talk,
For willing feet Thy paths to walk,
For open eyes Thy word to read,
For loving heart Thy will to heed,
I give Thee humble thanks!"

—The brethren Sam Goering and Joseph Graber have arrived in China. Mrs. Sam Goering, North Newton, Kansas, has received a telegram through the M.C.C. office which read, "Goering and Graber Arrived China Nov. 19 Both Well." So we can rejoice in God's protection and guidance of these two brethren.

A Christmas Program

Arranged for the Use of Our Sunday Schools by Walter H. Hohmann

Prelude: Medley of Christmas carols ending with "Pastoral Symphony" from the Messiah, by G. F. Handel.

Processional: "O Come All Ye Faithful" (No. 80 in "Mennonite Hymnary") Orchestra, piano, and organ playing melody through once. Then the processional starts from the rear of the church.

Reader: Call to Worship, Psalm 100:4-5. Enter into His gates with thanksgiving, and into His courts with praise, be thankful unto Him, and bless His name. For the Lord is good, and His mercy is everlasting, and His truth endureth to all generations.

Scripture: Isaiah 11: 1-9.

Prayer: By Sunday School Superintendent.

Response by the Choir: "Three-fold Amen" (No. 620 in "Mennonite Hymnary") or "Seven-fold Amen" by John Stainer (No. 623 in "Mennonite Hymnary")

I. THE PROPHECY

"The Days of Preparation."

Reader: With flaming sword, cherubim guarded the entrance to the Garden of Eden, and to the tree of life. For man's first sin had been committed, and Adam and Eve, the parents of the human race, had been driven out of Paradise into the sin-cursed world.

Reading Choir: Genesis 3:15. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Reader: Centuries passed and the earth had become peopled with many nations, children, and children's children of the first pair. Isaiah 53:6. All we like sheep have gone astray; we have turned everyone to his own way.

Reading Choir: Genesis 12:1-3. Now the Lord said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee.

And I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing.

And I will bless them that bless thee, and curse him that curseth thee, and in thee shall all the families of the earth be blessed.

Reader: Zachariah 6:13 and 9:9. Even he shall build the temple of the Lord; and he shall bear the glory and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both. Rejoice greatly, O daughter of Zion; shout O daughter of Jerusalem: behold, thy King cometh unto thee.

Reading Choir: Isaiah 40:1-5. Comfort ye, comfort ye, my people, saith your God.

Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, and her iniquity pardoned, for she has received of the Lord's hand double for all her sins.

The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God.

Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be make straight and the rough places plain.

And the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it.

Music, Senior Choir: (Select one number)

"Awake, Awake, Put on Thy Strength, O Zion" by Dudley Buck. (From 'Coming of the King")

"Praise the Lord, O Jerusalem" By J. H. Maunder

"And the Glory of the Lord" (Messiah) by G. F. Handel.

"O Thou That Tellest" (Messiah) by G. F. Handel

"How Brightly Shines the Morning Star" by Philip Nicolai (No. 529 in "Mennonite Hymnary")

Reading Choir: Micah 5:2. But thou Bethlehem Ephratah, thou shalt be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel, whose goings forth have been from of old, from everlasting.

II. THE NATIVITY

Music, Senior Choir or a Select Group: "O Holy Night" by Adam. (No. 86 in "Mennonite Hymnary")

Orchestra and Organ: (Playing softly "Silent Night, Holy Night" during the following:)

Reader: Luke 2:8-9. And there were in the same country shepherds abiding in the field keeping watch over their flocks by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid. And the angel said unto them;

Reading Choir: Luke 2:10-12. Fear not, for behold I bring you good tidings of great joy, which shall be to all people; for unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you, Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

Music, Congregation and Massed Choirs: "Silent Night, Holy Night" by Franz Gruber. (No. 83 in "Mennonite Hymnary")

Reader: Luke 2:13. And suddenly there were with the angels a multitude of the heavenly hosts, praising God, and saying:

Reading Choir: Luke 2:14. Glory to God in the highest, and on earth peace, good will toward men.

Music, Junior Choir: "Angels We Have Heard on High" (Old French Melody.) (Refrain first then entire song, No. 82 in "Mennonite Hymnary")

Reader: Luke 2:15. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to the other, Let us go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known to us.

Music, Junior Choir with Senior Choir humming the low part in harmony: "Come All Ye Shepherds" Bohemian Folk Tune. (No. 79 in "Mennonite Hymnary) or "The Happy Christmas" by C. Belle. (No. 411 in "Mennonite Hymnary")

Reader: Luke 2:16. And they came with haste, and found Mary and Joseph, and the babe lying in the manger.

Music, Junior Choir: "Away in the Manger" by Carl Mueller. (No. 414 in "Mennonite Hymnary")

III. THE ADORATION

Music, Solo and the Junior Choir the Chorus: "What Child is This, Who Laid to Rest" Old English Melody. (No. 78 in "Mennonite Hymnary)

Reader: Matt. 2:1-2, 5-9. Now when Jesus was born in Bethlehem of Judea in the days of Herod the King, behold there came wise men from the east to Jerusalem saying, Where is He that is born King of the Jews? for we have seen His star in the East, and are come to worship Him. And they said, In Bethlehem, of Judea, for thus it is written by the prophet, And thou Bethlehem, in the land of Judea, art not the least among the princes of Juda, for out of thee shall come a governor that shall rule my people Israel. They departed and lo, the star, which they saw in the east, went before them till it came and stood over where the young child was.

Music, Massed Choir: "O Little Town of Bethlehem" by L. H. Redner. (No. 84 in "Mennonite Hymnary")

Reader: Matt. 12:11. And when they were come into the house, they saw the young child with Mary His mother, and fell down and worshipped Him: and when they had opened their treasures, they presented unto Him gifts gold, frankincense, and myrrh.

Music, Massed Choir: "As With Gladness Men of Old" by Conrad Kocher. (No. 530 in "Mennonite Hymnary") .

Reader:

HOW FAR TO BETHLEHEM?

"How far is it to Bethlehem town?"
Just over the Jerusalem hills adown,
Past lovely Rachel's white-domed tomb—
Sweet shrine of motherhood's young doom.

It isn't far to Bethlehem town—
Just over the dusty roads adown,
Past Wise Men's well, still offering
Cool draughts from welcome wayside springs;
Past shepherds with their flutes of reed
That charm the woolly sheep they lead;
Past boys with kites on hill-tops flying,
And soon you're there where Bethlehem's lying,
Sunned white and sweet on olived slopes,
Gold-lighted still with Judah's hopes.
And so we find the Shepherd's field
The plain that gave rich Boaz yield;
And look where Herod's villa stood.
We thrill that earthly parenthood
Could foster Christ who was all-good;
And thrill that Bethlehem town today
Looks down on Christian homes that pray.
It isn't far to Bethlehem town!
It's anywhere that Christ comes down
And finds in people's friendly face
A welcome and abiding-place.
The road to Bethlehem runs right through
The homes of folks like me and you.

By **Madeleine Sweeny Miller**

Music, Men's Trio and Massed Choir sing refrain: "We Three Kings of Orient Are" by J. H. Hopkins. (No. 90 in "Menonite Hymnary")

Reader: Rev. 5:12, 19:16. Worthy is the Lamb that was slain to receive power and riches and wisdom, and strength, and honor, and glory, and blessing. King of Kings and Lord of Lords.

Music, Senior Choir: "O Power of Love" By W. H. Hohmann or "Gloria from Twelfth Mass" by Mozart. "Joyful, Joyful, We Adore Thee" by Beethoven. (No. 10 in "Mennonite Hymnary").

Reader: Rev. 5:13, Isaiah 9:6. Unto him that sitteth on the throne and unto the Lamb be the blessing, and the honor and the glory and the dominion for ever and ever.

And His name shall be called, Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace.

Music, Senior Choir: "Hallelujah Chorus" by G. F. Handel or "Sanctus" by C. Gounod; "Angels from the Realms of Glory" by Henry Smart. (No. 81 in "Mennonite Hymnary").

Benediction: The Minister

Recesional: (Same as Processional)

W. C. Voth Ill With Typhus

A few days ago the following telegram arrived from Bogota, Colombo, South America, where Gerald Stucky and W. C. Voth now are.

"The doctor recommends Voth's return. Advise, send substitute, letter follows. Gerald B. Stucky."
Voth-Stucky

This information is published with the request for intercession for Brother Voth's recovery. Although Brother Voth is sick with typhus he is expected to recover. If he has to return, as the doctor, then Brother Stucky may have to proceed alone for the trip, unless we soon find another partner for him. Continue to pray for all concerned. The last report is that Brother Voth is improving. —*P. H. Richert*

1943 Christmas Program Material

Paramount Christmas Book No. 11 (new 1943 edition)	.25
Christmas Treasury No. 54 (new 1943 edition)	.25
Eureka Christmas Recitations No. 5	.25
Christmas Treasury No. 53	.25
Standard Christmas Book No. 6	.25
Standard Christmas Book No. 5	.25
Original Christmas Collection by Amanda Friesen	.25
Recitation and Dialog Pkg. No. 14	.75
Pkg. No. 22 of Recitations and Dialogs	.75
Little Folks Christmas Collection	.25
Christmas Dialogs No. 200	.25
Christmas Dialogs No. 300	.25
Red Book of Christmas Material	.50

Christmas Services

Star of Hope, (new 1943)	.10
Christmas Memories	.10
And it came to pass (new 1943)	.10
Christ the Savior is Born (new 1943)	.10
Lead on to Bethlehem	.10
The Song of the Christ Child	.10

Pantomines

Away in a Manger, No Crib for a Bed	.15
O Come, All Ye Faithful	.15
O Little Town of Bethlehem	.15
Holy Night, Peaceful Night	.15
Mid the Darkness of the Night	.10

Plays, etc.

Seven Christmas Stockings (one act)	.35
Joy and Gladness Bringing (three scenes)	.35
Bethlehem Shepherds (three little acts)	.15
Seven Little Christmas Trees (for 8 children)	.10
When Christmas Comes (for 18 children)	.10
Birthday of Jesus (for 6 children and a teacher)	.10
Good Will Toward Men (Dialogue for 3 boys)	.10
Listen to the Wondrous Story (10 children)	.10
The Uninvited Party (Dialogue for 2 girls and a boy)	.10

Buying the Truth (for 1 teacher and 4 children)	.10
As Ye Would be Done By (for 5 children)	.10
He Careth for His Own (2 adults and 5 or more children)	.10

Carol books

23 Popular Christmas Songs	.10
Christmas Customs and Carols	.25
Christmas Carols New and Old (1943 edition)	.25

Send check, cash or money order with your order to: *Mennonite Book Concern, Berne, Indiana.*

CORRESPONDENCE

MENNONITE FELLOWSHIP, NEW YORK CITY

On October 7, the first Mennonite fellowship meeting was held. Everyone present contributed to the program. Each one in turn informed the the group who they were, what they were doing, their prospective plans, and some challenges and needs of the Mennonites.

Every district of the General Conference was represented. There are about seventy Mennonites in New York and vicinity. An interesting schedule of Mennonite speakers is being made for the year. If any one knows of some Mennonites in this area that the fellowship committee has probably not contacted, notify the fellowship secretary, Jacob J. Enz, 235 E. 49th St., New York (17), N. Y.

Items of Interest

We had the privilege of having Dr. P. A. Penner speak to the Biblical Seminary student body in our Thursday morning assembly (October 21). He told of the leper work in India. Among other things, he said that there were three phases of importance in the work—soup, soap, and salvation—the later being by far the most essential and needful.

Friday evening, through the arrangement of Brother and Sister Wenger, a group of seventeen Mennonites had an Indian dinner together at the Ceylon restaurant. By the piquant remarks made by Brother Penner, our guest of honor, as well as by the Wengers, one would assume that they had quite an "at home feeling" among the hot, spicy, foreign tasting dishes. However, all of us enjoyed the fellowship and every phase of the exotic meal and are convinced that missionaries in India can thrive on Indian dishes without too much complaining.

—*Leonore Friesen*

BURRTON MENNONITE CHURCH
Burrton, Kansas

Happy in their service and meeting the approval of the congregation successfully, are Rev. and Mrs. A. A. Epp, our newly elected ministers. We are back to mid-week prayer meetings and choir practice with great anticipations. The recent visit of Rev. and Mrs. Lubin Janzen and the O. B. A. trio with their gospel message did our hearts good. The Women's Missionary Society gathered eighty-three guarts of canned fruits and vegetables for the C. P. S. camps. The society is now working on a Thanksgiving play and several other projects. We are looking forward to the fellowship next week with Rev. and Mrs. P. A. Penner.

The congregation has made plans for the ordination of Rev. Epp as Elder in the near future.—Corr.

EICHER MENNONITE CHURCH
Noble, Iowa

Our fall meetings were a success this year. The ministers from surrounding churches who articipated were: Pooley, Wayland Methodist; Mullet, Wayland Mennonite; Hobson, Olds Congregational; Gingerich, Sugar Creek Mennonite, plus our own pastor, Rev. Metzker.

The Ladies Mission Society presented our Harvest Home Program October 10.

Our church sent in the last canned goods for C. P. S. use.—P. P. Graber, Corr.

FIRST MENNONITE CHURCH
Aberdeen, Idaho

Brother Malcolm Wenger was ordained as missionary to the Cheyenne Indians on October 31, in his home church at Aberdeen, Idaho.

Promptly at 10:45, by the strains of soft organ music, the pastor, Rev. Phil A. Wedel, and Brother Malcohm Wenger advanced down the aisle. The church choir immediately followed in procession.

The audience, standing, joined in singing the doxology. This was followed by the Lord's Prayer and the singing of the "Gloria Patri." The congregational singing consisted of two hymns: "All Hail the Power" and "Rescue the Perishing."

The scripture texts read were selections from St. John 21:21-25 and Acts 1: 15-26.

Rev. Wedel, preaching on Rom. 10:13-15 especially emphasized such points as "how shall they hear without a preacher?" and "how shall they preach, except they be sent?"

After prayer by the pastor the official ordination was performed. The request of the Foreign Mission Board that Brother Malcolm Wenger be ordained as missionary was read. After Brother Wenger had made the required confession and vow he knelt and with the laying on of hands and prayer of consecration, the ceremony of ordination was concluded.

Missionary Malcolm Wenger then gave his testmony.

Following the above-mentioned service a fellowship dinner was served by the ladies of the church.

At this occasion the following were called upon and gave short talks: Carl Wenger, Dr. Frank L. Harms Mrs. Mabel H. Arms, Miss Esther Baer, Ed Moser, Waldo Friesen, Mrs. Henry D. Becker, and H. C. Wiebe.

For the events of the day we were happy to have Miss Esther Baer, of Wisner, Nebraska, with us. Miss Baer is the fiancee of Missionary Malcolm Wenger.—*H. C. Wiebe, Corr.*

THE BETHEL MENNONITE CHURCH
Mountain Lake, Minnesota

Our church experienced a real blessing last Sunday, when we celebrated our annual harvest festival.

The Reverend S. P. Andersen, a Baptist minister, was our special speaker and gave us two wonderful sermons full of food for thought. Besides that we had a surprise treat in the presence of Rev. and Mrs. F. J. Isaac. After wishing and hoping for their coming we had about given up hope. But the Lord enjoys to give His children good surprises sometimes, and He did this time in bringing the Missionary Isaacs just in time for this most important event in our church year.

We had wanted just such an opportunity for a farewell for them before they left for India, and after Rev. Andersen's evening message we did hear from both of them and also voiced our appreciation and wishes for God's blessing on their journey.

Bethel Church is Mrs. Isaac's home church which made us feel doubly grateful to God for allowing us a visit from them. We love them and it will not be hard to pray for them as they go on their dangerous but urgent mission for the King.

Rev. Andersen said in one of his messages, "We should spend fifteen minutes each day in Moscow," by which he meant that we should pray for the men in conference there over world affairs. He had given us a vivid picture of the power of prayer and of what has been accomplished by it in many world crises. "In times of crisis God's people have always done something about it," he said, and reminded us of Hezekiah spreading the letter before the Lord, of other men of the Bible interceding for their people, and of present day cases of God's answers to prayer. It was a great encouragement to some of us who tended to think of the present world crisis as too big a subject for our prayers.

—*Corr.*

« « JOTTINGS » »

EASTERN DISTRICT CONFERENCE NOTES

"And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season." This was the text of the Rev. Freeman H. Swartz, pastor of the Eden Mennonite Church, Schwenksville, Pennsylvania, on the occasion of the funeral for the deacon of the congregation, **Mr. Horace B. Kratz,** who was a member of the church council for nearly a half century.

East Swamp, Quakertown—Miss Elizabeth Foth of the Red Hook Mission in New York City spoke in the church, September 7. Rev. Harold D. Burkholder, conducted evangelistic services in Salem Evangelical Church, Allentown, Pa., November 1 to 5.

Bethel Church, Perkasie—The Rev. Donald Keith of Montreal, Quebec, conducted evangelistic services in the church, November 7 to 13. The Rev. Ward W. Shelly is pastor of the church.

—**Howard G. Nyce, Conf. Corr.**

OKLAHOMA BIBLE ACADEMY

The ordination service of *Mr. Curt Classen* took place on October 24, at the Emmaus Church, near Whitewater, Kansas.

At the *Parent-Teachers' Meeting* which was held October 29, Rev, August Schmidt brought an excellent talk on "The Problems of the Adolescent Years."

On October 31, the O. B. A. rendered a C. E. program at the *New Hopedale Church.*

FREEMAN JUNIOR COLLEGE NOTES

Rev. B. J. Braun, pastor of the Mennonite Brethren Church at Delft, Minnesota, was the speaker for the Religious Emphasis Week services at the College November 8 to 12. He served in some of the churches in the community with evening meetings.

Miss Loewen is busily working with the all-academy play-cast on the play, **The Fire,** which she is planning to give on November 18.

Rev. C. F. Plett, director of the Bible Department of the College, was elected President of the K.M.B. Conference at its recent session in Kansas.

Some fine reports are coming in to the College Office relative to the campaign to wipe out the remaining debt of the school.

Rev. R. Weinbrenner, Editor of **The Mennonite,** has accepted the invitation of the College to be the guest speaker for the annual Founders' Day festivities on December 14.

BLUFFTON COLLEGE

Dr. L. L. Ramseyer, President of Bluffton College, made a trip to the Sugarcreek, Ohio, Mennonite Church, where he filled the pulpit on Sunday October 31. He returned to the college with a large quantity of vegetables and canned goods donated by that church for use in the college dining hall. Dr. Ramseyer also spent several days at Berne, Indiana, among the constituency there, in the interests of the college.

Faculty and students of Bluffton College are holding special prayer meetings in preparation for the annual Bible lectures on their campus.

On December 3, the radio chorus, **"Wings Over Jordan,"** will give a program in Bluffton under the auspices of the Bluffton College Department of Music. Annual rendition of Handel's **"Messiah"** will be given by the Bluffton Choral Society, Sunday evening, December 19.

—**Sunday school teachers and superintendents** of schools not using our new Junior quarterly are invited to examine it before they make their plans for the next year.

—Bulletin, **Bethesda Mennonite Church, Henderson, Nebraska:** Friends recently helped harvest the corn crop of Ray Mierau whose health does not permit strenuous farm work.

—**John P. Sudermans,** missionaries at Oraibi, Arizona, have come to Kansas for a furlough of some months.

—The brethren **David C. Wedel and H. A. Fast** conducted a week's services for the Goessel Mennonite Church, Goessel, Kansas, recently.

—The editor had the privilege recently of conducting meetings for the **Bethel Mennonite Church, Fortuna, Missouri.** He hopes to tell something about the community in a later issue.

—Bulletin, **West Zion Mennonite Church, Moundridge, Kansas: Dr. L. Gilbert Little,** psychiatrist from Witchita and former member of the West Zion Church, brought a message on "Why Do Men Drink?" on October 14. By October 31 this congregation had met its C.P.S. quota, so far as its active membership was concerned. Speakers for the coming mission festival are: **Henry Toews, F. J. Isaac,** and **H. A. Fast.**

—**Brother J. E. Hartzler** was the speaker at the dedication day services held by the Stirling Avenue Mennonite Church, Kitchener, Ontario, on October

17. The meetinghouse has been remodeled and redecorated. Brother Hartzler spoke four times on Sunday and also spoke for the youth rally service on Monday. This church had its "Spiritual Refilling Campaign" from November 4 to 14. The speakers were: Paul R. Shelly (a brother to the pastor, Andrew Shelly) and Drs. Harvey and Ella Bauman.

—**Selma Linscheid**, former matron of the Colorado Springs C.P.S. camp has returned to her home community of Arlington, Kansas. As an expression of appreciation for her service, the boys presented her with a blanket before her departure.

—**The Friendly Visitor, Salem Mennonite Church, Freeman, South Dakota:** "Plans are under way for the establishment of an old people's home either in Freeman or Marion. Dr. J. D. Unruh, chairman of the committee, recently distributed questionnaires seeking to learn how much interest there was for it, and if so, where it should be located." Truckers from this community recently took nearly twelve tons of canned goods, raw vegetables and dressed poultry to the Hill City C.P.S. camp. The Salem congregation has contributed over $8,000.00 to Freeman Junior College's campaign to wipe out the existing debt of some $17,00.00.

—Bulletin, **Salem Mennonite Church, Dalton, Ohio:** Young people between fourteen and eighteen and not in college recently participated in a "Prince of Peace" contest, each contestant memorizing and delivering a declamation from the official book of selection. **Delvin Kirchhofer** and **Dr. Richard Yoder** have arrived safely at their destination, Jerusalem, Palestine, where they will direct relief activities under the M.C.C. The church constitution has been revised. (Will one be sent to the Mennonite Historical Library, North Newton, Kansas?)

—**Thanks** to Brother Burkholder for sending in a copy of the revised constitution of the East Swamp Mennonite Church, Quakertown, Pa.

—**The First Mennonite Church, Newton, Kansas,** held anniversary services in honor of Reverend J. E. Entz and Reverend A. Warkentin on October 31. Brother C. E. Krehbiel was the speaker for the occasion. We quote from the bulletin of that Sunday, "November 1, 1943, marks the fortieth anniversary of the Reverend J. E. Entz' ordination into the office of the holy ministry. The year 1943 is also the sixty-fifth anniversary of our church. In 1917 Reverend Entz was installed as Elder of the church. Reverend Abraham Warkentin served our church first in the fall of 1923 and was accepted as a regular minister of the church in 1924. In this connection a few figures are interesting. Membership of the church in 1878, 24; 1903, 227; in 1917, 248; on January 1, 1943, 620. Since 1917, 687 members were received into the church."

—Bulletin, **First Mennonite Church, Reedley, California:** In considering the financial budget of the coming year the "Finance Committee" made this suggestion to the young people, "May we especially urge young folks who have had such an opportunity for earning last summer to take a definite part in our finance program." The anticipated budget was rcently listed as $6,400.00.

—**Immanuel Mennonite Church, Delft, Minnesota:** During the absence of Rev. John Bartel on October 24, Rev. Rupp of Westbrook filled the pulpit, and on October 31 Rev. August Ewert of Mt. Lake gave us a mission message. **Correction:** Brother Erwin Wedel will conduct meetings for this congregation from December 1 to 12 and not from December 1 to 2 as mistakenly stated before.

—**Bethel Mennonite Church, Mountain Lake, Minnesota:** The congregation gave $1,017.00 for mission work at its harvest festival services on October 31. In the evening a farewell service was held for Rev. and Mrs. F. J. Isaac, who are planning to return to India. Mr. and Mrs. Elmer Friesen and Mr. and Mrs. Benjamin Sawatzky of the Bethel Sunday School go out on Sunday mornings and conduct Sunday School in two nearby schoolhouses. At one place there is an attendance of 14-18 and at the other of about 12.

—Bulletin, **Lorraine Avenue Mennonite Church, Witchita, Kansas:** "Have you looked at our library lately? . . . There are books for children just learning to read, for juniors, intermediates, seniors, and adults. There is fiction for those who like to read stories, also missionary books, biographies, and books that discuss with you spiritual and moral problems of life. There are books that treat on various phases of the Bible and Bible characters."

—**The Menno Mennonite Church, Lind, Washington,** gave $7,233.87 (145 members) for its harvest thankoffering. Dr. J. H. Langenwalter was guest speaker. Willis Rich was also present. During the week of October 31 to November 5 Brother Langenwalter conducted a Bible study.

—**Garmen Wedel,** ministerial student at Bethel College, was installed as pastor of the Emmanuel Mennonite Church, Moundridge, Kansas, on November 7. The brethren P. P. Wedel and Walter Gering, pastors of neighboring churches, participated in the services.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

Published every Tuesday, **except the weeks of July Fourth and Christmas,** by the Board of Publication of the General Conference.

Business Office: Mennonite Publication Office, Newton, Kan.
Editor ...... Reynold Weinbrenner, North Newton, Kansas
Subscription in advance, $1.50 .... Foreign, $2.00

Address all contributions and communications for this paper, and exchanges, to THE MENNONITE, North Newton, Kansas.

Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVIII NORTH NEWTON, KANSAS, NOVEMBER 23,1943 NUMBER 46

Entered at the post office at North Newton, Kansas, as second-October 3, 1917. Authorized January 22, 1919.
provided for in Section 1103. Act of class matter. Acceptance for mailing at special rate of postage

The Hundred Percent Subscription Plan

At the session of the General Conference in 1941, the Publication Board recommended the adoption of a plan whereby subscribers to our conference papers, the *Bundesbote* and *The Mennonite,* might obtain one or both of these papers at a reduction of 50 cents from the regular renewal price. This plan was adopted by the General Conference and heartily recommended to the churches.

Briefly stated this plan is as follows: Any church, affiliated with the General Conference, which will provide one or both of these papers for each family on the church-roll, and assume responsibility for the payment of these subscriptions, can have the paper (or papers) at 50 cents less per year than the regular renewal price.

In order to clarify this plan and to answer questions that may arise in regard to it, we wish to make the following statements:

1. This plan applies to all conference churches regardless of size or location.

2. Any family or individual member of a church adopting this plan may have one or both conference papers at this special rate.

3. This plan may be put into operation at any time, although it is most convenient to have the subscriptions begin with the first of the year.

4. In order to obtain this reduced rate the plan must be made 100 per cent effective, that is, one paper must be provided for every family on the church-roll. Exceptions may be made only if the address of a family is unknown or if the paper is refused. This includes absentee members.

5. The church must make itself responsible for the payment of the amount due for subscriptions each year. Failure to do this voids the plan. The reason for this provision is that the Publication Board, due to this low subscription rate, cannot afford to risk losses that might result from nonpayment of subscriptions. Annual payment of the amount due for subscriptions should be made as early in the year as possible.

6. How about subscriptions which have been paid in advance? In such a case the church will receive full credit for whatever the advance payment may be. In case a subscription is in arrears at the time when the 100 percent plan is adopted, the respective subscriber is held responsible for the payment of such arrears. Delinquents will be reported to the church.

7. To inaugurate the 100 percent plan and to make it function effectively, it is necessary (1) that the church approve of the plan, and (2) that the work of handling this matter be delegated to an organization of the church or to a responsible committee or individual appointed by the church for this purpose. Past experience has shown that this is important. In several instances certain well-meaning individuals in the church have tried to "put over" this plan without authorization from the church, and in each case the attempt has failed.

8. Each church is put on its own honor as to whether the names of subscribers reported represent 100 percent of the families on the church-roll, due allowance having been made for such exceptions as are mentioned in point four.

In conclusion we wish to say that a number of churches have already adopted the 100 percent plan and find it working satisfactorily. And as a result one or both of our conference papers have found entrance into many homes which otherwise would not have them. What this means, as far as interest in and support of our conference activities is concerned, is difficult to estimate. Interest in and support of these activities is based largely on intelligent and adequate information, and the best source of such information are our conference periodicals.

Let us hope and pray and help that many more of our conference churches may take up this plan. For further information regarding this plan please see or write to the *Mennonite Publication Office, Newton, Kansas*

EDEN CHURCH GOES 100 PERCENT

The large Eden Church near Moundridge, Kansas, has adopted the 100 Percent Subscription Plan. It is the eighteenth church to adopt this plan. Thus far it is also the largest church to adopt this plan, its membership being 795. Because of this action one of our church papers will come into each of the three hundred or so homes represented in this church.

We Thank Thee for These Thy Gifts

We have many, many blessings for which to be thankful. However, as members of the General Conference of the Mennonite Church of North America let us not forget to be thankful for some blessings not formerly ours.

During the last World War many of our young men who were C.O.'s underwent severe persecution. How they must have wished that there might be more reverence for freedom of conscience and a more systematic plan for handling all C.O.'s.

Surely, God heard the prayers of these and others, and today we have Civilian Public Service. Our young men can work with forest, soil, and souls. They have their own church-directoed educational and religious programs. What a blessing God has given us! We can show our thankfulness by the support of C.P.S.

Furthermore, we have reason to be thankful that there are such men like Dr. H. A. Fast and others, who at the sacrifice of home life, etc., have carried on this new undertaking. Lest we forget, let us be thankful for those who initiated this program in times when we as a people still largely continued in our usual routine of living.

Let us be thankful for the privilege of Civilian Bonds. In the last war it was more difficult to have a "conscience void of offense towards God and man" in this matter.

Let us be thankful for the new headquarters of our conference. For many years our conference has been homeless. Now it has a headquarters which is well on the way towards becoming a very helpful and efficient conference work center.

Let us be thankful for a re-emphasis upon the importance of educating our own high school youth in our own schools. In the hectic twenties and thirties we had largely lost sight of this necessity. Let us be thankful for a new insight into the importance of rural life and our whole heritage.

We could go on counting our conference blessings one by one. Let us not be unmindful of them in this Thanksgiving season.—rw.

Fall Opportunities

The fall months of the year afford good opportunities for evangelistic undertakings. The heavy work of the year is done and people have more leisure to think about the important things of life.

1. At this time the pastor and his church people might undertake to make a survey of the community to bring clearly before them facts on who in the community does not confess Jesus as Lord and Saviour.

2. At this time the pastor will find his church people have time to go with him on errands of visitation evangelism. When the pastor goes out to speak to people about their relationship to Christ the Redeemer and to encourage them to surrender their lives to Him, he will find a lay companion in this work a fine support and inspiration—to say nothing of what the experience will mean to the lay companion.

3. The fall of the year is also a fine time to set aside a week for special evangelistic enterprises by the laity of the church. Under the guidance of the pastor lay people might go out in twos to encourage non-Christians to give their lives to Christ and join the church. Good tracts and helpful literature could be distributed to those who might be helped by them. Every church should observe at least one such week of evangelism, a year, and perhaps two, one in the fall and one in the spring.

The command of our Lord Jesus Christ is as valid today as it ever was, "*Go* ye therefore and *make disciples* of all nations . . ." Matt. 28:19. "Come *now*," "Go out *quickly* and bring in," "*Constrain* them to come in"—Luke 14:17, 21, 23. "You do not test the resources of God until you try the impossible."

The Evangelism Committee

We Thank Thee Lord

For gainful hours of pain and loss,
For strength that grew beneath the cross,
For gold refined and freed from dross,
We thank Thee, Lord.

For hours o'erlived with bated breath,
For victory in the fight with death,
For answered prayers that strengthened faith,
We thank Thee, Lord.

For ties Thou has not torn apart,
For glimpses of Thee as Thou art,
For "the bright weather of our heart,"
We thank Thee, Lord.

And oh, for mercies numberless,
In perils we but dimly guess.
For succor in our soul's distress,
We thank Thee, Lord.

We have no words, and little wit,
To frame such thoughts as may befit
Thy grace, and yet—Thou knowest it—
We thank Thee, Lord.

As children sometimes suddenly
Run grateful to a father's knee,
We dimly feel our debt to Thee,
We thank Thee, Lord.

—Anon.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

LETTER FROM W. C. VOTH

(Written before he became ill.)

Christobal, Canal Zone
October 12, 1943
To Mr. R. R. Gregory
American Bible Society

Dear Folks:

This letter I am writing from beautiful Panama where large palm trees stand tall and majestic near my window. Last night was one of those dreamland, gorgeous, moonlight nights, and one had to think of the extravagant beauty that God has poured out over this world at so many spots. Then one wonders again and again why it is that there must be so much strife and destruction among men who are supposed to be the crown of God's creation. As I was meditating about the flood of silvery moonlight and the gentle breeze that swayed the palm leaves there arose in my heart an (almost) involuntary prayer that the Holy Spirit of our great and merciful God might sweep the human race in a mighty flood of his cleansing power and create in *all* our human hearts a forgiving and loving spirit, that the agony of human suffering might once more be alleviated.

I am sure your thoughts are with us many times and so I want to send you this word before we go on into the real South. On the whole we have had a real good trip. It is just a month today since we crossed the border from El Paso into Mexico. There was only one thing that I did not like. That was that at the border the customs officer kept some of my books and my notebook back. He said I should let him have my forwarding address and he would sure send it on to me, but to this date I have not received anything. I had all my addresses of the places we want to visit in South America in that notebook. By this time though, I have ascertained a number of them from other folks along the way. And Brother Stucky was able to keep his, so it will not make too much difference. Well, those are some of the things that put spice into a trip of this kind.

We had heard there was a good deal of trouble in getting out of some of these places since travel was so congested. Somehow the Lord has undertaken for us, and then too the worst of the season for travel for this year I suppose is over. We have had no hitch anywhere so far. We are now here in the bottleneck of travel, that is, here in the canal zone, and it might be that we cannot get out when we ought to, but we have our reservations for the 16th.

We took our first airplane flight—a new experience—from Mexico City to Guatamala City. From there to Quezeltanango to Santa Maria by bus over winding mountain roads. Saw from about a mile and a half distance the Santa Maria volcano which has built up a new cone on the side of the old mountain. This cone they say has "grown" about 3,000 feet the last 30 years. There is much rain in these parts during the rainy season so that nearly every day in the afternoon it rains, and at this altitude it is quite cool. That is one thing that surprised me that all along here, even here at the canal, it is not hotter. The ocean breeze cools it off.

We did not feel that it was necessary for us to stop in Honduras and El Salvador, so we had only about fifteen minutes stop at each of those places as we flew through. Our next stop was in Nicaragua. There too, the missions are pretty well represented. Then we came to Costa Rica where the Strachons work; they have a good Bible Institute here for Latin America, and, we feel, are doing good work. Their orphanage with some 60 happy lovely children was an inspiring place to see. Nestled on the side of high hills it was so nice and clean with beautiful

W. C. Voth, Much Improved

The Foreign Mission Board has received the very good news that Brother W. C. Voth is much improved. In fact, the message stated that the doctor has given permission for Rev. Voth to continue on his tour of South American countries when sufficiently recovered. His friends indeed rejoice in this message from Bogota, Columbia, South America, and hope that Brother Voth will recover to continue his journey with his companion, Brother Gerald Stucky. The latter has been attending Brother Voth during his illness of typhus fever.

lawns and flowers. Not the least was the impression of the Christian management; it all looked like a large happy family. The Lord is doing wondrous things for His children where there is love and devotion to Him.

As we were getting ready to leave San Jose, Costa Rica, we felt that we should separate our paths for a little while. We had heard of further "witness needs" in part of the interior of Panama, so to save time Brother Stucky went to David, Panama, by plane and from there through the country by bus to see some of the places there. I went on by plane to Panama City so as to get in touch with some of the Missionaries there and at Cristobal (the other end of the Canal) and to see about our further traveling route. I was very happy to contact Brother R. R. Gregory of the American Bible House at Christobal. He is well informed about the work in Central America and in Colombia. We expect to leave here October 16, the Lord leading, for Columbia.

With the exception of a few little upsets in Mexico where both of us for a few days felt the impact of a changed climate, we have remained in good health for which we praise the Lord. We feel that all along the Lord has been very gracious to us and has removed obstacles and led on the way. We hope that this finds all of you well and that the Lord may bless each of you. We do want to thank you for your continued intercessory prayer for this undertaking in the Lord's work. We feel very keenly the need of your prayers and His guidance that we might know *His* will.

With Sincerest Greetings,
Yours for Christ,
Wm. C. Voth

HOME MISSIONS

A. J. Neuenschwander, Secretary

HOME MISSION WORK AND THE PRINTED PAGE

God knows, and we know also, how necessary it is to look for our lost brothers and sisters, not only in heathendom, but in Christendom as well, and to strengthen them who are followers of Jesus Christ. These times demand so much of everyone of us that no one can remain idle. We must all do our bit for Jesus Christ.

As for us here in Waterloo, Ontario, we carry on as usual with our Sunday services and church activities in general. The crowds at our meetings grow larger and larger from week to week. Old and new faces are in evidence, and this year we have welcomed into the membership of our church, seven by baptism, and some by letter, but I do not know how many as I am not the statistician of our church, and my memory is not of the best.

Our C. E. (Jugendverein) is at work trying hard to offer our young people clean, wholesome, and useful entertainment along with the necessary spiritual guidance in life. Our choirs are singing their beautiful songs and our missionary societies are busy. The Sunday School is teaching and guiding our young ones to Him who loves and protects them.

The C. E. has the special duty to weave and to strengthen the home ties between the church and our (about) twenty-six young men in service of king and country here and abroad. Many have their farm leaves now. Where they will go when these postponements expire, we do not know. May they bear witness for Him wherever they are and whatsoever they do.

I have issued a wall calendar for 1943. I had my manuscript ready for 1944 also, but the printers were so burdened with other work that they could not do the printing for me. So the calendar for 1944 will not appear.

Instead I shall again send out my by-weekly short sermons *"Briefe an Unser Volk."* If someone feels like helping me financially to have these printed and mailed, I will be glad to receive his contribution.

But I can send the *"Briefe"* to no one who does not himself want them. Many are put in an awkward position if they receive literature in the German language, and if they get them they get annoyed instead of being attracted to the Lord. Therefore note, if any person wants the *Briefe* he or she must write me so over his or her own signature.

My latest in the field of literature is a booklet for Christmas, *Erzahlungen aus der Mennonitengeschichte,* mimeographed, as the printers seemingly have better things to do than print my writings. This booklet is intended to sugar the history lessons a little for our young students, and to make it easier for boys and girls to learn something about our forefathers and their struggles for the privilege to live according to their faith.

Will you pray for me and help me?

And I cannot let this opportunity go by without expressing my sincere gratitude toward the Home Mission Board and the General Conference of the Mennonite Church of North America for the splendid support, financially and otherwise, which they are giving me.

—Jacob H. Janzen, Waterloo, Ontario, Canada

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.
Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.
Published every Tuesday, **except the weeks of July Fourth and Christmas,** by the Board of Publication of the General Conference.

Business Office: Mennonite Publication Office, Newton, Kan.
Editor ...... Reynold Weinbrenner, North Newton, Kansas
Subscription in advance, $1.50 .... Foreign, $2.00

Address all contributions and communications for this paper, and exchanges, to THE MENNONITE, North Newton, Kansas.
Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS.

Byways of Mennonite History

By C. Henry Smith

Menno Simons

Menno Simons was born in Witmarsum, a little village in northwestern Holland, in the year 1496, just four years after Columbus discovered America. He was educated for the priesthood, and served both a neighboring village and his home town for some years. As a priest, Menno says, he lived the life of his class—an easy-going, carefree life, assuming the burdens of his priestly office rather lightheartedly, as a matter of course. Like his associates in all but one very important respect—he was blessed with an open mind and a tender conscience. Knowledge of the scriptures was not one of the essentials in the training of the priesthood in those days. The Bible to Menno was a sealed book in his early life. But coming into contact somehow with the religious thought of the Reformation movement, he did not hesitate to test his faith with the scriptures, nor to follow his changing convictions when he discovered he had been in error.

The road to his conversion began with his study of the Bible. This study finally convinced him that his church held unscriptural views on many of the fundamentals of the Christian faith—infant baptism, the real presence, compulsory membership, among many others. To be convinced was to act, not suddenly, nor impulsively, but after some years of serious Bible study, with many a conflict between his conscience and his love of ease. He officially withdrew from the Catholic church in 1536 to cast his lot with the despised Anabaptists, whose teaching has found its way to this part of Holland from Switzerland, and who he was convinced had rediscovered the true New Testament church. A little later he was ordained to the ministry by Obbe Phillips, and became one of the prominent leaders of the whole movement throughout Holland and Northern Germany.

By joining the Anabaptists, who had already been outlawed by the imperial authorities, Menno shut the door on a brilliant career in the Catholic church, a life of ease and pleasure, and deliberately chose instead a life of uncertainty, misery, and poverty, constantly threatened with imprisonment, persecution, and death, but at the same time, too, a life of loyalty to his convictions, and great service to his fellowmen, and peace with God. Without in the least belittling the services to religious progress of men like Luther and Calvin, it must be kept in mind, when comparing their choice with that of Menno Simons, that they made no personal sacrifice in the work they undertook. They never left the church; they rather transformed its machinery and remained at the head of it. They never renounced fat salaries and positions of ease; they were never despised by their neighbors and countrymen, but on the contrary were highly honored by rulers both state and church. Menno Simons, on the other hand, deliberately chose the way of the Cross. For the rest of his days he remained an outcast, and with his wife and children wandered on the face of the earth, a reward upon his head. Even those who dared give him and his family food and shelter paid for their kindness with their lives.

Menno did not confine his efforts in behalf of his faith to preaching and evangelization, but he also was a voluminous writer vigorously defending his beliefs. These writings were collected soon after his death and frequently published in Holland, Germany, and finally in America. From his written works we learn that he was not a philosopher or medieval theologian. Unlike Calvin and Melanchton and the other theological doctors of the state churches, who leaned heavily upon the philosophical abstractions of a medieval and outgrown scholasticism as a basis for their religious faith, and mentioning the scriptures only slightly, Menno, on the other hand, rests his foundations for religion entirely upon the Scriptures, mainly the New Testament, interspersing his writings with copious scripture references. He was a *Biblicist*, not a theologian.

He insisted, too, that the Christian life was more than a mere set of orthodox religious opinions, and that true faith must function and bear fruit in purer living, a combination not so well known and practised in the state church system.

"I know of a certainty," he says, "that a proud, haughty man, whoever he may be, is no Christian; neither is an avaricious man, or a drunken, intemperate man, or an unchaste, lustful man, or a wrangling envious, or disobedient idolatrous man, or a false, lying, or an unfaithful thievish man, or a defaming, backbitting man, or a bloodthirsty, unmerciful, revengeful man, a Christian, even if he were baptized a hundred times and kept the Lord's supper daily; for it is not the ordinances or rites such as baptism, and the supper, but a true Christian faith with its unblamable good fruits of which the ordinances testify, that makes the true Christian, and has the promise of life."

Menno Simons, it will thus be seen, was not the founder of the church now known as Mennonite, but one of the foremost leaders, after whom the Anapabtist church of which he became a member was named. The name *Menist*, was first used by Countess Anna of East Friesland, in 1544, to distinguish the peaceful Anabaptists of her realm, who followed Menno's leadership, from some of the fanatical elements of the movement still found in her territory. The name, with its later modifications *Mennonit* and *Mennonite*, was finally adopted by most of such Anabaptists as survived the early persecutions throughout Holland, Germany and finally Switzerland as well as America.

C.P.S. Camps

New Hospital Units Open

The shifting of additional groups of C.P.S. men from camps to mental hospitals has begun. The latest state mental hospitals to be approved are located at Kalamazoo, Michigan, and at Winnebago, Wisconsin. A Training School at Union Grove, Wisconsin has also been approved. The filling of these units will bring the number of Mennonite men in mental hositals up to 748.

To date C.P.S. men in Mennonite camps have contributed $5,289.01 to War Sufferers Relief. Most of this contribution was made possible through voluntary frugal meals and Sunday School and church offerings.

A number of camps have also participated in a project to raise funds for Greek famine victims. By the voluntary omission of one meal $330.00 was raised by camps from all agencies.

Rio La Plata

"Rio La Plata," is the name of the news letter published by the Mennonite Unit at La Plata. The first issue has appeared for the month of November and contains a general introduction to the camp and its activities.

Camp Briefs

Orono, Maine, State Agricultural Unit is the latest C.P.S. Camp to open. The unit will consist of eight dairy herd testers and seven agricultural college workers.

A project in **Artificial Breeding** has also been approved for C.P.S. men. The initial project will start with two men and will be in Pennsylvania under the Department of Agriculture.

More than 150 applications have been received from C.P.S. men who desire to participate in the **Rural Life and Community School,** to be set up at Hagerstown, Maryland, on January 1.

Harold Martin, the director of **Polk County Unit,** Florida, gives an interesting account of public relations in Florida. "One American Legion member criticized the Health Department for using conscientious objectors for privy building because he thought they were trying to humiliate them, not knowing that we considered it work of utmost national importance."

PEACE SECTION

The following statistics indicate Civilian Bond subscriptions according to the fifteen highest states as of September 30, 1943. The total amount subscribed by all states was $2,748,289.00.

Pennsylvania	$667,239.00
Illinois	442,096.00
Ohio	359,625.50
Kansas	253,394.50
Iowa	249,194.00
Indiana	179,271.00
California	85,106.00
Virginia	69,615.00
South Dakota	60,250.00
New York	48,956.50
Nebraska	39,792.50
Oklahoma	37,792.50
Oregon	30,628.50
Minnesota	27,944.50
Missouri	16,722.50

Released November 10, 1943. Compiled by Irvin B. Horst.

National War Fund

Succeeding the recent Third War Bond Drive, a national drive, titled National War Fund, is being conducted by a number of war relief organizations such as United States Service Organization, United China Relief, Greek War Sufferers Relief and many others. The drive will probably be promoted widely during the month of November.

The Mennonite Central Committee as a relief agency is also endeavoring to bring help to war sufferers as opportunity presents itself. Several of the countries that are being served by relief organizations cooperating in the National War Fund, are also being served by the Mennonite Central Committee. In a few instances the Mennonite Central Committee has contributed designated funds through several of the organizations. Members in Mennonite constituencies are encouraged to give through their usual channels, and anyone desiring to contribute to National War Fund above their usual contributions will want to designate one of the participating agencies whose work is least related to the war effort. Funds may be designated for any one of the organizations cooperating in the drive.

AN EXPLANATION

During the week of October 16 to 22, a special seminar was held at Pendel Hill near Philadelphia. Participating in it were a number of groups who are interested in peace problems. The theme of the conference was "Coercion, Conscription, and Disarmament." The Secretary of the Peace Section of the Mennonite Central Committee was in attendance at most of the sessions. Esko Loewen and Irvin Horst, who are on detached service at the Akron Office, also attended a part of the sessions

To the Pastors of The Western District Conference

At the last session of the Western District Conference the resolutions committee drew up the following resolution: Resolved, that we ask the ministers of the Western District Conference to send a copy of the conference minutes to all the boys in service. Will each pastor please inform the secretary not later than December 1, 1943, as to the number of extra copies needed for this purpose.

H. E. Miller, Sec., Deer Creek, Oklahoma.

during the latter part of the week.

While the purpose of the conference was to a certain extent variant from our basic Mennonite approach, we felt that the exchange of viewpoints, ideals, and purposes did have a wholesome and stimulating effect. It was not the purpose of the conference to attempt to reach an agreement on policy nor on procedure, but only to study the problems which are common to all of us. It is rather generally agreed that there will be tremendous pressure, constantly increasing, in the direction of making the conscription pattern a permanent thing in America. To cope adequately with this threat will require all the energy of each of us.

The correspondents of the public newspapers were present in most of these sessions, uninvited. Unfortunately some of their interpretations were by no means a fair reflection of the thinking and discussion of the group. As is so often true, they were more interested in getting something sensational than in portraying the actual picture. Some of our people may have read some of these reports in the public press. We are making this brief statement in order to quiet any possible misgivings which might arise from outside sources.

Signed: *Jesse W. Hoover* Sec. of Peace Section Mennonite Central Committee

I Thank Thee

I thank Thee, Lord, for favors past,
For blessings great and small;
My thanks rise up in praise to Thee,
Dear Lord, who givest all.

I thank Thee, Lord, for future things,
For what I shall receive,
For greater blessings are in store
If I will but believe.

And if what comes be sorrow sore.
If grief tear at my heart,
I thank Thee, Lord, that Thy great love
Will also be my part.

Or if the days to come be fair,
Lord may my thanks be shown,
By giving unto those in need,
Some blessing I have known.

Whate're it be the future holds,
Whate'er Thy will decree,
Do make me duly thankful Lord,
And let me live for Thee.

NOTICE

The Home Mission Committee of the Western District has reorganized as follows: Chairman, Rev. Clyde H. Dirks; Secretary, Rev. Arnold E. Funk; and Treasurer, Rev. H. J. Dyck, Elbing, Kansas. All money for the treasury of this committee should be sent to Rev. H. J. Dyck, Elbing, Kansas.

MENNONITES and RURAL LIFE

By J. Winfield Fretz

THE MENNONITE FAMILY TREE

A large chart eight feet long and three feet wide showing all the branches of Mennonites in their historical relationship and chronological development is before me. It is a most interesting thing to look at and something that stimulates the imagination. Anyone deeply interested in the Mennonite Church looking at this chart of the Mennonite family cannot help asking how so many branches of the church got started and why they still continue to operate in such relative isolation and independence.

Contrary to what many people think, not all the branches in the church were the result of quarrels and open schisms. A considerable number of the smaller branches were due to migrations from one country or locality to another in which there was no established church or conference similar to the one from which the migrants came. An independent church was then started and certain habits and customs developed which may have been different by the time other migrants came into the same area. Very often also a particularly strong-willed leader led a small group of followers away from another group because of some particular point on which there was a point of contention.

Theological or Sociological Differences

An examination of the teachings of each one of the branches of Mennonites reveals that the differences are not theological but chiefly sociological. It is in most cases not a matter of difference of opinion on the nature of God, Christ, The Holy Spirit, baptism, communion, marriage or other doctrinal matters but rather a matter of a difference of emphasis on particular ways of expressing these beliefs. All branches of Mennonites believe in God as a Father of Love, as Jesus Christ our Lord and Savior, in the power of the Holy Spirit, that Jesus Christ died to save all men, that the Bible is the inspired Word of God and the infallible rule and guide of the Christian, in baptism upon confession of faith, in the resurrection and eternal life, in the return of Christ as Lord, in a final day of judgment, in the peace teachings of Jesus and the New Testament, in the simple life and non-conformity for the true believer in Christ.

Now is the Time to Begin

The point at which the breaks came and at which it is now often impossible to heal the breaches is that each groups thinks its particular points of emphasis and its interpretation and customs are normal and "right." Each group is willing to join with any other group providing the "other group" will make all the concessions and give up all those customs and points of belief which differ. In the true Christian family there must be forbearance, and forgiveness in order that there may be harmony. If the Mennonite family tree is to grow strong at the trunk and prevent the many branches from breaking the trunk apart, it will be necessary soon to do some pruning and grafting. Perhaps the General Conference should take the initiative in making concessions and forbearing for the sake of greater harmony and unity.

DAILY DEVOTIONAL MESSAGES

By Esther Wiens, Chicago, Illinois

NOVEMBER 23—*"Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee."* Isa. 26:3

We hardly feel in the mood for Thanksgiving. Many of our sons, our brothers, and our husbands will not be able to come home this year. Oh! the longings and heartaches for the times which were. But we have committed our loved ones into the care of God, who loves them too. And, because we trust in God we can be free from worry and have peace within.

NOVEMBER 24—*"Give us this day our daily bread."* Matt. 6:11

Today, as perhaps it has never been before, people in different parts of the world are crying, "Give us bread, give us something to eat." This cry arises from people in the ice-locked country of Finland, from shivering people in Poland, and other conquered countries, from hollow-eyed and sunken chested children in Greece, as well as from starving people in far off India. In the meanwhile, from our kitchens come the aroma of mince pie and pumpkin pie baking in the oven, of roasting fowl. Our cupboards and refrigerators are filled with tasty dishes which will make up the Thanksgiving dinner. We want to thank God as never before for His gift of food.

NOVEMBER 25—*"He abideth faithful; He cannot deny Himself."* IITim. 2:13.

Several years ago, our lives seemed secure, and in many cases monotonous, if you please. You young men planned your lives, and with a reasonable degree of certainty, expected to fulfill those plans. But many of those plans have been brushed aside. Life itself is uncertain.

Change and decay in all around I see;
O Thou, who changest not, abide with me.

NOVEMBER 26—*"What shall I render unto the Lord for all His benefits toward me?"* Ps. 116:12

What blessings, you ask? The blessing of a Christian heritage, the blessing of a Christian home, the comforts of life, the blessing of a democratic government, of religious liberty, the blessing of the knowledge of a loving God, the blessing of becoming children of God through faith in Christ. These are blessings of God. We are enjoying these blessings. However, you know as well as I, that multitudes of people are not enjoying them. Does not the manliness or the womanliness stir within us, so that we say, let me give to others as I have received?

NOVEMBER 27—*"For the kingdom of heaven is as a man travelling into a far country, who called his servants, and delivered unto them his goods."* Matt. 25:14

Our Master, too, has gone to a Far Country, and delivered unto us His goods, and given us certain talents. In certain circles it might be profitable to emphasize the ability to make money, and to use it for the kingdom of God. However, there is a reservoir of wealth, which is within our reach, which we have not adequately developed. I refer to the wealth found in the intellects of our Mennonite youth. But does not James say that we should ask wisdom from God? True. Jesus also instructs us to pray to God for our daily bread. This latter instruction does not prevent us from plowing the fields or from working in an office. We have as much an obligation to develop this talent as we have to develop any other, so that we might better serve Christ through Mennonitism.

NOVEMBER 28—*"Thy will be done."* Matt. 26:42b

O, Jesus, when we realize the agony which Thou dids't suffer as thou dids't pray this prayer, we feel unworthy to repeat these words, because we are so unlike Thee in purpose and in devotion. May thy love fill us, and reach out to those whom we serve this day. May we in all of our activities do Thy will this day, and in all the days of our life, that Jesus may be glorified. Amen.

NOVEMBER 29—*"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me."* Gal. 2:20

Augustine of Hippo said, "For Thou has created us unto Thyself, and our heart find no rest until it rests in Thee." We are filling the place which God intended us to fill when we live in fellowship with God and in union with Christ. Though pleasure is not the goal of the Christian life, yet when we live in the right relationship with God it does result in peace in our minds, and a pleasure and joy within us. We throw the skeletons out of the closets of our minds, worries concerning past sins, worries concerning the future, worries concerning eternity. It gives purpose to life, it gives dignity to man. And then there is actual pleasure in our relationship and fellowship with God and with fellow Christians.

NOVEMBER 30—*"I go to prepare a place for you."* John 14:2

I frankly think that the Christian life is worthwhile, discounting all of the benefits which will come to us in eternity. Yet, beside the blessings which come to us with the Christian life in our life on earth, we have the assurance that in eternity we will be in closer fellowship with God and serve Him continually. *"O death, where is thy sting? O grave, where is thy victory?"*

Sponsored by
the Young People's
Union of the
General Conference
EDITOR
R. Weinbrenner
North Newton,
Kansas

Mennonite Youth

"A United Mennonite Youth in Christ"

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Help the Mennonite Young People in Canada

By J. Winfield Fretz

In the youth section of the October 26 issue of *The Mennonite* was a picture and a brief article about the Experimental farm at Rosthern, Saskatchewan, that was purchased by the Canadian Young People recently. It was my privilege to visit this farm on August 25 and to talk with Henry Friesen, one of the members of the executive committee promoting this project.

Doing Good Work

I want to say that our brothers and sisters of the faith across the border to the north deserve our generous support and they need our wholehearted encouragement. As a result of the tri-annual Gen. Conf. sessions held in Saskatoon in 1938 the Saskatchewan Young People organized a youth society. They were encouraged to do this by Rev. Olin Krehbiel, then the Young People's Society President. Since then they have been holding annual retreats on the farm now purchased and as a result of the inspiration and instructions received at the retreats, young people went into the outlying districts to conduct summer Bible schools for two, four, and six weeks. In 1937 Henry Friesen was the first young person to conduct a summer Bible school; during the past summer there were forty-two young people from Northern Saskatchewan who did this work. They hope to have four retreats on the farm next year and to increase the number of young people who will go out to spread the gospel and to serve for Christ.

The Farm

The farm that has been purchased was neglected by the Dominion Government for the past several years; yet the Government was not willing to sell it to a private party for commercial purposes. Some of the Mennonite young people with vision saw the possibilities in this place and consulted the Governmental agents. After making it clear to the Government for what the farm would be used, they were given an attractive offer and have now made the initial down payment. The farm is a mile southwest of Rosthern, a small town of about 1,100 people. The farm has 640 acres of which 160 acres are in orchard, groves and yard, 160 for pasture and hayland and the remaining 320 in fertile farming land. The buildings are modern and in good state of repair. There are five dwelling houses, two quite large and suited for dormitory purposes. All of them have hard wood floors, running water, and electricity. This is something most Saskatchewan farms do not have. There is a large and fully equipped dairy barn with stanchions for twenty-four cows, a large horse barn with room for twenty horses, large hog barns, chicken houses and brooder houses equipped with stoves, machine sheds; a fine large granary with a variety of grain bins and an inside elevator, an ample supply of well water, a large cattle corral, and tightly fenced pasture run-ways. The buildings alone cost far more than the cost of the entire farm.

The People Behind It

The committee in charge of this project has not decided fully what the farm and land shall be used for. It may be that a number of projects can be developed simultaneously. It is a privilege for us to help in this project. Every dollar we give will be in reality a dollar and ten cents because of the favorable rate of exchange. The Mennonite Youth Society of Saskatchewan has seized a real opportunity and faced a Christian challenge. They deserve the congratulations and the support of the whole Mennonite Young People's Society in America. The Committee is composed of J. C. Schmidt, a Bible School teacher of Rosthern, Saskatchwan; Isaac Epp of Walthan, Saskatchewan, a public school teacher; Henry Friesen, a farmer of Rosthern; Rev. J. J. Thiessen of Saskatoon and Rev. Isaac Derksen, Herbert, Saskatchewan.

"When we worry, we don't trust. When we trust, we don't worry."

YOUTH CONFERENCE

The young people of the First Mennonite Church of Newton, Kansas, are extending an invitation to young people of all the surrounding Mennonite Churches to attend a Youth Conference Friday, November 26, at 8 p.m. Rev. Clyde H. Dirks of Hutchinson will be the special speaker.

SENIOR DEPARTMENT

No. 2 in Series on Home Life and Family Ties
THE STRENGTHENING OF FAMILY TIES

I. Worship Service:

1. Songs: "One is kind above all others," No. 447, "When we walk with the Lord," No. 486. 2. Reading of Ruth 1:19-22. 3. A period of song. 4. Offering for some C.E. project.

II. Leader's Introduction and Facts for Study:

Family ties are precious. They need to be strengthened. In our Mennonite homes, the marriage relationship has always been regarded as permanent. The marriage vows have often been exchanged in the House of God, or at larger smaller festive occasions, celebrated in a fitting Christian way. For the homes of both the bride and the groom it has been an event of great importance; the community has taken an interest; many churches have had the laudable custom of announcing the coming marriage and making the establishment of the new home a matter of public prayer. A tie made under such circumstances is not easily severed.

Children in the home strengthen family ties. Their helplessness, their joyous prattle, their interesting development, their loving ways, their affection for father and mother bind the family closer together. The father will work gladly to provide for the needs of wife and children, feeling rewarded by the welcome of the home; the mother will treasure the love of those she calls her own and give of her best to build the home. The children will feel secure within its fold, and make it their haven as well as their castle.

Working together, having common interests, also strengthens family ties. That is one reason why farming and living in rural communities is of such advantage. It offers opportunity for working and living together. It saves the members of the family from the necessity of eating breakfast and often other meals at different hours, and different members of the same family going off to different places of work, seeing nothing of each other during the day, and each living in a different sphere of interest. In the evening there are not the common experiences behind them, nor for the next day the common interests to unite them in the feeling of belonging together as in the case with life and work on the farm.

Family gatherings also add their bit to strengthen family ties. The two or three holidays that used to be observed at Christmas, Easter, and Pentecost, plus family get-to-gethers on Thanksgiving Day and some Sundays of the year have contributed perhaps more than just a little share to the family life of our people. What children did not relish going first holiday to the grandparents on one side, and second holiday to those on the other side. And this happened three times each year. Then the "butchering days" where the clan laid in the meat supply for the year, plus other times when help was given to each other as occasion called for, developed a strong family feeling.

To strengthen these ties in our more complicated ways of living will take extra time and effort. Perhaps, a deliberate planning to read together, to sing together, to do something together, to reserve the Sunday afternoon for being together will be helpful. Going to church and S.S. together can still be done, as it has been done in the past. Thoughtful gifts and the sharing of the day's happenings, too, are valuable. The time and effort made to strengthen the family life will bring worthy rewards.

III. Suggested Topics for Short Talks:

1. Relation between parents and children, Eph. 6:1-4.
2. Timothy, a worthy son, II Tim. 1:5.
3. The mother of Samuel, I Sam. 1:27, 2:18,19.
4. The father of Isaac, Gen. 22:1-19.

IV. For Discussion:

1. What traits of character make a good parent?
2. What traits of character make a good son or daughter?
3. How will the family altar help to strengthen family ties?

V. Food for Thought:

Strength for the day, and grace for the trial are needed for a happy family life.

"God has not promised skies always blue,
Flower-strewn pathways all our lives through.
God has not promised sun without rain,
Joy without sorrow, peace without pain.

But God has promised strength for the day,
Rest after labor, light for the way;
Grace for the trial, help from above,
Unfailing patience, undying love."

Correspondence

TABOR MENNONITE CHURCH
Newton, Kansas

The Wednesday evening classes have been started again for the winter months. Rev. P. H. Richert teaches the class in "Mennonites and Their Heritage" and a Sunday School teachers' class. H. B. Schmidt also teaches two classes: "Bible Study for Young People" and "Training for Service." The fifth class is the "mixed choir," directed by Nola Schmidt.

The attendance at such an evening of spiritual betterment stirs one's heart.

Our church has installed a loudspeaker to improve the worship service. One speaker has been installed in the room for mothers with small children. This room has a large double window towards the pulpit. With these windows closed it provides a good place for the training of small children without disturbing the worship service. Fourteen of our boys are in C.P.S. and ten in the armed forces. One of the ten has received a medical discharge. Two sets of C.P.S. pictures have been shown by the Brethren William Stauffer and Rev. John Voth.—*Corr.*

FIRST MENNONITE CHURCH
Geary, Oklahoma

The First Mennonite Church of Geary was host Sunday, November 7, to Mr. and Mrs. John Zweiacher and nearly 150 of their family and friends on the occasion of their golden wedding anniversary. A basket dinner was served in the basement following Rev. H. N. Harder's special service on "The Pillars of the Home."

Helping the elder Zweiachers to celebrate their fifty years of married life were six of the ten children, twelve of the twenty-one grand-children, and the only great-grandchild, and a large number of out-of-town guests.

In the program that followed the dinner, Rev. Harder read two poems written for the occasion by Mrs. Helena Burckhalter of Berne, Indiana, Mrs. Zweiacher's sister, and by Mrs. Hilda Zweiacher Nice of El Reno, Mr. Zweiacher's niece. Recitations were given by many of the children of the Sunday School, and many of the old German songs were sung which Mr. Zweicher had first learned in his native Switzerland.

The children of Mr. and Mrs. Zweiacher and their families present were: Mr. and Mrs. Wilmer Zweiacher of Oklahoma City, J. W., Davy, and Cecelia Kay; Mr. and Mrs. Adolph Zweiacher of Tulsa, Geraldine and Mr. and Mrs. Kenneth Zweiache and Judith Ann; Mr. and Mrs. Enos Zweiacher of Geary, Clifton, Elizabeth, Eleanor, Norman and Robert; Mr. and Mrs. Harly Zweiacher and Harold; Mr. Howalt Zweiacher; Mr. and Mrs. Burton Barney and Sherril June.

MENNONITE FELLOWSHIP DISCUSSES EVANGELISM

There were twenty-one Mennonites, representative of various groups, who gathered Wednesday evening, November 3, in the reception room of the Biblical Seminary in New York to discuss "The Place of Evangelism in Our Mennonite Churches."

Missionary Paul Wenger introduced the topic for discussion in a short talk. He raised such questions as the aim of evangelism, its relation to education, and the reason for lack of zeal and indifference to it. He said that native converts on the field were sometimes used more than missionaries in winning new converts, mainly because of their contagious joy in their salvation. What could we as a fellowship do to stimulate evangelism? Should there be a place in our church papers for the subject? How can we plan to reach those not regularly contacted by the church? Miss Wilhelmina Kuyf led the group in a discussion of some of these questions.

The Fellowship plans to meet every first Wednesday of the month at the Seminary. Those who attend the meetings feel that they fill a real need in their lives—that a fellowship with those of like faith and convictions. If any of the readers know of Mennonites in or near New York who perhaps do not know of these meetings, will you send the name and address to Jacob J. Enz, 235 East 49th Street, New York 17, N. Y.

Those present at the meeting were Dr. E. E. Miller, President of Goshen College, John Fretz, Lansdale, Pa., Walter Temple, Allentown, Pa., Mrs. J. Westrich, Long Island (formerly of Berne, Ind.), Mrs. Dora Quiring, N. Y. C., Paul Shelly, Union Theological Seminary (formerly Bally, Pa.), Mr. Willard Rosenberger, N. Y. C. (formerly Quakertown, Pa.), Miss Elizabeh Foth, Brooklyn, and Miss Mary Klassen, Brooklyn, (formerly Hillsboro, Kansas).

The Mennonite students at Biblical Seminary who were all present are: Rev. and Mrs. Paul A. Wenger, Aberdeen, Idaho; Wilhelmina Kuyf, Philadelphia, Leonore Friesen, Newton, Kansas, Jacob J. Enz, Newton, Kansas, Erna Fast and Gladys Klassen of Mt. Lake, Minn., Addison Eastman, Carlstadt, N. J. Mr. and Mrs. Robert A. Behnken, Detroit, Mich., Mr. Paul Barkman, Henderson, Neb., and Mrs. Paul Barkman, Hillsboro, Kansas.

RELIEF NOTES

Funds and Workers to India

At the recent meeting of the Mennonite Central Committee it was decided to act upon the recommendations received from Graber and Goering relative to the famine in Bengal and other parts of India. Additional funds will be sent from both United States and Canada, and the executive secretary is proceeding to secure two men workers, one of which will be a doctor. C. L. Graber, Director of the Relief Section, has gone to Washington to confer with the State Department concerning passports and transportation.

New Workers for Paraguay

An announcement was made at the M.C.C. meeting that three new workers for Paraguay have been appointed and will leave as soon after January 1, 1944, as possible. The workers appointed are Mr. and Mrs. Willard Smith of Goshen, Indiana, and Sara Histand of Doylestown, Pa. Brother Smith has been instructor of history at Goshen College. He says that he was not drafted in World War I and does not have draft status in World War II, and he feels that he owes a period of service to the Church. All three workers have been appointed for a term of two years.

Relief . . . A World in Need

"Relief . . . A World in Need!" is the caption appearing on the new M.C.C. Relief Bulletin. The bulletin will appear in the churches sometime before Thanksgiving. It sketches the present relief activities of the M.C.C. and outlines prospective areas in need of relief.

M.C.C. Handbook

The latest M.C.C. publication to come off the press is the Committee Handbook. The Handbook contains information and material on the origin and history of the M.C.C., and also outlines the program of the Committee. It is especially designed as a guide for M.C.C. workers. It contains principles and policies which have guided the Committee as a servant of the Church in a suffering world.

Training for Relief and Reconstruction

Subsequent to the discontinuance of the 101 relief workers' training project of the past summer, the Mennonite Central Committee proceeded with plans for gathering together in specially approved work projects assignees from C.P.S. who are definitely committed to engage in relief and reconstruction service as soon as the opportunity offers. Projects enabling this specialized relief workers' training have been set up at Ypsilanti Michigan State Hospital, Polk County, Florida, Health and Sanitation Unit; Duke University Hospital, Durham, North Carolina; Alexian Brothers Hospital, Chicago, Illinois; and Howard, Rhode Island, State Hospital. Consideration of other similar units are in process. At Ypsilanti, Michigan there is opportunity for a small training unit of prospective women relief workers. There are five enrollees in this unit now. The Mennonite Central Committee is ready to expand this to a unit of ten. Anyone interested in this training and service at Ypsilanti can write for details either to Prof. Carl Kreider, Goshen College, Goshen, Indiana, (who is in charge of relief training at Ypsilanti) or to the Mennonite Central Committee, Akron, Pennsylvania.

—Orie O. Miller

Report from India

Brethren Goering and Graber, relief commissioners to China, have cabled report of famine conditions in Bengal, India, and recommended increasing M.C.C. monthly relief sendings and the sending of two relief workers. The previously organized Mennonite Committee in India is beginning work in this area at once.

Home for Doctor Schmidt

A recent letter from Vernon Schmidt and Robert Geigley in Paraguay, relates that the colonists there are building a house for Dr. Schmidt adjacent to the hospital at Philadelphia, Fernheim Colony. The house will probably be completed by the time Dr. Schmidt arrives in Paraguay.

Another Worker to Puerto Rico

N. Paul Stucky, Moundridge, Kansas, at present a camper at Ypsilanti, Michigan, and a member of the 101 relief workers' training unit, is the most recent worker to be assigned to the Mennonite Unit at La Plata, Puerto Rico. Stucky will help in the hospital as laboratory assistant.

Christmas Gifts to Internees

American Friends Service Committee is planning to sent Christmas gifts to their relief workers interned in Baden Baden, Germany, through their representative in Geneva, Switzerland. Through this channel the Mennonite relief workers interned there, Lois Gunden and Henry Buller and wife, will also receive Christmas cheer.

Clothing for Relief

The clothing depot at Ephrata is steadily accumulating and packing relief clothing against the day when there will be opportunity to meet the unlimited need. Early this morning C.P.S. assignees at the Akron office assisted in the storing of two truck loads of bales and boxes.

This past spring the peace churches in United States sent a shipment of clothing to North America which included 14,000 articles from the Mennonite Central Committee. We now have word of its arrival and distribution.

Records show that during the months of September and October almost 10,000 pounds of clothing were received at the clothing depot. The Mennonite Central Committee encourages the contribution of clothing throughout the winter months. Anyone passing through Lancaster County should visit the clothing depot. Mrs. M. C. Lehman, who is in charge of the depot, will be eager to explain how the clothing is sorted, conditioned, tagged, and packed for shipment.

Song Books for German War Prisoners

Mennonite Central Committee has arranged for the printing of 25,000 Christmas song books to be distributed among German war prisoners in United States and Canada, instead of 3,000 as a former note in this section reported. Last year 3,000 devotional booklets were distributed.

Sam Goering Arrives Safely

After voyaging thousands of miles in the air, on the ocean, and by rail Brother Sam Goering arrived safely in Kunming, China. Kunming is the southern provincial capital and the China end of the Burma Road. The cable said that both Brother Goering and Brother Graber were well and that they intended to proceed on to Chungking the next day, going over land. Mrs. Sam Goering stated that it is about three hundred miles from Kunming to Chungking. The latter is the provisional capital of China, and is a city swarming with destitute refugees. It is from this point that our M.C.C. relief commissioners are expected to establish relief activities.

New Cutting Room

By Mrs. J. S. Schultz

The Ohio cutting room has now been opened for relief sewing. Many of the sewing and missionary societies have for many years ordered cut garments from the Pennsylvania and Iowa cutting rooms and have then sewed them and sent them to Akron to be sent abroad. Since the postage on such orders ran into considerable money for those organizations which were far from either of these places, and since both cutting rooms had more work than they could do, there seemed to be a definite need for another somewhere in Ohio. After considering the work involved and the expense of setting up a project like this, the women from the Ebenezer and First Church Bluffton, and the Grace church and St. John, Pandora, decided to work unitedly on this relief work.

It has taken many months of planning and they have encountered many difficulties, but they have cut hundreds of garments now and are ready of fill orders for any society that wishes to order cut garments. Bluffton College has given a room for this purpose which is well heated and lighted and equipped with two long tables and fine roomy shelves which the brotherhood and one of the Sunday School classes have paid for. The Relief Board has purchased a second-hand electric cutter which is in fine condition and are putting this at the disposal of the cutting committee for relief work.

The cutting committee which consists of two women from each of the four above-mentioned churches has purchased four hundred dollars worth of material such as outing flannels, ginghams, chambrays, and prints. They have selected patterns for simple dresses, pajamas, shirts, layettes, hoods, mittens, etcs., and they will send out cut garments on exactly the same basis as these other cutting rooms do.

REPORT OF THE GENERAL CONFERENCE TREASURY

Balance from last report (April 24, 1943)		$ 706.84
Receipts for General Expense Acct:		
Salem Zion S.S., Marion, S. D.,	$ 20.00	
First Menn. Ch., Phila., Pa.,	3.58	
First Menn. Ch., Paso Robles, Cal.,	20.64	
Menn. Ch., Summerfield, Ill.,	2.00	
Goessel Menn. Ch., Goessel, Kan.,	10.10	
Eden Menn. Ch., Moundridge, Kan.,	35.00	
First Menn. Ch., Phila., Pa.,	4.33	
W. Swamp M. Ch., Quakertown, Pa.,	30.46	
Emmaus M. Ch., Whitewater, Kan.,	19.45	
First Menn. Ch., Hillsboro, Kan.,	32.06	
Alex. Menn. Ch., Goessel, Kan.,	66.12	
First Menn. Ch., Newton, Kan.,	15.02	
Bethel Col. M. Ch., N. Newton, Kan.,	29.15	
Greenfield M. Ch., Carnegie, Okla.,	5.00	
Salem M. Ch., Freeman, S. D.,	36.00	
Gnadenberg M., Whitewater, Kan.,	17.45	
W. Swamp M. Ch., Quakertown, Pa.,	30.69	
First Menn. Ch., Phila., Pa.,	3.90	
Total Gifts for General Acct.		$ 380.95
For New Office Equipment		
J. H. Krehbiel	$ 250.00	
Mr. and Mrs. Julius Stucky	25.00	
Im. M. Ch., Los Angeles, Cal.,	25.00	
Mrs. H. P. Krehbiel	15.00	
Grace Menn. Ch., Lansdale, Pa.,	10.00	
Total Gifts for Office Equipment		$ 325.00
Sychar Ch., Cordell, Okla., for Conf., Min.,		3.40
H. A. Fast, pictures shown (collection)		3.00
Total Gifts and Balance		**$1,419.19**
Disbursements:		
Bonds purchased	$ 200.00	
Paid out on orders	732.26	
Total Paid Out		932.26
BALANCE, Paid over to Brother P. A. Penner, Treasurer.		$ 486.93

Respectfully submitted

November 9, 1943. **K. A. Richert**

Treasurer's Report, Pacific District

June 1 to November 1, 1943

Pacific District Conf., Reedley, Calif.,	$ 104.62
Menn. Ch., Lind, Wash.,	396.96
First Ch., Monroe, Wash.,	111.42
Emanuel Ch., Pratum, Ore.,	161.33
First Ch., Upland, Calif.,	78.34
First Ch., Deer Park, Wash.,	81.45
Menn. Ch., Newport, Wash.,	51.49
First Ch., Aberdeen, Idaho,	152.62
Grace Ch., Dallas, Ore.,	69.18
Bethel Ch., Winton, Calif.,	17.50
Second Ch., Paso Robles, Calif.,	59.55
H. H. Adrian, Escondido, Calif.,	10.00
First Ch., Reedley, Calif.,	102.48
Immanuel Ch., Los Angeles, Calif.,	55.45
First Ch., Shafter, Calif.,	17.25
Alberta Ch., Portland, Ore.,	25.00
M. Ch., H.M.B., Philadelphia, Pa.,	220.00
Total:	**$1714.64**

—**Jno. C. Jantz**

« « JOTTINGS » »

—**Mennonite students in the Beatrice, Nebraska,** high school conduct their own drive. The students have set out to purchase a $25.00 civilian bond to be donated to the M.C.C. for relief work. Each student is expected to contribute not less than fifty cents. This action is an alternative to the usual kind of drive conducted in our high schools. The Mennonite students have gotten the approval of the principal for this kind of action. The high school will receive credit for the amount of this bond. (Will others report similar examples of loyalty to our peace teachings? Editor)

—**The Mountain Lake, Minnesota, Bible school** expresses its appreciation for many financial gifts received in the form of bonds.

—**Wayland Mennonite Church, Wayland, Iowa:** Many people turned out to hear Dr. J. E. Hartzler, our speaker for the special services this fall. The Dorcas Society and different Sunday School classes are doing relief sewing. Mrs. Magdelena Schlatter Glandon, sixty-nine, was laid to rest November 9. A group of women met at the Methodist Church on November 11 to observe World Community Day. Balloting returns showed a unanimous vote for United States' participation in a world oranization to maintain peace, and for continued rationing after the war if necessary. In October our farmers gathered a bountiful soybean and corn harvest.—Mrs. C.K.S.

—**Rev. George Stoneback** is to be installed as pastor of the Fairfield Mennonite Church on November 28. Rev. Russell L. Mast will be in charge of the service.

—**John B. Graber,** ministerial student at Bethel College, will be united in marriage with Dorothy Leona Krehbiel on November 25 in their home community at Pretty Prairie, Kansas.

—**Brother Donovan Smucker** recently preached a sermon on, "Four Figures for the Experience of Mankind: the Pocketbook, the Roller-Coaster, the Escalator, and The Cross."

—**First Mennonite Church, Geary, Oklahoma:** The church is now putting out an attractive bulletin. The mimeograph machine was purchased by the Sunday School of which Mrs. E. R. Lehman is teacher. Mr. Lehman purchased the printing material.

—**The Second Mennonite Church, Beatrice, Nebraska,** enjoyed a visit from a group of young men from the Lincoln C.P.S. unit on November 14. They participated in our morning communion service, visited in the various homes, and in the evening gave us a splendid song service and told us something about their work. We were happy to have these fine young men in our midst and hope that they may soon be able to come again.—W.C.A. Corr.

Dr. J. E. Hartzler, who for the past eight years has been connected with the Hartford Theological Seminary, Hartford, Connecticut, in the department of Systematics as Professor of Philosophy and Christian Doctrine, has begun his service as interim pastor of the Zion Mennonite Church, Souderton, Pa. He will continue his teaching at Hartford along with his work at Souderton.

—**The First Mennonite Church, Mountain Lake, Minnesota,** took up an offering of $415.00 on their harvest thanksgiving and mission festival on November 14. Despite snowbound roads, the services were comparatively well-attended. Brother Alvin Fast conducted evening services for this church recently.

—Before me lies the last issue of the **Eden Chronicles.** This issue contains five mimeographed pages. It reveals that the Walter Gering, pastor of the Eden Mennonite Church, knows a good deal about his congregation which is one of the largest in the General Conference, the membership being **795.** Two pages are used to give the main church events of the year. Over a page is used to list all men in service and their addresses. This list reveals an encouraging attitude towards our peace stand with thirty-five boys in C.P.S. and seven in the armed forces. Among his many duties the pastor made 209 sick calls, visited three C.P.S. camps, conducted three series of evangelistic meetings, performed twenty-two weddings, and attended a Biblical school for five weeks in the summer. The total of subscribers to our church papers is listed as ninety-eight, or about one-third of the families listed. Fifty-three receive the **Bundesbote** and fifty-nine The **Mennonite.** The interesting membership analysis shows a total of 299 families. In the case of forty-nine families either the husband or wife is not a member. There are twenty-five widows and eight widowers. There are 375 male members and 420 women members. A total of 507 members live within a seven-mile radius of the meetinghouse. Sixty-nine are outside of the state. Some information gathered last fall showed that about three hundred children and young people of the church would attend some school and that twenty-four members would be engaged in the teaching profession. These statistics listed the name and classification of those who would attend school. (The material containing these statistics is being placed in the Mennonite Historical Library.)

—**"The Practice of Medicine of Our Mennonites in the Chaco of Paraguay"** is the title of an interesting and informative leaflet just off the press. It is written by Dr. John R. Schmidt and is published by the Literature Committee of the Women's Missionary Association of the General Conference. Copies may be secured from the literature secretary, Mrs. A. J. Neuenschwander, Quakertown, Pa.

—**Brother Arnold A. Epp,** who is serving the Burrton (Kansas) Mennonite Church, is to be ordained as Elder on November 28.

—**Rev. Lester Hostetler** conducted special services for the First Mennonite Church, Hillsboro, Kansas, from Novmber 14 to 19.

—**Dr. L. Gilbert Little, M.D., Mennonite psychiatrist** from Witchita, spoke to the adult Sunday School classes of the Bethel College Church on November 21, on the subject, "The Importance of Honesty in Child Training."

—**Rev. P. A. Penner** was the speaker at the "family night" meeting of the Women's Missionary society of the Bethel College Church on November 15. Special guests were **Rev. and Mrs. F. J. Isaac,** who expect to leave soon for India, **Miss Alida Schrag** going with them.

—**Walton Mennonite Church, Walton, Kansas:** The women of the church have organized a mission society. Mrs. Gerhard Friesen was at the meeting to tell them about different mission societies and how they worked. The women were asked to bring tea towels and material for applique work for the next meeting.

—**Erwin Goering,** director of the Camino, California, C.P.S. camp, stopped recently at the editor's office and shared with him interesting insights into our C.P.S. program. Besides directing the main camp, Brother Goering has to look after from two to nine side-camps, depending upon the season of the year.

—**Brother A. W. Geigley,** formerly pastor of the Fairfield (Pa.) Mennonite Church has been voted the honor of "pastor emeritus."

—**The Bethel Mennonite Church, Perkasie, Pa.,** recently had seven nights of revival. Donald Keith of Montreal, Quebec, was the speaker. On Saturday night, which was young people's night, the Blooming Glen Mennonite Girls' Chorus of seventeen voices sang.

—**George Neufeld,** mission candidate for the African field under the General Conference Home Mission Board and now studying at Bethel College, recently brought the evening message to the First Mennonite Church, Newton.

—**Eden Mennonite Church, Inola, Oklahoma:** Louise Heinricks and Ella Janzen, "Go Ye" Ozark mission workers visited this church November 7. They report that nine hundred children have been reached and are now memorizing Bible verses, a Bible having been promised them if a certain number of verses is memorized in a certain time. They were also permitted to enter into a negro deaf, dumb, and blind school with 150 children. Also these are memorizing Bible verses upon the same promise made to the others. Miss Henricks asked, "Do you know how much a Bible will cost for a deaf, dumb, and blind?" The workers work on and on sowing the seed. Pray for this work is their plea.

—**Miss Aganetha Fast** is at present staying at the Manley Community Center, Portland, Oregon. She is studying this set-up and writes that she finds it very instructive. She may stay here till Christmas. She is also working part time.

—**Please, please, please!** Do not send change of address notifications to **The Mennonite, North Newton, Kansas.** Send them to the **Mennonite Publication Office, 722 Main Street, Newton, Kansas,** where such matters are taken care of. Considerable delay and unnecessary work can be eliminated by this. Also send renewals and new orders to the last named place.

—**Ministers of the Western District:** You are invited to submit a list of books that you would like to have added to the Loan Library. Send such a list to H. N. Harder, Geary, Oklahoma.

—**Books may be checked out of the Western District Loan Library** by churches with no charge whatsoever. However, the church is requested to pay the postage for shipments that may be required. The rate is three cents a pound.

—**Dr. A. Warkentin** is now home from the hospital. He is able to be up some of the time.

—**The brethren Sam Goering and Joseph Graber arrived in China.** Mrs. Sam Goering, North Newton, Kansas, has received a telegram through the M.C.C. office which read, "Goering and Graber Arrived China Nov. 9th Both Well." So we can rejoice in God's protection and guidance of these two brethren.

—**Dear Contributors:** If you find some of the sentences or words cut out of your contributions, don't feel bad. Your contributions are very welcome. But the editor has to squeeze in so much material right now that not all will go in unless he cuts here and there.

—**Daily vacation Bible school teachers, S.S. teachers, C.E. leaders,** and others may want to save the last issue with its pictures of the Oraibi mission field for teaching purposes.

—**Have you examined the excellent Christmas program** by Professor Walter H. Hohmann, which was printed in the last issue?

BETHEL COLLEGE

Paul Goering a last year's junior from Moundridge talked in chapel November 9. He expressed a deep appreciation for his experience in Civilian Public Service. He is being transferred to Rhode Island where he will work in a mental hospital.

Paul Albrecht, editor of last year's **Graymaroon,** was a campus visitor this past week. He too has been assigned to work in a Rhode Island mental hospital where he will continue his studies in preparation for foreign relief service. Mr. Albrecht addressed the Peace Study Group Wednesday night, November 10.

Debate is the only intercollegiate activity of Bethel College this year. Students out for debate are meeting two evenings a week for study of the International Police question. The first practice debate of the season was held November 15 when Ralph Bargen and Carl Stucky upheld the affirmative of the question against the negative team of Paul Andres and Charles Kimball. Ralph Bargen and Charles Kimball were on the Newton High School team which last year won the state tournament. This year's women's team consists of Laurine Quiring and Catherine Clegg. Miss Clegg last year won first prize in the Kansas Intercollegiate Anti-tobacco Oratorical Contest. Dr. Melvin Gingerich is coach of debate and oratory.

The college recently purchased a camera to be used by the annual staff, the publicity department, and the visual education department. It is a Burke and James press camera, equipped with a F:3.5 Zeiss Tessar lens, a rapid Compur shutter, a Kalart coupled range finder, and a Sol flashgun.

The Student Volunteers meet each Tuesday evening for Bible study. Recent topics and speakers have included: "Is the Bible the Word of God", by Jake Friesen; "Is Jesus the Son of God?" by Verney Unruh; and "Are We the Children of God?" by Abe Wiebe.

BLUFFTON COLLEGE

Many students and faculty met in the Bluffton college chapel, at noon, Wednesday, November 11 for a period of meditation. Rev. J. A. Weed, pastor of the local Methodist church, gave a brief challenge for peace. Those present missed the regular noon day meal voluntarily, contributing the cost of the meal to a fund for Mennonite Central Committee Relief work. Students of the Peace and Service Commission of the Student Christian Association recently spent an evening working in the relief clothing room for the M.C.C.

"Wings Over Jordan," chorus heard over the radio on Sunday mornings, will give a concert in Bluffton, Friday evening, December 3, through auspices of the Bluffton College Department of Music. The concert will be given in the local high school gymnasium.

Mrs. Waldo Diller of Bluffton, contributed a number of books to the Bluffton College library recently. Such gifts are greatly appreciated.

Professor J. P. Klassen, instructor in art and German at Bluffton college, is instructing a group of interested persons in Lima, in the Russian language.

EASTERN DISTRICT CONFERENCE NOTES

The Twenty-Sixth Annual Meeting of the Orphanage Society of the Eastern District Conference was held in Grace Church, Lansdale, November 13. The projects adopted for 1944 are as follows; Orphan in India, $30.00; Community Children's Home in Quakertown, $150.00; India Relief $100.00 and to the Emergency Relief for China Relief $50.00. The officers elected for the next year are; President, Mrs. Adelaide Temple of the Germantown Church; Vice President, Mrs. Ward Shelly of the Springfield Church; Secretary, Mrs. Norman Wismer of the Deep Run Church and Mrs. Jacob R. Fretz of the Lansdale Church was re-elected Treasurer.

Grace Church, Lansdale—40 young men are in the Service of the Country. This is a very high average for a congregation of this size. The original debt of the Church was $15,500.00 and now has been reduced to $2,750.00. This is a wonderful record when we realize that the Church is only in existence for about thirteen years and started as a mission.

Fairfield Mennonite Church—We appreciate the cooperation of the Rev. George S. Stoneback, pastor, who is sending the bulletins to the Conference Correspondent. Five young people of the church are enrolled in the District Leadership Training School. Rev. Russell L. Mast, Vice President of the Eastern District Conference, will preach the sermon and give the charge to the congregation and to the pastor at the installation service, November 28. The installation service will include a recognition of Brother Geigley as pastor of the congregation for many years. Rev. Mast will speak at the union vesper service in the evening.

First Church, Philadelphia—Mrs. Walter Dick was the speaker at the missionary society meeting held at the home of Rev. and Mrs. J. J. Plenert, November 9. The Church observed **Church School Sunday** on November 14. The purpose was to have each class present with the teacher of the respective classes.

Second Church, Philadelphia—Rev. Delbert E. Welty, pastor of the Memorial Mennonite Church, Altoona, was the guest speaker for the special services held in the church, November 10 to 12 inclusive.

Bethel Church, Perkasie—The revival services held November 7 to 13 were very well attended. Herbert Fretz assisted in the services on Saturday evening and also had charge of the service Sunday morning.

Springfield—Rev. Donald Keith of Montreal Quebec was the evangelist for special services in the church. Rev. Ward W. Shelly is pastor of the church.

Eden Church, Schwenksville—The communion offering was over $546.00. This is the highest it has been in years. The pulpit chairs, a gift of Lt. I. Curtis Alderfer, have recently arrived, almost five months after the day ordered. Rev. Swartz addressed the Ministers Conference at Bluffton College, on the subject of "Evangelism" on November 17.

Deep Run, Bedminster—The total amount of canned goods from this church for C.P.S. amounted to 221 quarts. The C. E. Society held a special program on Sunday afternoon, November 7. Rev. Dillingham, a colored minister from Philadelphia, was the speaker. The C.P.S. offering on October 31, amounted to $253.27. Dr. Harvey R. Bauman, returned medical missionary to India, occupied the pulpit Sunday morning, November 28 in the absence of the pastor, the Rev. Russell L. Mast, who was in charge of the installation service of the Rev. George S. Stoneback, pastor of the Fairfield Mennonite Church, Fairfield, Pa.

—**Howard G. Nyce, Conf. Corr.**

—Splendid co-operation was shown in the C. P. S. canning project by the Freeman, South Dakota communities. Eleven churches participated in this project. A total number of 4,963 quarts of canned goods 113 lbs. of dried food, 135 lbs. of dressed chicken, and many bushels of raw vegetables and other foods were donated. Two trucks took all this food to the C. P. S. camp at Hill City, South Dakota. The total weight of all the food transported was over 23,500 lbs. $443.00 were contributed to cover expenses of jars, sugar, transportation, etc. The balance was given to the camp as a cash donation.—Mrs. E. P. Graber, Freeman, South Dakota.

—**First Mennonite Church, Aberdeen, Idaho:** Rev. and Mrs. F. J. Isaac, missionaries to India, paid their first visit to Aberdeen, Idaho. Both spoke to the First Mennonite Church Sunday morning and evening, October 24. Mrs. Isaac has an extraordinary gift of relating experiences that occurred during their ministry on the mission field. Rev. Isaac also speaks impressively of the importance of carrying on mission activities in India. Their visit was deeply appreciated.

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MENNONITE PUBLICATION OFFICE,
Newton, Kansas

Kansas

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVIII NORTH NEWTON, KANSAS, NOVEMBER 30, 1943 NUMBER 47

Entered at the post office at North Newton, Kansas, as second-October 3, 1917. Authorized January 22, 1919.
provided for in Section 1103. Act of class matter. Acceptance for mailing at special rate of postage

Leaders of Tomorrow

(Missionary Experiences)

Acts 1:8

It was my privilege to visit several of the C.P.S. camps in Canada and in the U. S. A. Each camp has its own project and naturally its own problems. Some of the camps are situated in beautiful surroundings, others in desert plains, or in the midst of barren mountains. Most of the camps are amidst stately trees: firs, pines, spruces, larches, poplar, birches, and with plenty of underbrush and graceful deer to make their rapid escape at the approach of supposed danger. And one even sees them very tame, cautiously coming to the backdoor of the kitchen to get the scraps. The barracks are set beside a hurried mountain stream, backed up by majestic mountains. I found that the morale of the men depended not on these outer circumstances, that their strength and weakness lay in the inner condition of their being and in their relation to God and His place for them. The leadership I found most noble and courageous, including the government men.

The men in these camps are learning that there is much to learn and much to unlearn. They are finding out that they have led sheltered lives and that now they are finding themselves thrust out as it were into a lonely desert and it means either making the best of it or starving the inner man. It will be either the making or the unmaking of them. They find they must put to the test what they thought they believed. They can no more lean upon the faith of their fathers or mothers, but must make it a faith all of their own. *Some* of them feel they have already learned to walk the second mile, and they do not know that they are sometimes writhing and squirming even under the first mile. And, how many of us have learned that lesson, to offer gladly to do again as much as we are forced to do. It is indeed a high standard to attain.

At one of the camps I arrived at the busiest season of the year—the canning and drying of vegetables and fruit. To see how a tiny lady with the help of her kitchen staff had managed to can 2,193 qts. of beans, 1,030 qts. of berries, 2,400 of cherries, 1,000 of pears, 200 of relish and pickles, 300 of kraut and then several hundred lbs. of corn dried for her charge of over 150 men and to share with some of the other camps. This indeed aroused my admiration. In shifts they had been canning day and night for weeks, besides getting three meals ready each day for the hungry lot of hard working men.

The camp director took me out to see one of the projects, the construction of a huge dam, which is to make arable 50,000 acres of soil. To make this possible they must clear 10,200 acres of timber to be used for a reservoir. The dam is to be 350 feet wide at its base, ninty feet high from the river bottom and is to be two and three-fourth mile long. This dam was started five years ago and is expected to be finished another five years.

CHURCHES WITH 100 PERCENT PLAN

The following churches had adopted the **100 Percent Subscription Plan** for our church papers by November 19. Undoubtedly, more churches will consider this plan at their annual church meetings, which will be held soon. The churches which have adopted this plan are:

Alberta Community Church, Portland, Oregon
Mennonite Bible Mission, Chicago, Illinois
First Mennonite Church, Beatrice, Nebraska
Second Mennonite Church, Beatrice, Nebraska
First Mennonite Church, Newton, Kansas
Goessel Mennonite Church, Goessel, Kansas
Tabor Mennonite Church, Newton, Kansas
Lorraine Avenue Mennonite Church, Wichita, Kansas
Menno Mennonite Church, Lind, Washington
Medford Mennonite Church, Medford, Oklahoma
West Zion Mennonite Church, Moundridge, Kansas
Woodland Mennonite Church, Warroad, Minnesota
Walton Mennonite Church, Walton, Kansas
Inman Mennonite Church, Inman, Kansas
First Mennonite Church, Hillsboro, Kansas
First Mennonite Church, Shafter, California
Bethel College Menn. Church, North Newton, Kansas
Eden Mennonite Church, Moundridge, Kansas

About sixty-five men were working at the dam, and the rest of the contingent is working in the timber. When I arrived at the dam, I was overwhelmed and awed. It seemed such a big thing. Something like a frog came into my throat. I said to myself: "These men are trying to represent the best our churches have to offer the world, the message of Christ, of peace, of goodwill, self-giving, of love, surrender and toleration. In deeds they are trying to give the message, our Saviour in a peculiar way, entrusted to our churches. And they are representing also me and you. What a responsibility for us! Are we worthy of it! I asked, "Are we backing them up with our constant prayers? They are human and there are times of discouragement, times when patience and faith seem at a low ebb. Will there be lack of victory in their lives because we at the homefront are failing them in our daily prayers; because our churches even in these troublous times fail to arrange for weekly prayer meetings to uphold those who so nobly try to represent them at the front, (here we must include also the relief workers, home and foreign missionaries, those in the internment camps and those on the very outskirts as struggling little groups isolated—not to forget the infant churches abroad and at home. China, India, and the Indian churches; it ought to include them all, for they are at the spiritual battle front. Nor must we forget those who are in this world's conflict.)

These men get up at 6:30 a.m. in order to be ready for work at 7:30 and they work until 5:30. This day after day, tucked away in forests which at times remind one of a jungle, or they are way off in a desert as it were. One camp I found was at an altitude of from 8000-9000 feet above sea level. Some of these men are doing a job, for which a laborer under other situations would get up to $25.00 a day, and I told myself: "We as peace churches through these men are doing this free of charge for our government, thus saving millions of dollars for our government and Country. We can be justly proud of this opportunity for building constructively rather than being destructive.

While I was at one of the camps in the forest region, the men came home from work as hungry as men can get after a day of hard labor in the open air. They were eagerly looking forward to the evening's rest, but right after supper there was a call: "The forest timber is on fire." And so it was—We had seen for about an hour, lightening flashes come down straight into the woods, and we were a bit anxious that the dry timber might be set afire. A terrible crash near by had kindled the dry timber just a half a mile away from the camp, and the wind was blowing from that direction. "Alle Mann auf Deck" was naturally the call. Leaping, roaring flames—merciless in a short half hour—had covered one-fourth of a mile, either direction. The caterpillars and tractors worked feverishly and ceaselessly trying to check the flames within a certain area by dragging out of reach the dry timber thus forming a fireline all around the fire. Men were dragging the heavy one-fourth mile long hose to do their part to check the angry flames. Other men were racing back and forth with the water tanks to keep up the water supply—getting it from the river a half a mile away. Other men shovelled dirt into the flames. It all looked so utterly hopeless in the face of these towering devouring, angry flames: two water hoses, two water wagons, little shovels, it looked like little ants over against these flames. The air was heavy with suffocating smoke; fire sparks were carried high up over the camp location. In spite of it all, the fire was under control by 9:30 p.m. The tired kitchen force prepared a late meal for the tired fire fighters, and the kitchen force had been at it too.

Thirty-five men had to remain at the fire to watch it and to check it still more, and by midnight they could return and ten more men had to keep watch. Another meal was prepared by the kitchen force at midnight; they did it voluntarily and joyfully. Some of these men had worked after work hours to cut up some cord wood, which they hoped to sell for a

BROTHERLY LOVE

How sweet, how heav'nly is the sight,
When those who love the Lord
In one another's peace delight,
And so fulfill His word!

O may we feel each brother's sigh,
And with him bear a part;
May sorrows flow from eye to eye,
And joy from heart to heart.

Free us from envy, scorn and pride,
Our wishes fix above;
May each his brother's failings hide,
And show a brother's love.

Let love, in one delightful stream;
Through ev'ry bosom flow;
And union sweet, and dear esteem
In every action glow.

Love is the golden chain that binds
The happy souls above;
And he's an heir of heav'n that finds
His bosom glow with love.

—Selected

ittle pocket money; unfortunately some of this cord wood was burned for some of the men. Too bad!

The men were most courageous, fighting the fire with great energy. They even had a sense of humor. I stood near the fire and watched it. The moke was pretty dense and black and they remarked hat this smoke would give me pretty black hair. I was indeed sorry that at Camp Downey in Idaho I had to lose all that "pretty" blackness in a shampoo I had there. Mrs. Hess will remember.

At *all* the camps I was entertained most royally. These men know exactly what a guest needs, even better than many a house-wife. And I always got a good rest at every camp in between speaking engagements. And always was offered the chance of a good cleanup, good meals, and once a lunch was packed for me to take on the bus with me, and 'boy" was that good! ! It was a well balanced lunch; they hadn't asked me nor the dietician what I wanted. There was fruit, a tomato, good sandwich with a *real* filling thick and tasty, with a good chunk of cheese, and another thing, a good chunk of meat in between. I shared one with an army officer's wife who sat beside me, and she said: "My, but isn't this a swell sandwich? I never tasted such a good one before." And there were a few cookies, of nothing too much nor too little.

And these men know how to make up a bed, with two sheets to sleep between, and they give one a complete washroom outfit, with bath and face towel each and a wash cloth, and a piece of soap, and they find a desk for you to write your necessary correspondence on, curtains for windows you can close, and windows that you can open, and a room all your own, and you know it is your own for the time being. It is seldom that one finds such complete arrangements in a private home as one travels. So often some of these comforts are forgotten for a weary traveller. Furthermore, without a question or hesitancy on their part they will offer and provide transportation both ways. They never leave it for the mission board to pay or settle. It is a most cordial bunch of men, kind, considerate and thoughtful, these *Leaders of Tomorrow.* We praise the Lord for them.

P. S. I must not forget to mention the hospital units. I had the privilege to visit only one, but what was said about the above, I can wholeheartedly say for this unit that I visited. My heart goes out in appreciation to all of these camps, those in Canada as well as in U. S.—A hearty thank you for your cordial receptions and entertainment!

Very sincerely yours,
Aganetha Fast

"The emptier the head, the easier to fill it with foolish notions."

MENNONITES and RURAL LIFE

By J. Winfield Fretz

THE HOLY EARTH

The title of this article is also the title of a small 117-page book that was written almost thirty years ago by L. H. Bailey, the well-known writer and philosopher of rural life. The Christian Rural Life Fellowship at 156 Fifth Ave., New York, New York, recently secured permission to reprint this fine little book. It can be secured for twenty-five cents and it is certainly worth four times its cost price.

Bailey's main theme in this book is that the man who takes good care of the earth be he farmer, miner, or lumberman, is indeed God's husbandman. His frequent reference to Scripture makes this book all the more interesting and authoritative. On this point he shows how early in human life the Lord God took the man and put him into the garden of Eden to dress it and to keep it. But says Bailey, for two hundred years man has been destroying the earth, wasting its resources, marring its beauty, robbing it of much of its riches, and denying it any reward in terms of a return. The timber men, the miners, and often greedy farmers have destroyed God's earth. They have not dressed it and kept it.

The Ultimate Purpose of Land

The author does not advocate that everyone become a farmer but he wants more people to have contact with the land and appreciation for it. And those who are on the land should use it for the purpose for which God has given it. In answer to the argument that land can be most economically administered on large scale units, Bailey says: "The economic results are not the most important results to be secured, although at present they are the most stressed. *The Ultimate Good In The Use Of The Land Is The Development Of The People.* The morals of land management is more important than the economics of land management." A statement with which many of us would heartily agree is that "if it were possible for every person to own a tree and to care for it, the good results would be beyond estimation."

Other Topics

The chapters are brief so that one can read most of them in from three to five minutes. Farmers will find much food for thought during the afternoon's labors if they will read a chapter while pausing for a few moments after the noon meal. Ministers will find good sermon material in the book. Not everything will be acceptable to every reader, but on the whole the reading material is inspiring. Topics such as the following will stimulate the imagination: "The Neighbor's Access to the Earth," "The Honest Day's Work," "The Spiritual Contact With Nature," "The Daily Fare," "The Keeping of the Beautiful Earth," "A Forest Background for a Reformatory."

FOREIGN MISSIONS

P. H. RICHERT, Secretary

To Return

Marie J. Regier

Elizabeth Goertz is shown here with three nurses and three babies

---

"The school of experience has no graduates."

"So live that you may not fear to sell the family parrot to the town gossip."

MORE GOOD NEWS

The following letter was received by Sister Marie J. Regier's parents, Brother and Sister John Regier, Whitewater:

"Marie J. Regier, American, Civil assembly, Canton, Weishien Shantung, China.

All enemy aliens to concentration camp, Shantung. Browns go March. We May. Treatment excellent, but no outside communication, Notify Board, May 15, 1943."

This looks as if the two Sisters Regier and Goertz may come on the next repatriation ship. Brother and Sister Brown are coming now, and are to land in New York, December 2nd on the **Gripsholm.** Thank the Lord.

—**P. H. Richert, Sec.**

Not by Might, Nor by Power But by My Spirit

It was about nine o'clock one morning when Jojowah told his father that he was going to become a Christian. Upon hearing that, the father became very angry and began to talk to Jojowah in a very mean and rough tone of voice. Upon seeing that he could not scare the Spirit of God out of Jojowah in that way, he called the rest of the family and also the other members of his caste. Then, all together, they proceeded to persecute Jojowah. Thus, in a vain effort to get Jojowah to recant, they tied him with chains, rolled him in the dust, kicked and beat him and cursed him in the roughest possible way.

It was indeed difficult for Jojowah to bear it all. Here he had just announced his intention of becoming a Christian, and immediately, even before being baptised, he was called upon to suffer, not only ostracism from his family, but their actual curses and blows too. But Jojowah did not let this deprive him of his newly found Lord and Saviour. When the persecution got beyond his human ability to endure it he called upon the Lord saying, "Oh, God, if Thou art the real and true God, as I now believe Thou art, then reveal Thyself to me in this hour of trial." Thus prayed Jojowah and within one short half hour the chains were removed, the beating and kicking stopped and Jojowah's relatives were sitting around him in silence—paying respect, as it were, to God in spite of themselves.

The next day our camp moved on to another location. Now the people thought that the Christian people's God had also left their village and that therefore they would now be able to get Jojowah to recant. So again they tied him with chains, beat him, kicked him and cursed him. But it was all to no avail for Jojowah stood firm. So, being unable to accomplish their purpose, they took their clubs and at night fall they drove Jojowah out of the village.

Thus Jojowah was alone, except for the sweet and all-sufficient companionship of his newly found Lord and Saviour. So, with a bruised and battered body, but with a song in his heart he set out in search of our camp. At sunrise the next morning he found the place. As he approached the camp he called to the campers with a happy word of greeting in which his joy was clearly evident.

After a few days Jojowah was baptized. At that time he asked that his name be Christianized so he is now no longer Jojowah. Everybody calls him "Joel" and he is very glad for his new name for it means so much to him. Also at the time of his baptism he gave the clearest and most enthusiastic witness to his faith in Christ that I have ever heard.

Baptism, however, did not end his trials. The day after his baptism, Joel's parents and family came to camp where Joel was now staying. They now tried different tactics. Instead of manhandling and curseing him, they tried persuasion. They sat down around Joel and while his mother wept, for hours his father pled with him, offering to bear all expenses of the ceremony and feast by which he might be taken back into caste. But even this could not separate Joel from the love of God.

Joel told me later that this last was the hardest to bear, for he loves his parents and relatives. But now, even though he is not allowed to come into his own village or home, Joel is happy in his new faith and in the fellowship of the Christian community. Every time I see him, I can not help but notice the glow of joy and enthusiasm which radiates from his face. In fact it is so much so that, looking at Joel, I receive new joy, courage, and enthusiasm to carry on the work of spreading the gospel among these people with even greater zeal and consecration.

—*Harold Ratzlaff*

"ARE YOU CHRIST?"

Thus a government official addressed one of our Christian brethren.

The brother noticed at once it was a "wit," so, being equal to the occasion he asked the official, "I notice you sit in an automobile, have you an automobile?"

"Why no," the official said, "I only use this, that's all."

Our brother said, "That is just the way it is with Christ and me. Christ only uses me, but I am not Christ; and it gives me a lot of joy—joy for time and eternity, to be used by Christ. Won't you permit Christ to use you too?"

The official saw the point and caught the lesson of the little parable and became very serious and said, "you say right."

What started as an exchange of "wits" turned out to be a real sermon. Felix, the official of old was terrified when Paul told him the simple truth. Our testimonies do not reach officialdom as they should. Oh Lord, give us courage to testify before officials.

—*John Thiessen*

HOME MISSIONS

A. J. Neuenschwander, Secretary

REVIEW OF EVENTS TO DATE

Jesus went about doing good, Acts 10:38. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd, Matt. 10:36.

Our Foreign Mission Board is doing a very effective work among the heathen in Oklahoma, Arizona, China and India. But we are reminded by the writer of the Revelation to be watchful, and to strengthen the things which remain, that are ready to die.

We of the Home Mission Board of the General Conference consider it our duty to have the gospel preached among those who are scattered far and wide.

The suffering of our people in Russia induced many in the United States and in Canada to acts of charity and love, and many gifts were sent to our people in Russia in the years 1919 until 1926, and finally it was possible to help 21,000 people out of Russia into Canada where they may live according to the dictates of their conscience. The Canadian Government allowed these people into Canada under a promise that they would be settled on land and that they would not become public charges. In the beginning of the movement our immigrants were settled in the provinces of Saskatchewan and Manitoba, later on also in Alberta and Ontario and finally also in British Columbia. By hard work and thrift most of these people were soon in the position to make their own living. But here also the word of our Saviour was true: that Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. And it became the duty of those who had to do with the movement, not only to care for the physical wellbeing of these people, but also for their spiritual needs.

At the Conference at Freeman, South Dakota, in the year 1923, the conference saw the need of the people and they were willing to support some of the incoming ministers, so that they could do spiritual work among their own brethren, because it was thought they could better minister to these people and they were willing to support some of experiences. After the movement had started, there were many coming in every year until the total of 21,000 had been reached. They were settled in the before-mentioned provinces in more than 300 larger and smaller groups. Many of these groups were without a minister. So it can be seen that it became an urgent need that ministers be supported for itinerary work who were to bring to the new settlers the old Gospel that is preached in many lands where there are followers of Jesus.

The poverty of the people made it necessary that many of the girls had to look for employment in the larger cities, and girls' homes began to be felt as a necessity in the larger cities. First the home in Winnipeg was established, later on the one in Saskatoon, and then also in Vancouver. From these places the girls seeking employment found support and advice in their difficulties, and, of course, these homes were intended to be in part a substitute for their homes which they could not great blessing for the girls in the cities as a protection against the many temptations of city life. Parents could be more at rest about the welfare of their daughters in the cities. In the home in Winnipeg there were about 200 girls in the beginning, in Saskatoon about 150 and in Vancouver about 75. In late years the economic conditions having improved, there are not so many girls employed in the homes of the larger cities.

Our immigrants are to a great extent people with a good education and it has not taken very long for the young people to learn to speak the English language fluently and perfectly, and our young people among the immigrants were considered a very paying mission field for some of the newer sects who were trying to find proselytes. Many of the people were inclined to listen to the presentation of a new gospel. It is generally known that America is a prolific field for sects preaching a different Gospel from the old time religion, and when some of these high-pressure people come along, it is hard for young people especially to remain faithful to the creed of their forefathers. It is easy to understand that in order to keep our young people, we must offer them something in order to prevent them from following the enticing invitations to creeds that are strange to us.

Especially, the Mennonite Brethren have established a number of Bible schools and many of our young people were attending these Bible schools. The General Conference churches in Canada have been somewhat slow in following the lead of the M. B. people. However, we also have at least ten Bible schools in which our young people are taught sound Bible doctrine.

That there is a great deal of spiritual life among our people, is evidenced particularly by the fact that about 125 churches have been erected in the course of the last twenty years. In some cases help was given to some extent by our Home Mission Board, but the majority of the churches were built out of their own means by the settlers.

Very effective work is being done among the young people and I may say that of late, especially, two young brethren have been very active in the work among the young people. I think it will do no harm if I mention their names, Jacob C. Schmidt and Henry W. Friesen. It is very seldom that we find men among the younger and also the older people who are so zealous and so unselfish as are these young brethren.

Last summer we had the privilege of having Brother J. J. Esau from Bluffton, Ohio, deliver very impressive sermons to young and old. We were also favored by the visits of the brethren P. A. Penner, J. M. Regier, and Walter Dyck, and they have expressed themselves with great satisfaction about the work that is being done among the young people.

We now have fifteen itinerant ministers and twelve more workers in different congregations receiving full or partial support for the work they are doing. The work of these brethren has proved to be a great blessing to our people in the country, in the towns, and in the cities, and if for any reason whatever the work of these brethren would have to cease, it would be painfully noticed in all the communities.

I would not, however, like to create the impression that all the home mission work in Canada is being done by the Home Mission Board of the General Conference. Our Canadian Conference also has a Committee for home missions, whose work is also very essential. This Committee preferably supports poor ministers in different settlements and groups, and the two home mission committees are working together very harmoniously. The home mission field is so extensive that we feel that we should have still more workers in the harvest field.

We now have our harvest thanksgiving festivals, in many cases combined with special meetings to create interest for missions, and from far and near people attend these meetings in order to give thanks to the giver of all perfect gifts. We sometimes are astonished about the willingness of the people to make sacrifices for schools and for missions.

In closing I would say with the Apostle Paul, Phil. 3:12: "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended for Christ Jesus."

—*David Toews, Rosthern, Saskatchewan, October* 12, 1943

RETREAT HELD NEAR SWIFT CURRENT, SASKATCHEWAN

In July a fine group of young people gathered at "Gowan's Grove," south of Swift Current, for the first retreat in the southern part of Saskatchewan. Already before the tent was erected Rev. and Mrs. Daniel Toavs, Wolf Point, Montana, arrived to be present at the retreat and the "Children's Camp" and to lead in the meetings.

The first evening was a very busy one, but at 8:00 p. m. the first devotional service was held. The superintendent of the retreat, Is. A. Derksen, spoke words of welcome, and then Brother Toavs addressed the group. Each one was urged to get acquainted with the other retreaters and grow in the love and knowledge of our Lord Jesus Christ.

From 9:30-10:00 was the time for the evening devotions; after this the beds were prepared for the night. Sleep is not very evident when such a number of young people get together, and some woke early in the morning. (It must be the same in Saskatchewan or Ohio or Pennsylvania.)

Morning devotions were conducted with appointed leaders. The meals were served under trees. This was a long-to-be-remembered event for everyone. Mrs. Gerhard Dyck, Herbert, Saskatchewan, was head cook and she saw to it that the young people had ample food. Brother W. B. Rempel was the one to get the supplies from the city.

Shortly after breakfast, on July 23, the other speakers and leaders arrived: Rev. J. J. Esau, Bluffton, Ohio, Rev. J. G. Rempel, Rosthern, Saskatchewan and Isaac Epp, Waldheim, Saskatchewan.

After a song service led by Rev. Isaac Epp, Rev. Toavs spoke on "Things That Abide," I Peter 1:1-15.

This was followed by a German service with Rev. J. G. Rempel as leader. He spoke on "Mennonite Beginnings in Switzerland." In story form the history was told, and everyone was spell bound as the persecution and sufferings of our forefathers were related. The forenoon came to a close with Rev. Esau delivering a message on "Search the Scripture," John 5:39.

A rest period followed the noon meal. This was followed by a period of recreation. Some played ball while others went swimming. The afternoon meeting was under the direction of the Brethren Epp and Thiessen from Herbert, and Rev. Esau.

The first meeting in the evening was especially for such who teach in Sunday School. Rev. Rempel followed this meeting with a message on: "How To Tell Bible Stories." This was followed by open discussion.

The second day was patterned much as the first one had been. Rev. Toavs lead in a Bible study, and Rev. Rempel continued in his Mennonite history studies, using as his subject, "Menno Simons." Rev. Esau closed the forenoon with an evangelistic message.

After the rest and recreation period, Rev. Toavs brought another Bible study, and this time Rev. Rempel told the story of the hymn: "So Nimm Denn Meine Hande" (Take Thou My Hand, O Father. No. 561 Hymnary.) The brethren Toavs and Esau both spoke at the evening meeting.

Sunday Great Day

Sunday was the great day. This formed the close of the retreat and the beginning of the "Children's Camp." Rev. Rempel preached in German and Rev. Esau in English. The choirs from Herbert and Swift Current were present to aid in the worship by rendering special selections.

In the afternoon was a sangerfest. Choirs and groups of singers came from many communities and villages to participate, and a retreat chorus also rendered several numbers. Rev. Rempel told the story of the hymn: "Harre Meine Seele" (Wait on God,) and Rev. Toavs spoke on the "Importance of Music in the Christian Life."

The closing meeting in the evening was under the direction of the brethren Toavs and Esau. Great joy was expressed because several souls found peace in the Lord Jesus Christ. The attendance was between fifty-five to sixty. On Sunday fully 450 were present. We praise God for all blessings.

—*Is. A. Derksen*

(Translated, from the German by A. J. Neuenschwander.)

A TEACHER PRAYS

They look to me, they look to me today
To teach Thy truth. Be Thou my Teacher, Lord
Lest I should make a false step from the way
Marked out within Thy sacred holy word.
Strike from my own heart any evil there
That could become a noxious weed to blight
The good growth of a field, and be my fare
O bread and wine, and Lord, be Thou my light.
They look to me. 'Tis strange it should be so.
I am humble, Lord, before this sacred task.
Go with me now, dear Father, as I go
To impart Thy message. Only this I ask:
To glorify Thee through the words I say.
Be Thou the teacher in me, Lord, today.

—*By Grace Noll Crowell*

The Fourth Beatitude

By Erland Waltner

"Blessed are they that hunger and thirst after righteousness: for they shall be filled." Matt. 5:6.

This Beatitude differs from all the others in that while others speak of what a man is, this one speaks of what he desires. Our desires, our aspirations, our goals in life are of greatest importance in determining our happiness.

Some people seem to hunger and thirst for wealth. Others desire popularity and still others crave pleasure, but Jesus does not call these blessed. True happiness is reserved for those who hunger and thirst after righteousness.

What does it mean to hunger and thirst after righteousness? G. Campbell Morgan says, "It is Divine discontent with everything unlike God." In other words, it is a passionate desire to be good. True goodness is godliness. In this Beatitude Jesus is referring to those whose deepest longing is to see godliness in their own lives and in the lives of those about them.

Whence is this righteousness to come? Certainly it is not self-righteousness. This righteousness come from the righteous King of the Kingdom, the Lord Jesus Christ. It is realized only by those who "poor in spirit" "mourn" for their sins and are "meek" in their obedience to the Lord.

These are the truly happy ones. "They shall be filled." Weymouth translates this, "They shall be completely satisfied." The man who hungers for wealth never has enough. The one who desires popularity always wants more. The one who craves pleasure finds his demands growing. Only he who desires righteousness can be completely satisfied through Jesus Christ for he shall be like Him.

Mt. Lake Observer

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

Published every Tuesday, **except the weeks of July Fourth and Christmas,** by the Board of Publication of the General Conference.

Business Office: Mennonite Publication Office, Newton, Kan.
Editor ...... Reynold Weinbrenner, North Newton, Kansas
Subscription in advance, $1.50 .... Foreign, $2.00

Address all contributions and communications for this paper, and exchanges, to THE MENNONITE, North Newton, Kansas.

Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS.

DAILY DEVOTIONAL MESSAGES

By Delmar Wedel, Berkeley, California

DECEMBER 1—*"I saw the Lord, sitting upon a throne, high and lifted up; and his train filled the temple."* Isaiah 6:1.

Devotion can be a dangerous habit. One of the common methods of avoiding our duties is to withdraw into an atmosphere of "reverence and godly devotion." The beauty of the worship experiences of Isaiah is that it came as a result of his critical facing of his world about him. He was spiritually sensitive to the unrighteousness of Israel and he was not going to shut his eyes from their unrighteousness. The times were out of joint and he recognized his obligation to set them right. After he had exhausted his own resources he then went to the temple to worship, and out of his experience comes one of the most moving religious experiences of all times.

DECEMBER 2—*God cares for all nations.*

This is not specifically stated by Amos, but it is implied in outstanding passages in the Book of Amos. Amos says that God will not continue to favor Israel at the expense of other nations. In the last analysis his dealings with all peoples are equal. His justice and love are given to all. There are no favored peoples or nations. Those that have greater resources have greater responsibility to use them for the good of all. We in America have a great deal to learn from Amos.

DECEMBER 3—God speaks to us through true worship and gives us strength to face our responsibilities. In a day of economic confusion and political collapse, God disturbed Isaiah, who had lived in luxury, to consecrate himself to responsibility. When Amos, the herdsman of Tekoa beheld injustice, in which men on ivory couches, bought the poor for a pair of shoes, God disturbed him to cry out, "Let justice run down as waters and righteousness as a mighty stream." May God disturb us today, both to listen and to act, in His name.

DECEMBER 4—*"And Moses returned unto Jehovah, and said, Lord, wherefore hast thou dealt ill with this people? Why is it that thou hast sent me?"* Exodus 5:22.

Moses and Aaron had received their first setback in their attempt to gain freedom for the Israelites from their Egyptian ruler. It was the first setback that Moses had encountered and tradition tells us that he met it with prayer putting his trouble squarely before God. He is in effect telling God that he failed to make good! Here we see the boldness and freedom which characterizes Moses' prayers. Honesty before God is the basis for true worship. It is healthy for our spirit. It is healing.

DECEMBER 5—*"In the year that King Uzziah died . . ."* Isaiah 6:1.

The best Hebrew-Christian insights, thoughts, rise out of periods of crisis. Isaiah lived during one of Israel's crisis. Israel was located in an international corridor with Egypt to the West and several major powers to the east. These nations shuttled back and forth across Palestine in their attempt to control each other. During one of these crises, King Uzziah of Israel died. The King, the symbol of the stability of the state died. It was then that Isaiah saw the Lord. Men don't really see God, or learn to pray out of the depth of their soul until they meet their zero hour. The trouble with us is that we don't see God until "King Uzziah dies."

DECEMBER 6—*"And the foundations of the thresholds shook at the voice of him that cried. . . ."* Isaiah 6:4.

Some people attempt to seek security through human institutions, and organizations such as the nation, or power. No human institution can stand before the judgement of God, they all shake. The crisis of history demands that we see that no nation is sovereign unto itself—it is only a relative loyalty. Those who believe that victory through military might will mean security are going to be disappointed. There is only one sufficient loyalty and security, God.

DECEMBER 7—*"Hear ye the word which Jehovah speaketh unto you, O house of Israel."* Jeremiah 10:1.

Jeremiah knew the chief object of the universe. He had the right perspective of life. He always begins with God, then Israel or himself. His living was not "self-centered," but "God centered." One of the major enemies of abundant living is self-centeredness. When God is no longer the center, then we become the center. This centering on ourselves works badly. Dr. E. S. Jones, in a chapel address, expressed this truth in these words: "Those who center upon themselves and have their own way, don't like their way; they do as they like, and don't like what they do; they express themselves, and then find the self that is expressed souring on their hands." May God help us adjust to the true center of life.

DECEMBER 8—*"Praise ye Jehovah. . . ."* Psalms 148.

The true meaning of life is not discovered until we learn what it means to glorify God. The Hebrew folk knew—they learned to thank God for their very existence. Psychologically when we give praise to God, we have forgotten ourselves. We see the total meaning of the universe God—giving meaning to our present living. "Whosoever will save his life shall lose it." Concentrate on yourself and that self will

(Continued on page Fourteen)

Sponsored by
the Young People's
Union of the
General Conference
EDITOR
R. Weinbrenner
North Newton,
Kansas

Mennonite Youth

"A United Mennonite Youth in Christ"

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Raise $278.46 through Projects

(The following is an interesting explanation of how young people of the Mennonite Church at Kitchener, Ontario, raised $278.46 and a description of how this offering was dedicated on Missionary Sunday as observed by that church. Andrew Shelly is pastor of this church. Are there groups in the United States which have done something similar? —Editor)

The dedicatory service for the proceeds of the Stirling Crusader projects was held in the afternoon. More than sixty children and young people participated in the five projects for relief and missions. The organization was very simple. The chairman of our mission committee acted as general captain. Each project was captained by one of our older young people. The following were the projects with the results:

1. *Mite Project*. This consisted of giving part of allowances or earnings. Twenty-four were in the group, and the proceeds amounted to $24.96.
2. *Odd Job's Project*. Minding babies, mowing lawns, working part time, etc. were some of the projects. Six were in this division with $32.65 as the total.
3. *Poultry Project*. Seventy-five chickens were involved. Five boys raised these chickens with $61.03 as the result.
4. *Livestock Project*. Five raised pigs. The amount realized was $68.00.
5. *Garden Project*. Twenty-one had various types of gardens, bringing in a total of $91.82.

The grand total was $278.46. This, plus the afternoon offering, was divided equally betwen relief work through our Non-Resistant Relief Organization, and our Central Province India Mission work.

The Dedication Service

At 2:45 the children and young people entered the church auditorium by groups. The dedication ceremony itself was opened by a statement of purpose by one of the captains—to share materials gifts with those who have not, and spiritual gifts through Jesus. One of the girls now presented a recitation, composed by the captain, "We Serve By Sharing."

This was followed by a vocal duet, "To the Regions Beyond," sung by two sisters. The chairman now called each captain to the altar. The captain then explained the nature of the project and read the names, each child standing as the name was read. The captains all came to the altar after this was completed. Two thirteen-year-old brothers, twins, then brought a large 8½ ft. by 1½ ft. banner to the front. The following inscription was on it:

STIRLING CRUSADERS
1943
WE SERVE BY SHARING

The pastor took his place on the other side of the communion table. All Crusaders then rose and sang the theme song: "We Are Stirling Crusaders," sung to the chorus tune of "We Are A Missionary Band." The grand captain then presented the offering to the pastor, who after a few remarks gave the dedicatory prayer.

The eyes and faces of the beaming crusaders indicated the thrill they were experiencing in this sharing project. Needless to say an expansion of the idea is contemplated for next year.

Jesus the Teacher

During the time of His ministry Jesus was widely known as a rabbi. He is regarded as the master teacher—an example for all teachers. His teaching was great because of His magnetic personality which drew men to Him.

Jesus used original methods in teaching. It was part of life to Him. He never gave formal instructions but rather used conversations to teach. There are no records of His ever having written anything. He spoke casually and informally and took advantage of any opportunity that lent itself to bringing out a truth.

His teachings were always adapted to His hearers. Lessons were drawn from their familiar environment. Incidents, situations, or questions brought out some of His greatest truths as illustrated by the woman at the well and Nicodemis' visit to Him. Christ was always conscientious of the needs of people about Him and would single them out for individual help.

The teachings of Jesus were dynamic because of His use of figurative forms of speech; paradox, parable, simile, metaphor, and hyperbale. He drew comparison between objects from nature and daily life and things of spiritual value. Because He used such familiar illustrations as a hen that gathers her chicks under her wings, the lily of the field, or the grain of mustard seed, His words remained with His listeners.

A sense of humor must have prompted Him when He used the hyperbale of the mate and the beam.

Jesus' method of teaching was authoritative and original. The people said He did not teach as the Scribes who could only quote others. Because Jesus Himself is the source of life He could speak of Himself, of God, of all things, with authority.

He never forced anyone to believe because of His respect for the personality of each individual. His own magnificent personality drew men to Him but never through compulsion. Hearers felt at ease in His presence, because they could sense His love and sympathy for them individually.

Many questions were asked of Jesus. His answers led them to think the answers to their questions themselves. He never gave dogmatic answers, but by putting the people in contact with a new spirit, He led them to nobler living.

The greatest appeal of Jesus as a teacher is that He taught what He lived and lived what He taught. His words were the truth because He Himself is the truth.

—*Magdalen Friesen*

The Mennonites in the Netherlands

By Cornelius Krahn

I. "Gemeentedagbeweging"

During my study at the lower Rhine in Germany I was only a few miles from the Dutch border. For some reason Holland, or the Netherlands, had always been of great interest to me. In my imagination it was a country of dikes and canals, Holstein cows grazing on green pastures near windmills which keep the water out of the country. A country of tulips and wooden shoes, of fishermen and farmers. It was a country with numerous old cities and towns with narrow streets and canals, cleanliness pervading everywhere. And above all it was the country of Menno Simons and my own ancestors.

Thus it was not surprising that I decided to learn to know this country, not by hear-say only, but by seeing it and meeting its people. The medium through which this was to be accomplished was the monthly paper "Brieven" published by the "Gemeentedagbeweging" (which is a movement to revive spiritual life among the Mennonite Churches of Holland). I subscribed to this paper to learn to read the Dutch language and to get acquainted with the spirit of this movement.

Soon after that I read the announcement of the annual meeting of the "Gemeentadag" and "Jongerendag" which were to be held in Elspeet, the former being a meeting for church members who felt the need of spiritual fellowship and the latter a youth camp. I decided to attend these meetings, and since distances are so small I traveled there by bicycle like many others who attended.

The camp, named, "Doopsgazind Broederchapshuis" (Mennonite House of Brotherhood), of the "Gemeentedagbeweging" is located on a beautiful heather a short distance east of the Zuiderzee near the village of Elspeet. This movement has several similar camps. It was here that I first learned to know The Netherlands, its people, the Mennonites of Holland, and their "Gemeentedagweging." The aim of this movement, as I was told, was to create more interest in Christ and a Bible centered congregational life based on the fundamental Mennonite principles. The "Gemeentedag" has many branches in addition to the above mentioned youth camp, which include Bible study, home and foreign mission work, study of the principles of non-resistance, and others. It is generally admitted by the Mennonites of Holland, even by those who do not fully endorse it, that this movement with its branches has done, and is doing, invaluable work for the up-building of spiritual life and of advancing the Kingdom of God. This movement had its beginning in 1917. The Quakers in England and in The Netherlands were responsible for its origination. It was Rev. T. O. Hylkema, now one of the four ministers of the Mennonite Church of Amsterdam, who among others helped to organize the movement. The present chairman is Rev. Fritz Kuiper, pastor of the Mennonite Church in Alkmaar.

In order to understand the meaning and value of this movement, as well as the Mennonite spiritual life of the Netherlands in general, we have to consider the background and historical development of the latter. This can most easily be done by relating some impressions I had while I was studying in Amsterdam and visiting churches all over the country.

II. Amsterdam, the Citadel of Dutch Mennonitism

There would be no Netherlands if there was not a Holland (which is one of the seven provinces that comprise The Netherlands): there would be no Holland if there was not an Amsterdam. Amsterdam has become for me the symbol of The Netherlands. It combines the most old-fashioned medieval buildings, streets, canals, and bridges with sections of the city as modernly built and equipped as any in the world.

The membership of the Mennonite Church of this city is approximately 7,000, that is, about one-tenth of all the Mennonites of the Netherlands. (1) Numerically speaking, Amsterdam ranks first in the entire Mennonite world. This church has also the largest and most complete collection of documents and books pertaining to Mennonite history. My original curiosity to find out more about the country of my ancestors brought me to this place to make a more thorough study at the above mentioned library and at the Mennonite Theological Seminary located in Amsterdam.

(1) A study of this urban Mennonite Church would shed interesting light on our current discussions of urban and rural Mennonitism in this country.

By delving into the history of the Mennonite church of the sixteenth century, I found that none of the churches of the Reformation had shown so much zeal, sincerity, and consistency in their attempt to establish a church after the pattern of the Apostolic church "without spot or wrinkle" as did the church of our forefathers. To have faith in Christ and to *follow* Him was their chief concern. Whoever failed in one or both of them was excommunicated from the brotherhood. (He was "banned.") After that he was "shunned" (avoided) until he would repent and show fruits of repentance. Attempts to enforce this rigid and strict discipline without a great leader who would authoritatively interpret the will of God as revealed in the Scriptures was the cause of the numerous splits among the Mennonites in the Netherlands. There were the Waterlanders, Frisians, the Flemish, and the Germans. These names indicate the province or country of their origin. They were further subdivided into old and young, conservative and progressive, hard and soft, etc. Besides these there were groups too numerous to mention which were named after their leaders. The mere existence of these many groups indicates that their relationship was not always friendly, not to speak of brotherly. The Swiss and South German Mennonites who were not so strict admonished their Dutch brethren: "Do you not see that you are building the Tower of Babel. God has punished you so that you no longer understand each other. All Church discipline should be subordinate to brotherly love." Thus were the conditions among the Mennonites of The Netherlands during the end of the sixteenth and beginning of the seventeenth centuries.

The seventeenth century was the Golden Age of the Netherlands. It was one of the leading countries of the world. The East and West Indies Companies, as well as large fishing fleets, were accumulating great wealth for the country. Holland became a cultural center. In all this, the Mennonites, the majority of which were not farmers as in this country, gradually began to take part. The more progressive groups gave up their original nonconformity and isolation. They opened their doors to the world of public life, commerce, and culture. Vendel, the "Shakespeare" of Holland, is listed among the deacons of the Mennonite Church of Amsterdam. The great painter Rembrandt felt at home among the liberal Mennonites. During the eighteenth century the progressive wing of the Mennonites took an active part in the cultural, commercial, and governmental activities of its country. They preferred the name "Doopsgezind" (which literally means "baptism minded" but came to mean broad-minded or tolerant) to "Mennist" (the meaning of which came to be narrow-minded, conservative). At the end of this century we find the majority of the Mennonites in an extremely opposite to that of the sixteenth century. When the Russian Czar Peter learned the art of ship building in Zaandam he heard a sermon in a Mennonite Church on the topic "Speak Well, Do Well, Think Well." This was the gospel of enlightenment of that age in which many of the Mennonites in Holland shared. The great interest in establishing a pure Christian Church changed into indifference toward the church. In the course of one century, that is, from 1700 to 1809 the church membership sank from 160,000 to 27,000.

In the beginning of the ninteenth century new life came into the Mennonite churches. By this time all the branches had united. The "Algemeene Doopsgezinde Societeit" (General Mennonite Conference), of which all churches are members, was founded in 1811. The purpose of this organization was to counteract a further decay and decrease of the congregations. It supplied them with trained ministers and gave financial support to the smaller churches. The A.D.S. now sponsored and supported the Mennonite Theological Seminary at Amsterdam which had been founded by the Mennonite Church of that place (1735). The A.D.S. also publishes the weekly "Zondagsbode" and a series of booklets to build up the church life. The "Doopsgezinde Bijdragen" which was edited by one of the professors of the Theological Seminary and published for a period of more than fifty years is an excellent example of scholarly Mennonite research. It is worthy of note that some of the professors of the Seminary have become nationally and internationally known. In this connection it may also be mentioned that the Mennonites of Holland have done scientific research on their own history for about two hundred years. No doubt, we, as pioneers in this field, can profit from the fruits of their labor.

All Mennonite Churches in Holland, 130 in number, are served by ministers from their own Seminary. The candidates of the ministry are placed through the sponsorship of the A.D.S. The theological training is a four-year course with junior college or its equivalent as a pre-requisite. Women are not only admitted to the seminary but quite a number are in full charge as ministers of congregations.

III. Mennonite World Conference, 1936

The third Mennonite World Conference was held in The Netherlands in 1936. The first World Conference had met in Switzerland in 1925 in commemoration of the four hundredth anniversary of the existence of the Mennonite Church. The second was held in Danzig in 1930. The conference in Holland in 1936 was especially designated to commemorate Menno Simons' renunciation of the Catholic Church. This conference met at three places: Amsterdam, Elspeet, and Witmarsum. All those who were privileged to attend these meetings must have been impressed by two facts, first, the great past we share, and second, the great tasks which we confront. The simple and yet venerable Mennonite Church (Singelkerk) in the heart of Old Amsterdam was the place in which we heard about our heritage from different representatives from various countries. The place and atmosphere were most suitable. This discourse on our heritage reached its climax after we had crossed the Zuiderzee and arrived at Witmarsum, the place of Menno Simons' birth and conversion. It was here that he had given up his Catholic parish in 1536 in order to become the "shepherd of the scattered sheep" of his time. So important was his leadership that most of the churches, even today, bear his name. Thousands of people from many countries met here in the little village and around the Menno Simons' monument near the village.

The tasks which lie before us as a Christian Church were discussed at the "Broederschapshuis" at Elspeet between the meetings in Amsterdam and Witmarsum. The following problems and implications confronting us were discussed: the essence of the church, the relationship of the church to society, state, etc. It cannot be expected that complete agreement was reached on all problems discussed. As at the previous world conferences the representatives and attendants agreed heartily to continue in the relief work. From World War I to World War II this relief work consisted mainly aiding the unfortunate brethren from Russia to establish a home. The Mennonites of Holland have always been exemplary in expressing their brotherly love in this way. As early as the beginning of the eighteenth century when persecuted Swiss Mennonites came to Holland they helped them across the ocean to settle in Pennsylvania. Ever since they have lived up to this tradition.

Preparation for Commnnion

"In the observance of the communion in the early Mennonite churches of Switzerland not all church members in regular standing were invited to take part, although all such had the right to do so if they chose. The invitation to take part in the communion service was extended to such only as were resolved to leave and give up, if need be, everything—earthly possessions, and even life itself—for the sake of Christ and the evangelical truth. This does not mean that the church members were expected to seek worthiness in themselves, but it indicates that a willingness to forsake all for Christ was expected of all members of the Church."

—John Horsch

"Duty makes us to do things well, but love makes us do them beautifully."

Versammlungshaus-Meetinghouse -Church

By Cornelius Krahn

"How has this change in terminology come about?" was the question of the editor in a recent issue of *The Mennonite.* Herewith he made a very interesting and far-reaching observation. While in Holland the writer frequently heard surprise at the indiscriminate use of the word "church" by the Mennonites of America. For the Mennonites of Holland the word "church" is too closely associated with "state church." Even today they never refer to their congregations with "kerk" (church) but always with "gemeente" (Gemeinde, Congregation). However, they refer to their church building as "kerk." Originally they spoke of a "vermaning" (place of spiritual admonishing) and the minister was referred to as the "vermanver." At present he has accepted the same honorary title as his colleagues of the other Dutch churches have always held, which is "Dominee" (from the Latin "dominus"). Thus the Mennonites of Holland, even though they have adjusted themselves to the other churches of their country, are still opposed to the use of the term "church."

Why did and do the Mennonites object to the term "church?" The term "church" (Kirche-kerk) is derived from the Greek "kyriakon," which means "the Lord's" and may refer to the congregation of believers or the gathering place of the congregation. There could be no objection to this. When our forefathers separated themselves from the then existing churches which they did not consider the true body of Christ nor the proper place of worship, they rejected the official terminology of the church with its elaborate system of superstition so that they might worship God in spirit and in truth. In a congregation where the principle of the priesthood of all believers was applied there was hardly room for distinction between "layman" and minister to say nothing of titles like "Dominee," "Pastor," and "The Reverend." So great was the fear of losing the simple and true way of worshiping God that many congregations refused to erect special buildings for worship. Our Amish brethren are the only Mennonites who still observe this custom. When the Swiss-German Mennonites settled in Pennsylvania they referred to the church as "Versammlungshaus." Changing from the German to the English they adopted the term "meetinghouse" which is common among them even today.

The "Versammlungshaus" or the meetinghouse is, therefore, one of the symbols of our heritage. If it is built according to our tradition it expresses our simple way of Christian living and worship of God. It is to be regretted how little these facts are considered when our meetinghouses are built. For example we find on some of our church buildings flat towers which remind us more of minature fortifications of castles of the Middle Ages than of the simple non-resistant way of life of our forefathers. This is, of course, largely due to our eagerness to adjust ourselves to "what others do" regardless of whether or not it is in contradiction to some of our fundamental principles. On the other hand we may ask ourselves whether a change in terminology, style of architecture, etc. is not the result of a change of attitude of principle which has preceded it.

Leave It with Him

Yes, leave it with Him,
The lilies all do, and they grow—
They grow in the rain, and they grow in the dew—
Yes, they grow:
They grow in the darkness, all hid in the night—
They grow in the sunshine, revealed by the light—
Still they grow.

Yes, leave it with Him,
'Tis more dear to His heart, you will know,
Than the lilies that bloom,
Or the flowers that start
'Neath the snow:
Whatever you need, if you seek it in prayer,
You can leave it with Him—for you are His care.
You, you know.

—*Selected*

Bird Lesson

He sang upon my window-sill at eventide,
A tender, cheerful little song;
Could he have known the burden of my heart
And tried to make me strong?

I mused awhile, and hummed the sweet refrain.
And all at once I realized the load,
The heavy load had lifted. And the sun,
The setting sun was streaming down the road.

'Tis like that . . . life . . . with all its cares and fears,
Its multitude of burdens great and small;
How oft a song would cheer the saddened heart
And scatter sunshine where the shadows fall.

—*Kenneth Robinson*

CORRESPONDENCE

FIRST MENNONITE CHURCH

Colfax, Washington

We have recently had a wonderful season of meetings with Dr. Langenwalter. His explanation of the first six chapters of Acts has given us a fuller recognition of the beauty of Christian living. In spite of the transportation problems a goodly number availed themselves of the opportunity of "studying to show ourselves approved unto God, workmen that need not be ashamed, rightly dividing the Word of truth."

The regular Thanksgiving services will be held this year, though no community dinner seems advisable. As projects, The Women's Missionary Society is going to support foreign missions by sending the offering for India's famine relief. Home missions will be given funds for Dr. Schmidt's hospital in Paraguay.

Though some weeks have passed since our visit with the Isaac's, India missionaries, we feel very fortunate that we are privileged to have a deeper insight into the workers' field and can feel a closer tie with those who so well carry on our work across the seas.

Bethel College was very well described last week when Willis Rich visited and showed pictures. Surely, our prayers and gifts will pay profitable dividends if "Bethel" is the beneficiary. —*Corr.*

JOHANNESTAL MENNONITE CHURCH

Hillsboro, Kansas

On November fourteen the annual fall communion was held. Three sisters were received into the church membership by letter.

The only visiting minister our church had during the last few months was Brother John F. Schmidt now Pueblo, Colorado, who at that time was visiting relatives here.

In addition to contributing our quota to the support of the C.P.S. Camps our church takes up quarterly offerings for our own eight boys in different C.P.S. camps. The last offering amounted to $80.00.

Since our Sunday school passed a ruling a year ago, that after a teacher has taught the same class for three successive years, he is not eligible for re-election in that class, there have been a good many changes in the teaching staff this year. Our Sunday school now has sixteen classes. As in former years, together with our neighboring church Brudertal, a class for taechers is held on Thursday evening, led by the two pastors. The Sunday school lesson is discussed.

The Christian Endeavor and the mission society are also carrying on their work regularly. The last Christian Endeavor program was an inspiring one given by the juniors. Our prayer is that they grow up to be Christian young men and women working for the Kingdom of God.

The annual mission sale of the church shall be held Friday night December 3. At that time the juniors will also bring the proceeds from the quarters which they received in spring.

Our church contributed 525 quarts of fruit and vegetables for the C. P. S. canning project. This with about 3500 quarts from other Hillsboro churches was hauled to the Colorado Springs Camp on November 8.—*Corr.*

STIRLING AVENUE MENNONITE CHURCH

Kitchener, Ontario

November 14 was Missionary Sunday! And what a glorious day it was! Drs. Harvey and Ella Bauman spoke at five services. At the ten o'clock worship service Dr. Harvey Bauman told us of some of the aspects of the medical work in India. His direct way of speaking was very much appreciated. Then, at the Sunday School session, Dr. Ella Bauman addressed the entire school, displaying various items illustrating the life of the people of India.

In the afternoon, both missionaries spoke at the Stirling Crusaders' Service. Then, in the evening Dr. Harvey Bauman spoke in the Waterloo Church of which Rev. J. H. Janzen is pastor. Dr. Ella Bauman addressed our congregation. She had many snap shots illustrating the mission work in India. Fortunately we were able to secure a projector to show of these on the screen.

In our Kitchener-Waterloo area we have what is known as the Fireside Hour. It is a young people's fellowship. Each Sunday evening from 9:10 to 10:10 a service of fellowship and inspiration is held in one of the churches. The service was held in our church on this Sunday. By 9 o'clock the auditorium was packed—choir seats, amen corner, six extra benches, and extra seats brought in. Fifteen minutes later the chairs in the Junior Department room downstairs were also filled. After the usual song service and special musical numbers, Dr. Harvey R. Bauman presented a direct, frank, straight-from-the-shoulder talk on "Victorious Christian Living." He spelled out the word "victory" as follows. V-vision, I-initiative, C-Christ centered, t-truthfulness or honesty, O-obedience, R-righteousness, and Y-YOU.

VICTORY OVER WORRY

"Let us give up our work, our thought, our plans, ourselves, our lives, our loved ones, our influence, our all, right into His hand, and then, when we have given all over to Him, there will be nothing left for us to be troubled about, or to make trouble about."—J. Hudson Taylor.

Daily Devotional Messages

(Continued from page Eight)

go to pieces, not only spiritually, but physically as well.

DECEMBER 9—*"Thus saith Jehovah: For three transgressions of Judah, yea, for four, I will not turn away the punishment thereof. . . ."* Amos 2:6.

In the preceding verses Amos is reviewing before the Israelites the histories of their neighbors—how each nation had bowed under the rolling thunder of judgment. What an indictment is entered against them: war time barbarities, broken covenants, unquenchable hatreds. Suddenly the prophet turns upon the people before him. Amos tells Israel their punishment will be ten times worse. These people have the genius of criticizing themselves. They ask the question regarding themselves first. Our tendency is to focus our attention upon the sins of other individuals or nations. May God give us the spirit of Amos, to look first upon ourselves. To be sure we ourselves are not guilty of the sins which we decry in others.

DECEMBER 10—*"I hate, I despise your feasts, and I will take no delight in your solemn assemblies."* Amos 5:21 ff.

People were at least outwardly religious. The shrines were visited by great numbers. Sacrifices were offered freely. But there was this disquieting characteristic of their worship. For all its enthusiasm, it had no influence upon their behavior. They did not relate the service of God with living justly and righteously. The very feasts held beside the altars were furnished at the expense of the poor. May God give us the spiritual sensativity needed to relate our religion with our daily living where justice and love are so often lacking.

AN OBSERVATION

"A sincere minded group of folk, sensing the weakening power of the Church, traced the cause to the imperfections in our program of religious education. Now we have had two decades of emphasis of newer and improved methods of educating children, youth, and adults in the Christian way of life. Today we have the smallest average attendance in our church Sunday schools for years."

Relief Notes

Cable from China

ARRIVED KUNMING, PROCEEDING CHUNKKING TOMORROW OVER LAND. BOTH WELL. (Signed) Sam Goering. Kunming is a southern provincial capital and the China end of the Burma Road.

Puerto Rico Bound

Additional C.P.S. men appointed for the Mennonite sub-unit at La Plata are N. Paul Stucky and Irvin J. Warkentin. Stucky is to serve as laboratory technician with the ability to make some of his own equipment, and Warkentin will be mechanic-carpenter-plumber.

Notes on Puerto Rico

The following items have been taken from the October Monthly Report of the Director of the Martin G. Brumbaugh Reconstruction Unit:

"On October 6, Mrs. Preheim joined the La Plata sub-unit after a stay at Castaner where she and Dr. Preheim lived during their first weeks in Puerto Rico. Dr. Preheim joined her on October 22. The construction work at La Plata is proceeding, but like much tropical activity, slowly. PRRA is contributing the construction work and materials. The problem for Dr. Preheim is to keep patients from coming until he can adequately care for them. It could be said that this has created a condition of 'growing pains.' The community work there is developing nicely and it is obvious that the C.P.S. personnel has sold itself to the people. The community center is being widely used, and a well-supervised program is underway.

"The entire personnel at La Plata spends an hour for five days a week taking Spanish instruction from one of the local high school teachers at the school.

"A hurricane scare was a new experience for all of the Brumbaugh Unit when early on the morning of October 14, the warning was given over the radio that a huricane was approaching Puerto Rico from southwest of the Island.... All business houses closed and people made for their houses. Homes were being boarded up and the small huts anchored down. Valuables and sick people were carried to places of safety.... The storm struck by mid afternoon. Heavy rains of from six to twelve inches fell over the Island and all of the sub-units were without electricity.... The west end of the Island suffered considerable damage and heavy rains washed out bridges and created landslides over the whole island. It was said generally that it was the worst wind storm since the 1932 hurricane."

Shipments to Latin America

Eleven cases of materials left the Akron Office for Paraguay and Puerto Rico recently. Nine cases were sent to Paraguay for Dr. and Mrs. Schmidt and Dr. and Mrs. Klassen, containing two light-plant generators and motors, dental instruments, drugs and medicines, and personal effects. The two cases to Puerto Rico contained medicines and drugs with some personal items for Dr. and Mrs. Preheim.

UNRRA and OFRRO

The recent creation of UNRRA (United Nations Relief and Rehabilitation Administration), by President Roosevelt and representatives from forty-three allied or associated nations, has received considerable publicity across the country. The former national organization, OFRRO (Office of Foreign Relief and Rehabilitation Operations), with ex-Gov. Lehman as director, has been absorbed and superceded by UNRRA. It now seems certain that foreign relief will not only be administered by national government but by international government.

It is not altogether certain where private relief agencies will fit into the picture. O. O. Miller and C. L. Graber contacted ex-Gov. Lehman and his organization when he was director of OFRRO, and he expressed the view that the need would be so extensive that there would be ample opportunity for private agencies. Mr. Lehman has also been appointed director general of UNRRA and it is hoped that private agencies will receive the same consideration. It seems clear however, that no private agency will be permitted to do work without clearing with the director general of UNRR.

C.P.S. CAMPS

Statement of Policy

To have on record a statement of M.C.C. position and policies in administering C.P.S., the Executive Committee has had a "Mennonite Civilian Public Service Statement of Policy" prepared for circulation. The folder is planned to clarify the Mennonite position especially to drafted men considering C.P.S. Agencies. It contains sections on Relation to Government in C.P.S., Relation to other C.P.S. Administrative Agencies, M.C.C. Policies in the Administration of C.P.S. Camps and Projects and The Meaning and Significance of C.P.S.

C.P.S. Survey of Interest

An attempt has been made by the Akron Office to determine the interest of C.P.S. men in Mennonite camps relative to their desire to enter forms of detached service, to transfer to other camps, or to continue in the same camp. A summary of the survey is given below. The table indicates the various alternatives with the number of men interested in each.

State Mental Hospitals	353
State Ag. Experiment Stations	212
Dairy Herd Testing	72
Coast and Geodetic Survey	10
Mount Weather	8
Medical and Nutritional Experiments	8
Dairy Farms	142
Specialized Study Opportunities	7
Relief Training	184
Continue in the same Camp or Unit	1,172
Transfer to Another Camp	184

Willard Unruh will serve as educational and assistant director at C.P.S. No. 55, Belton, Montana.

Canning Project

Latest reports indicate that upwards of **160,000 quarts of food** have been canned for M.C.C. C.P.S. Camps by Mennonite constituencies. C.P.S. men at Akron Headquarters find variety in their work by helping to load trailer trucks and box cars with canned goods.

« « JOTTINGS » »

—**Professor Walter H. Hohmann** is to discuss the topic of "Music and Rural Life" at the Rural Pastor's Conference, which will be held at Kansas State College February 8 and 9, 1944. This conference is an annual event held in connection with Farm and Home Week. Professor Hohmann is scheduled to appear at 9 A.M. on February 9. He spoke on a similar subject at this same conference two years ago.

—**Newport Mennonite Church, Newport, Washington:** This church is located about thirty-five miles from the Farragut Naval Base in Idaho. This is supposed to be the second largest naval base in the world, and no doubt there are a lot of Mennonite boys coming and going. If the pastors or parents would get in touch with our pastor, Rev. P. D. Unruh, Route 2, Newport, Washington, we would be able to get in touch with these boys. In Spokane, fifty miles away, is Fort George Wright and Gieger Field. These boys would be entertained in the homes here and would be very welcome if we could get in touch with them. We have just completed another 100 percent subscription drive for **The Mennonite** and the **Bundesbote.** —**Mrs. Henry D. Hiebert**

—**Eden Mennonite Church, Inola, Oklahoma:** Rev. J. J. Esau of Bluffton, Ohio, brought us messages from November 8 to 14. "A wonderful man, presenting a wonderful Saviour, in a wonderful way, the wonderful sermons taken from the wonderful Book, the wonderful songs sung with a wonderful talent. This wonderful gift given by a wonderful God. In this wonderful life, He is also a wonderful Guide to this wonderful child of God." At the request of Rev. Esau the O.B.A. Orchestra and Trio came and joined him the 13 and 14, making the services complete. To Christ our Saviour all the glory.

—**Clyde H. Dirks** is speaking to the First Mennonite Church of Christian at Moundridge, Kansas, this week. His subjects from Wednesday to Friday will be: "Truth for Thirsty Travelers," "Virtuous or Vain Living," and "Coinage of the Cross."

—The editor was happy to receive some **copies of** sermons given by Brother Donovan E. Smucker during the weekly radio program sponsored by the First Mennonite Church, Wadsworth, Ohio. Additional copies may be secured by writing the Chapel of the Air, 142 Beck Street, Wadsworth, Ohio. Each Sunday morning from 9:15-9:30 a.m. the broadcast can be heard over WAKR, Akron, at 1590 on the top of the dial.

—**Harvest Festival speakers** for the West Zion Mennonite Church, Moundridge, Kansas, were Henry A. Toews, former missionary to Africa, and Dr. H. A. Fast.

—**A farewell service for Missionary F. J. Isaacs and Alida Schrag** was held at the Eden Mennonite Church, Moundridge, on the eve of Thanksgiving Day.

—**Ebenezer Mennonite Church, Bluffton, Ohio:** Landoline Amstutz, a member of this church and at present a student at Northern Baptist Theological Seminary, Chicago, was ordained into the ministry on Sunday, November 28, The four General Conference ministers of the community officiated. Our pastor, Rev. A. C. Schultz, recently conducted services for the Pretty Prairie Mennonite Church. The Women's Missionary Society has had two all-day sewing meetings in the past five weeks for M.C.C. relief purposes.

—**Oklahoma Bible Academy:** A number of students and faculty members attended the evening service in the New Hopedale Church on November 12 to see the pictures of C.P.S. camps shown by Rev. William Stauffer and to hear his message.

—**Rev. Erland Waltner** is visiting the C.P.S. camps at Lincoln, Nebraska; Denison, Iowa; and Hill City, South Dakota.

—**The Walton Mennonite Church, Walton, Kansas,** now has a membership of sixty-four. The congregation is busy building its new meetinghouse.

—**Bluffton College** plans to raise $50,000 with the next four years for improvements to Bluffton College.

—**Newport Mennonite Church, Newport, Washington:** The mission sale brought in $385.00. The junior circle took in $169.00 and the senior circle took in about $216.00. Dr. Langenwalter was with us from November 14 to 18. A workers' conference was held in October to discuss Sunday School problems and also Christmas material. —Mrs. Henry Hiebert

—"**Mr. and Mrs. Buller** have received a letter from their son Henry and he is still interned in Baden-Baden, but both he and his wife are well and are spending their time profitably in study." —Bulletin, First Mennonite Church, Upland, California. From another bulletin of this church we glean that Rev. and Mrs. Salzman and Ruth Ellen recently visited the C.P.S. camps at Three Rivers and North Forks, taking with them in the car 62 quarts of canned goods. This included canned fruits, jellies, and preserves, several boxes of nuts, cookies, dried prunes, a sack of oranges a sack of grapefruit, and a box of lemons.

—The little booklet, **Good Medicine Poems,** is again to be had. Amanda Friesen of Doland, South Dakota, has had another edition of this book printed by Rev. Willard Claassen. Copies may be had from Mrs. Friesen for a nominal sum. **The Christmas Tree That Went Astray** is the name of a neat little booklet of twenty-one pages by the same author. It is "lovingly dedicated to the children of the Emmanuel Mennonite Sunday School, Doland, South Dakota. Anyone desiring a copy or copies may order directly from Mrs. Friesen.

—**Harry E. Martins,** former camp director at Colorado Springs, and recently appointed by the M.C.C. as regional director of the Rocky Mountain area, visited camp from November 12 to 14. We feel that the M.C.C. met a real need in placing these regional directors in the field who will be able to spend several days in each camp about every two months. This should enable the Akron office to be better informed in problems of camp administration and to make more satisfactory placements of men on detached service.

Mr. Martins was in charge of morning devotions and brought us a much appreciated message in the Sunday morning worship service, in which his text was Luke 10:42, "Mary hath chosen that good part, which shall not be taken away from her."

Mr. Martins made it a point to speak to all who desired his counsel and visited the dorms for that purpose. We were indeed happy to have him with us and will be looking forward to his future visits. —**From Camp paper of Hill City, C.P.S. Camp.**

Prof. Melvin Gingerich Ja 44
North Newton
Kansas

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVIII NORTH NEWTON, KANSAS, DEC. 7, 1943 NUMBER 48

Entered at the post office at North Newton, Kansas, as second-October 3, 1917. Authorized January 22, 1919.
provided for in Section 1103. Act of class matter. Acceptance for mailing at special rate of postage

Post Card From Sam Goering

(The following are excerpts from a postcard that Sam Goering sent to his wife when he was visiting with the Orlando Waltners in Champa, India. Since then Brother Goering has gone to Chunkking, China. Very likely he is now busy with the beginning of relief work.)

" . . . so far I have not received any letters from home . . . I am enjoying my stay with Orlando and Vernell very much . . . Mail has been very slow but improved a lot recently. So an airmail letter which Mrs. Moyer got today came through in a little over three weeks. Robert Charles is a very nice boy with light hair and blue eyes. He is just as active as can be . . . Waltners are kept busy with work at the Leper asylum. The other missionaries at Champa are Mr. and Mrs. Ratzlaff and Miss Pauls. The P. W. Penners lived at Champa but work away from here. Just now they are at Mauhaudi holding evangelistic meetings. Mrs. Penner writes that they have decorated for my coming this Wednesday.

"Yesterday afternoon I went to Janjgir by train from Champa to attend a program at the Funk Memorial Girls' School which I enjoyed very much. In the evening they served curry and rice. I was the only man there and the lady teachers got a lot of fun out of my awkwardness. They all ate with their fingers except Miss Nickel and Mrs. Moyer and, of course, myself—we had spoons. This morning I spoke in church there. All the schools—boys, girls, and Bible school—were all there. The pastor of the Janjgir Church took me into the homes of some of the members which gave me a good insight into the way the people live. You will remember the church was just being built when we were here in 1926. I came back to Champa on the afternoon train . . . We are just ready to leave for Mauhaudi, and from there I and Orlando go to Basna where we will be for Sunday. That is where Dr. Dester, the Thiessens, and Duerksens are stationed. We have a relief committee meeting on the 13th and 14th (October) here at Champa. Committee here has sent a carload of rice to Calcutta where there is real need."

Watch next week's Mennonite for an announcement regarding subscription rates for 1944.

Rural Churches Eroded

Erosion of the soil results in erosion of the church, and rural pastors have a practical interest in soil conservation, a U. S. Department of Agriculture study indicates.

T. S. Buie of the Soil Conservation Service, Regional Conservator with headquarters at Spartanburg, South Carolina has reported a survey of 222 rural churches of the Upper South Carolina Methodist Conference. These 222 churches were classified into three groups according to soil conditions surrounding each church: moderate erosion, moderate to severe erosion, or very severe erosion with much of the land unsuited for cultivation. These groups included 47, 89, and 86 churches, respectively. Membership in churches in the least deroded areas averaged 160, with 132 and 105 in the areas where erosion was more and most severe. There was only slight difference in the average attendance reported by pastors. The widest differences appeared in the average of total contributions to the churches. There were $1,135 annually in the least eroded areas, and $762 and $533 where erosion was progressively more severe. Pastors' salaries averaged $$433 in the first group, $300 in the second, and $241 in the third.

This study, says Buie, reveals "the ultimate effect of a chain of circumstances set in motion by rainfall running unchecked from cultivated fields fields—soil depletion, reduced yields, lower income, and less support for the rural churches."

**Clip Sheet—U. S. Department of Agriculture—No. 1324. Release for publication November 14, 1943.*

AN INVITATION

Dear fathers and mothers of our juniors: You are invited to pick up the new *Mennonite Junior Quarterly* that your boy or girl may be using and to turn in in it to the section called, "My Duty This Week." I wonder whether you won't agree that the suggestions given there are so definite, so practical, and so inspiring that they are also excellent for use by adults Furthermore, the illustrative stories in it may help you in preparation of your lesson in what we now call our *Mennonite Senior-Adult Quarterly*. Why not write in and tell us how you like our Sunday School quarterlies?—rw.

Some is Bound to Bear Fruit

Sometimes the objection is raised that it does not pay to send one of our church papers into every home in the church because some people simply will not read it. Is this true reasoning?

We make many and large investments along spiritual lines without expecting a return from the whole of them. A minister works hard on a sermon and gives it effectively. Undoubtedly, however, there will be some in the congregation from whom it will roll off like water from a duck's back. Tracts are often distributed by the hundreds and the thousands. Perhaps, only a few hearts will be gripped by them, but that is considered worthwhile. Missionaries may labor years without making a convert, but we would not want them to give up. It costs a tremendous amount of money to bring an evangelistic message over the radio, yet thousands and perhaps millions will dial away from it. If the Gideons expected a 100 percent return in the way of converts from their distribution of Bible, they might as well stop their work. We like to place a Bible in every home, although we may have no great amount of assurance that it will be read.

For the same reason as suggested above we ought to put one of our church papers into every home of a church. Some may not read it for quite a while but then may become interested in it through some article and continue to read more and more of it. True, a very few may never take to reading it ,but is it not better to offer them wholesome Christian literature rather than to leave that undone and them exposed solely to the literature of this world? Some seed is bound to fall on stony ground, but we can never tell what is stony ground.

Let us not be careless about our own relatives and our own fellow church members who may easily drift away from the Mennonite Church and its teachings if not interested, inspired, and instructed by such means as personal visits, pastoral care, and our church papers. Certainly, in God's sight it pays to put a church paper into every home of a church.—rw.

Change in Name

The Sunday School quarterly that we formerly called the *Christian Sunday Quarterly* is now entitled, *Mennonite Senior-Adult Quarterly*. We feel that the new name is a more accurate and fitting description of the use that is made of it. Otherwise the quarterly is just the same as it used to be. Practically all the churches in our conference use this quarterly. By the time this appears in print all the quarterlies for the first quarter of 1944 should be on their way to the churches of our conference.—rw.

In Spirit and in Truth

One of the church bulletins that came to me recently showed one solitary man sitting and praying in a very magnificent edifice for Christian worship. Somehow that picture seemed symbolical of the many beautiful edifices throughout our land and the handful that gathers to worship in them—for a handful it is when compared with the membership roll of the church. We have beautiful temples of worship, but Oh, where are the worshipers? Is the modern Christian in danger of overemphasizing worship in supremely beautiful surroundings at the expenses of worshiping in the beauty of holiness? What bonds of brotherhood there might be in some churches if they had used the money spent for a stately building for the purpose of more adequate medical care of its members, or for helping the needy to find proper vocational adjustments, or for many of the other pressing needs that involve money.

Better to worship in a simple building where there is strong love for God and man and where spirit and truth abound, than to worship in the most magnificent temple where the essentials of true worship may be largely missing. This is no plea for slouchiness or ugliness in meetinghouses. It is a plea that we place the emphasis upon worshiping the Father in spirit and in truth, as is befitting in the Kingdom for which we pray.—rw.

The Greatest of All

My greatest loss—to lose my soul.
My greatest gain—Christ my Savior.
My greatest object—to glorify God.
My greatest prize—a crown of glory.
My greatest work—to win souls for Christ.
My greatest joy—the joy of God's salvation.
My greatest inheritance—heaven and its glories.
My greatest victory—over death through Christ.
My greatest neglect—to neglect so great salvation.
My greatest crime—to reject Christ the only Savior.
My greatest privilege—power to become a son of God.
My greatest bargain—the loss of all things to win Christ.
My greatest profit—godliness in this life and in that to come.
My greatest peace—the peace that passeth understanding.
My greatest knowledge—to know God in Jesus Christ whom He hath sent.

—*Selected*

FOREIGN MISSIONS

P. H. RICHERT, Secretary

HOW CHEITRAM BECAME A CHRISTIAN

By Augusta Schmidt

One day before breakfast, we were asked to come very quickly to a very ill woman. The home was less than a quarter of a mile distant and we went at once, but the woman died a few minutes after we arrived. There was a young boy about fourteen years old and another one about five years old; the father was not there. We were told that he did not live in this house with this low caste wife, but with the much higher caste wife of the goldsmith caste. Of course the father, wife and children were out of caste because of such an inter-caste marriarge.

What should these two poor orphan children do now? The father was willing to support them, but his other wife never touched these low caste children. She threw their food to them and wasted no kind looks nor words on these children. The children were sad and lonesome. The youngest child was soon covered with itchy sores, because a five-year-old boy did not now how to wash his clothes nor how to bathe properly. The children ran around in the village without restraint, learning bad things and little or nothing worthwhile.

The older boy, Cheitram, kept thinking life was not worth living this way, but he remembered that love and kindness had been shown to him in the mission school at Korba. It was several years since he had attended and finished the fourth grade. The boy asked to be baptized, but he had not had any special instruction as to what it meant to become a Christian besides what he had learned in school. We also were not sure whether his motives were right or whether he only wanted a way out of his difficulty and a way to earn a living. Cheitram was considered an applicant for instruction, however. Soon he went to Bilaspur and when he returned his tuft of hair, which all Hindus wear, was cut off. He attended church and slept with the Christians.

Cheitram again asked for baptism. He was asked to go and tell his father. The father was very angry when he saw the tuft of hair cut, and heard of the boy's intention. He told his son that he did not want to see his face anymore. The boy wore silver bracelets, that the father had made for him as he was a silver and goldsmith by caste and trade. Now the father took these all away, and the boy returned with nothing but the clothes he wore. His face looked sad, yet determined.

The disinherited son received instruction and was baptized after several weeks. Later he married a Christian girl, and begged that his little brother might also be taken into the Christian community. We advised that Cheitram talk it over with his wife and with his father and if both were willing to take his little brother into his own home. This little boy and his older brother who tried to play the role of a father, had many things to learn. Some of the old habits causing difficulty were lying, stealing, and anger, but steadily and gradually, the older brother grew in Christian grace. The father later became friendly to his son again when Cheitram was kind to him and tried to win him to Christ. He even invited the whole family for a meal and said "God calls me also to become a Christian," but there was his wife and caste relations which kept the father back. However, his son Cheitram says he knows the difference between a Christian home and community and a non-Christian one, between a life with Christ and one without Him.

HOME MISSIONS

A. J. Neuenschwander, Secretary

OUR MISSION WORK IN WINNIPEG, MANITOBA

By J. J. Friesen

Winnipeg, the chief city of central Canada, lies not very far distant from some large Mennonite settlements which were begun about seventy years ago in the valley of the Red River. The Mennonites have remained for the most part an agricultural people, but during the course of the years a considerable number have moved to the city. War conditions have also helped to accelerate this movement. Besides those who have taken up permanent residence in the city there are many who are more or less transients and stay here only for a limited time. Among the latter are students in the university, normal school, and hospitals, as well as working girls who labor in the factories and homes. It is the aim of our mission church to keep in spiritual contact with all of these people. The work has its difficulties, but it is abundantly worthwhile since we cannot afford to lose these people who may be of great help to us in the future.

For the last five years Rev. Benjamin Ewert has been in charge of the mission work in Winnipeg. Since August 1, we have taken up the work and have occupied ourselves with visiting the people and getting the work organized for the coming year. On Sundays at 10 a.m. we have Sunday School in English, with a class in German for adults. At 11 a.m. we have a worship service which is partly in German and partly in English. The evening service is in English. After the evening service we have a special

Bible class for the young people, which is also in English. At present we have organized a choir which meets for practice every Friday evening. The young people have also been organized into a group which gives a program every other Sunday evening. The Ladies Aid meets every three weeks and a Friendly Girls Club meets once a month. Our young people's work was begun with a special rally at which time we had Missionary Wm. Unruh of Moundridge, Kansas, with us.

Our meetings at present are held in an old church building, which although it is quite centrally located is difficult to keep warm. In order to improve the heating we have installed a furnace and are thinking of making other changes which would make the building more usable for our services. This involves expenses which some interested individuals might wish to share with us. At present we are also introducing the new English *Mennonite Hymnary* into our church services. This should be a great help in improving our regular worship services.

We would ask the other Mennonite groups to remember us in their prayers since we are very conscious of our dependence upon God in the work here.

Byways of Mennonite History

By C. Henry Smith

What Did Menno Simons Teach?

Part I

Menno Simons, as we saw in an earlier article, was no philosopher, and paid very little attention to the theological controversies of his day. He was satisfied with a simple Biblical basis for his religious faith. Neither did he show much concern in finding the answers to the minute details of religious practice and the unanswerable and controversial questions hidden away in the books of the prophecies and Revelations, which per chance are above the ken of finite minds anyway, and at best have but slight relation to the plan of salvation,—such questions as the correct form of baptism, whether immersion or pouring, and if the former, whether once or three times, and whether forward or backward; the exact date for the second coming of the Lord; whether the Pope or Hitler is the Anti-Christ; the predestinarian question of eternal security; whether Saturday or Sunday is the correct Sabbath day; and similar useless and unwholesome questions which are creeping into the Mennonite church today in certain circles as a test of orthodoxy in place of the old traditional tests of simple faith and right living, to the great confusion of the brethren and serious threat to the unity of the church. Menno mentions none of these questions. He was not interested in solving cross-word puzzles.

On the fundamental doctrines of the Christian faith, the doctrine of God, man, sin, redemption, Christ's divinity, His atonement and plan of salvation and other essential bases of the Christian faith, Menno agreed with the other Reformation leaders. On certain other questions which he thought were of prime importance he differed. It is only his distinctive teachings to which attention is called in the following extracts from his own works.

Authority of the Scriptures

"This holy Christian church has only one doctrine—the pure, unmixed and unadulterated Word of God, the Gospel of grace of our Lord Jesus Christ. All teachings and decrees that do not accord with the doctrine of Christ, be they the opinions of doctors, decrees of popes, ecumenical councils, or anything else, are but commandments of men."

The New Birth

"The new birth consist verily not in water nor in words, but it is the heavenly, quickening power of God and through the preaching of the Divine Word, if we accept the same by faith, touches, pierces, renews and changes our hearts, so that we are converted from unbelief to faith, from unrighteousness to righteousness, from evil to good, from carnality to spirituality, from the earthly to the heavenly, from the evil nature of Adam to the good nature of Jesus Christ."

The Church

"Christ's church consists of the chosen of God, His saints and beloved, who have washed their robes in the blood of the Lamb, who are born of God and led by Christ's spirit, who are in Christ and Christ in them, who hear and believe His word, live in their weakness according to His commandments and in patience and meekness follow in His footsteps, who hate evil and love the good, earnestly desiring to apprehend Christ as they are apprehended of Him. For all who are in Christ are new Creatures, flesh of His flesh, bone of His bone, and members of His body."

Baptism

"We are not regenerated because we have been baptized, but we are baptized because we have been regenerated by faith and the Word of God. Regeneration is not the result of baptism, but baptism is the result of regeneration. This can indeed not be controverted by any man, or disproven by the Scriptures."

The Lord's Supper

"The Lord's Supper is a holy sacramental sign, instituted of the Lord Himself with bread and wine, and enjoined upon His own in remembrance of Him, taught and administered also according to the institution of the Lord, by the apostles among the brethren. It is first of all to show forth the Lord's death, as Paul says, to remind us that He has offered up to us His holy body and shed His percious blood for the remission of our sins."

The Social Message

"All who are born of God are partakers of the Spirit of the Lord and are called into one body of love, according to the Scriptures, are ready by such love to serve their neighbors, not only with money and goods, but also according to the example of their Lord and Head Jesus Christ, in an evangelical manner, with life and blood."

"They exercise charity and love as they have ability; they suffer no one to be a beggar among them; they distribute to the necessity of the saints, receive the miserable, take the stranger into their houses, console the afflicted, assist the needy, clothe the naked, feed the hungry, do not turn their face away from the poor, and do not despise their own suffering members—their one flesh."

(To be Continued)

WISDOM, Prov. 9:8-12

"The fear of the Lord is the beginning of Wisdom."

Wisdom is considered high intelligence, quickness of discernment, sound judgment, knowledge gained by study and observing, caution and carefulness. We may have all this and yet not be wise.

For the fear of the Lord is the beginning of Wisdom and the knowledge of the holy is understanding.

A fool in scripture is never a mentally deficient person, but rather one that is haughty and self-sufficient. One who orders his life as if there were no God.

The rich man we read of in Luke 12:16-20 was not mentally deficient, but he was a *Fool* because he supposed that his *soul* could live on the things in his granaries, therefore giving no thought to his eternal welfare of wellbeing.

"The fool not the wise man says in his heart there is no God." Ps. 14:1.

A wise man will always be a Christian because the perfection of wisdom is to know where lies peace of mind and soul and how to get this peace which passeth all understanding which Christianity teaches.

Landor says wisdom consisteth not in knowing many things, nor even in knowing them thoroughly but in choosing and in following what brings the most to our lasting happiness and true glory.

Are we as parents and teachers learning of God? Are we learning how to turn the knowledge we have into wisdom? For the good of our soul?

Have you the right appreciation of wisdom? Knowledge isn't wisdom; a man may know a great deal and yet utterly lack in wisdom. To be, is greater than to know. Knowledge is a matter of books; wisdom comes from God.

In one of our state penitentiaries a few years ago —so a report stated—there were within its walls 235 college graduates. The character of the prisoners from an intellectual standpoint was high. The keeper said we have men here who are capable of any position in the world; there is no task or project they could not carry through to success.

You may ask what was lacking, what was wrong —they substituted knowledge for wisdom which resulted in living and seeking gain in material things and thereby forgetting God.

Seeking satisfaction, peace, and happiness outside of God . . . *and finding it not.*

Matt. 6:33 "Seek ye first the kingdom of God and his righteousness," riches do not bring happiness; education does not bring happiness; a great position in life does not bring happiness.

Happiness comes not in the abundance of things we posses, but in the spirit in which we possess them, lasting satisfaction and peace and rest for our souls MUST come from God.

Dan Crawford says that while in Africa he told of our great country, its wonderful wealth and civilization. But a listener with a few words spoiled the beautiful picture that he had drawn of our beloved country. He says I will never forget it. He said, *To be better off is not to be better.*

Unless we fear God and apply our hearts unto wisdom, the wealth, the freedom, the peace, the protection. freedom of speech and press we gave in this great beloved land of ours will avail us nothing.

Ecclesiastes 12:1 "Remember now thy Creator . . ." and verse 13 "Fear God, and keep his commandments: for this is the whole *Duty* of man.

In the sight of God we are fools, though rich, educated, living in ease, and plenty—rich in this world's goods yet not rich towards God. What we think we posses—we must leave—to someone else as we pass on. Riches, honor, fame wealth, power in high positions are of and in this world. *But* the soul that trusts in God shall be satisfied eternally.

Matt. 5:6, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." —Satisfied.

Are you, dear soul, satisfied? Does the world really satisfy your soul? Jesus invites you to come and drink at the fountain that never runs dry. Praise God for living water and heavenly manna. They that come and partake shall never hunger or thirst . . . Yes, Jesus satisfies the soul. He is the same yesterday, today, and forever . . .

—*Arthur F. Ortmann, Warroad, Minnesota*

A College Education for Mennonite Farmers

By Adolph L. Waltner

Forty years ago or so, the agricultural colleges in this part of the country were sarcastically referred to as "cow colleges" and the agricultural students as "cow hands" and often in decidedly more derogatory names and treated in a similar manner.

Even twenty-five years ago, agriculture and students of it had not received the respect that other branches of learning such as, music, science, engineering, etc., had received. This not only on the part of the student body but also by the general public. In those days a young man with a college education who decided to remain on the farm was considered a failure and the time and money which he spent in acquiring such an education checked off as a total loss.

We have gone a long way from that point of view. Today it is generally considered a privilege for any person to attend and graduate from college. Those who do not approve at least tolerate the idea. In colleges, too, the status of the agricultural departments and its students is radically changed. Today agriculture is on par with any branch of learning.

But even in face of such a change, a person is justified to ask himself "What may I expect to get out of a college education?" One of my earliest recollections along this line is the annual visit of the County Superintendent to the country school and his figures on the blackboard showing the increased earning power of the high-school graduate over the country-school graduate, the college-trained over the high school trained. Yes, there is an economic advantage in favor of the college trained. *The diversified demands upon the present day farmer certainly are such that this facter merits consideration.*

There are contributions of a college training to an individual which are far more important than his earning power. One of the first of these lasting influences is that it stimulates and directs thinking. Thinking like other attributes of a human being needs development and directing. Training in any college will stimulate thinking. The differences of the various colleges is then in the degree of such stimulation and the trend in which thinking is directed. Christian thinking people naturally expect that the development and the direction of one's thinking should be patterned after Christ's way of life. *As Mennonites, we believe in a Christian approach to everything. That means that we believe that life is a serious matter, that Christ has a definite place in it, and that only through His way of life can we we get the best out of living.* These are factors that should determine where we get our training.

As a natural result of such thinking one comes to the second of the lasting influences f a college education, a broader outook on life. It is on this point that people most frequently clash with college trained Christians. Here there exists a gap not easily spanned.

Upper Picture:—Professor Russell A. Lantz teaching a music class at Bluffton College.

Lower Picture:—Professor A. C. Schultz teaching the Word of God to a Bible class at Bluffton College.

This short prayer, *"Bless me and my wife, Son John and his wife us four and no more."* represents an exaggerated example of those people who have not recognized this broader outlook on life. To them, they and theirs are the nucleus around which life centers. This also represents the starting point for each of us. As *we reach out into life, into the realm beyond our immediate self, we become aware of other things.* Self grows smaller by proportion as we become more and more acquainted with the greatness of God's universe. With that knowledge we become aware of our responsibilities. The nucleus of our thinking shifts. We are no more the center of life but rather a part of life. This is the beginning of a broader outlook on life.

There is a certain satisfaction, particularily to young people, in doing a given task well. Life is a series of tasks. *If a college training will add cheer, understanding, and efficiency in doing life's tasks, and I believe it does, I would give that as another reason in favor of a college education.*

In conclusion, on the basis that a college education will stimulate and direct my thinking along Christian lines in such a manner that I will be able to get a clearer conception as to what my relation is to God and my definite place in His universe, that it will enable me to do my task in life more cheerfully and more efficiently and with better understanding I advocate a college education as an asset, not only for Mennonite farmers but for all people.—*Freeman, South Dakota*

MENNONITES and RURAL LIFE

By J. Winfield Fretz

THE BROKEN CUP

This is the title of a small book written by Jesse H. Ziegler of Bethany Biblical Seminary in Chicago. It is the result of a careful and complete study made of the changes in custom, attitude, and ways of life that have taken place in a rural community of Church of the Brethren people in Maryland. The substance of this book is beautifully summed up in the appropriate story, told in the first paragraph, of an Indian chief who explained what had happened to his tribe in this way: "In the beginning God gave to every people a cup, a cup of clay, and from this cup they drank their life. They all dipped in the water but their cups were different. Our cup has broken now. It has passed away." This Indian chief was speaking of the breaking up of his people's ancient patterns of life and Ziegler too is speaking of the way old Brethren customs have broken up and he goes on to suggest specific reasons why these changes have come about.

Method of Study

To study the changes in this particular community the Brethren male population was divided into three groups according to generations, those from 13 to 24 years of age; those from 38 to 49 years of age and those from 63 to 74 years of age, in other words, sons, fathers, and grandfathers. All of these individuals were asked the same questions and the answers compared. It would have been valuable to include the girls and women on the same basis, but Ziegler does not include them in his study. The information was secured chiefly through personal interviews and observation of local activities.

Of Interest to Mennonites

Every Mennonite reading this book will be amazed at the similarity of customs, attitudes, and beliefs held by the Brethren and the Mennonites. It must be only prejudice and willful ignorance that has kept this similarity of culture, custom, and ideals so completely concealed from each other through the years. Points on which changes are studied include attitudes of three generations on such matters as: alcoholic beverages, baptism, wearing of the beard, Bible reading, wearing of the cape for women, church government and attendance, courts, conformity in dress, cosmetics, college education, communion, dancing, debts, divorce, doctrinal preaching, family worship, farming, feet-washing, gambling, the government, home ownership, homes for the aged and orphans, insurance, taking of interest, jury duty, the kiss of charity, labor unions, lodges, the love feast, musical instruments, military service and non-resistance, prayer veil or head-covering, profanity, forms of punishment, the radio, recreation, a salaried ministry, smoking, swearing, Sunday papers and atttiude toward "worldly" churches.

The Results

The net result of the study reveals significant changes on the part of the younger generation toward greater conformity to the "world." Yet there are evidences that modern youth is not "going to the dogs" just because changes have taken place. For instance, a greater percentage of young people belong to church than of the older generation; also a greater percentage of the younger generation go to church because they like to go rather than because they are made to go. In economic and ethical matters too the attitude of the modern generation is hopeful. In this brief review we are unable to do justice to this significant book. It is worth careful study and it will cause much productive thinking and may become a pattern for similar studies of other rural communities.

"If you want to put the world right start with yourself."

"Christ came to seek and to save lost ideals, lost hope, lost enthusiasm, lost man."

DAILY DEVOTIONAL MESSAGES

By Delmar Wedel, Berkeley, California

DECEMBER 11—Jermiah 1:8, *"Be not afraid because of them; for I am with thee to deliver thee, saith Jehovah."*

Such was the promise with which Jeremiah began his ministry, and he has left us a record of how it was fulfilled. Jeremiah felt himself destined to point out injustices of his fellow-countrymen. Both his accusations and his threats roused the anger of people who had a high idea of themselves and of their future. His was a warfare that never ceased. And in all its course we behold this naturally timid, shrinking man standing like a wall against the onslaughts of all foes. What was the secret of such strength? He himself told us. Jeremiah was sustained by his life with God.

DECEMBER 12—Jeremiah 1:9, *"Then Jehovah put forth his hand, and touched my mouth; and Jehovah said unto me, Behold, I have put my words in thy mouth."*

The story of Jeremiah's call depicts the intimate, personal relationship between him and God. Every sensitive person receives his call from God. And not until a man experiences this call does he really begin to live abundantly. The man who wanders through life without a sense of purpose, without a sense of life having any meaning, is really to be pitied. Our Christian faith may be a powerful creative force within the lives of all. If we are sensitive to its message we will find purpose and meaning for abundant living.

DECEMBER 13—Isaiah 8:17, *"And I will wait for Jehovah, that hideth his face from the house of Jacob, and I will look for him."*

One of the priceless ideas which Christianity received from the Jews was the idea of God working among men—God working in and among nations. The Hebrew people believed that God would cause their nation to prosper. It was a terrible tragedy for them, therefore to find their nation threatened by invasion. Isaiah reflects this attitude. He says God is hiding his face from the house of Jacob. At times during mental or physical suffering we too, may find the meaningfulness of life taken from us. The waiting to see the meaningfulness of it all is difficult. At such times, like Isaiah, the righteous man lives with an attitude of faithfulness, trusting, steadily and quietly as did Isaiah, until such time when he could once again "see his face."

DECEMBER 14—Jeremiah 5:24, *"Therefore as the tongue of fire devoureth the stubble . . . so their root shall be as rottenness, and their blossom shall go up as dust; because they have rejected the law of Jehovah of hosts, and despised the word of the Holy One of Israel."*

Jeremiah tells us there is a moral government in the universe. That man can't do as he likes and get by with it. Jeremiah viewed his times and saw the people so wise for destruction, so unwise for goodness. Man has undone the work of creation. "I look to the earth, behold chaos." As did Israel of Jeremiah's day, we have broken the yoke of brotherhood. Nations can't play lose with justice and righteousness. The end is doom.

Meditation on Psalms

DECEMBER 15—For people who need renewed faith for living, the Psalms are without equal. The Psalms are the precipitate of Israels' experience throughout her history. We don't read them very long without saying to ourselves, "They speak to me and my need." This is so because they deal with the whole range of human emotions. Many of the Psalms come out of the experience of a grief stricken people, who when life about them collapsed, sought for something to which they could devote themselves. They sought for a new center of life. Because they speak to a universal need, Christian relief workers going abroad will find them valuable for the rehabilitation of the human spirit.

DECEMBER 16—Psalms 51 v. lff., *"Have mercy upon me, Oh God, according to thy loving kindness: According to the multitude of thy tender mercies, blot out my transgressions."*

Yesterday we observed that in the Psalms we find the whole range of human emotions. For the next few days let us examine a few of the Psalms and notice how they speak to our varied needs. In Psalms 51, we have the authentic cry for penitence, forgiveness. Here is a picture of a broken man who has fallen. Here is the voice of a man who strikes a chord of response in our hearts, for he expresses the cry for penitence that is upon our lips.

DECEMBER 17—Psalms 46 v. lff., *"God is our refuge and strength a very present help in trouble."*

This Psalm is the earnest response of one in trouble. This Psalm because of its universal mood communicated itself to Luther when he was passing through troubled days. It communicated itself to Pastor Niemuller on the Sunday before he was to be taken to prison. His church was filled. The Gestapo was there beside his pulpit. He knew he might be seized any moment; Niemuller rose and announced the hymn for the morning, which was taken from Psalm 46, "God is our refuge and strength, a very present help in trouble."

Sponsored by
the Young People's
Union of the
General Conference
EDITOR
R. Weinbrenner
North Newton,
Kansas

Mennonite Youth

"A United Mennonite Youth in Christ"

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Putting Ideals Into Action

This summer word came to the editor that the young people of the Pacific District were sponsoring a drive to put our church papers into more of our homes. It was inspiring to think that some people were doing more than just paying lip service to doing things for Christ's Kingdom. So we tried to find out how the young people of the Pacific District came to adopt this project. Alice Lehman of Aberdeen, Idaho, and Chairman of the Young People's Committee of the Pacific District, has given us the answer. She also tells us how the active young people in the Aberdeen Church went about getting more subscriptions for *The Mennonite* and the *Bundesbote*. I'll let Miss Lehman tell you about it as she told me about it in a letter. She wrote:

"Since this drive was sponsored by our Young People's Committee of the Pacific District and since Ihappen to be chairman of this committee, I shall just briefly tell you about it. I have been reading *The Mennonite* for several years now, and it has always been a real blessing to me, as well as a very informational paper concerning many of our own people. You know, we here in Aberdeen are really quite isolated from our General Conference churches, and I find that this paper has been an excellent means of becoming acquainted with many of our leaders.

"Therefore, it seemed a real opportunity to me to try to get our committee to sponsor a drive of this sort in order that many of our young people in this district might experience the same blessings which those of us who take *The Mennonite* have received. All of the Y. P. Committee members heartily favored a subscription drive of this sort.

"So posters were made for each young people's society, advertising this drive. One person was chosen from each C. E. society to be responsible to get as many subscriptions as possible in their own church. These young people were privileged to choose their own particular method to conduct the drive.

"In our case here in Aberdeen, Delmar Wedel was chosen to be responsible. So he chose several young people to help him. Each person was given a list of names of those who did not already subscribe to our church paper, and each person was to see the people whose names they were given. Personally I think that this was a very fine idea. It worked out very well. I am enclosing a snap shot of our young people who sold subscriptions . . . I certainly am very happy for the fine response we had from all of the churches in our district on this project."

Thus did the young people of the Pacific District and of this one church in particular go about carrying out this project. The Aberdeen young people send in a good number of new subscriptions, and other

Young People of the Aberdeen Church Who Sold Subscriptions

From left to right: Delmar Wedel, who is attending the Pacific School of Religion, Berkeley, California. Delmar is contributing the daily devotional messages for this month and writes that he is getting training for post-war rehabilitation along with his theological studies. He hopes to do relief work in Central Europe if the way opens. He wishes there were a Mennonite group in Berkeley. However, he rejoices that there are pacifists to fellowship with. **Esther Lehrman** is busy teaching grade school. So is **Ellen Wedel,** the daughter of Rev. Phil. Wedel. **Helen Klempel** is helping her parents at home. **Margaret Wiebe** is attending the Bible Institute in Los Angeles, and so also is **Esther Wiebe. Arnold Bartel** is working in American Falls, Idaho. The editor's informant thought he was working in a creamery.

young people's groups did likewise. If young people's groups in other districts have done similar things, will they please report on their activities to the editor of the "Mennonite Youth" section.—rw.

Descriptions of Africa

By Robert Kreider

(On October 11 the M.C.C. office at Akron received a collection of letters from Robert Kreider, who is on his way back to the United States. Robert writes so interestingly that we decided to share parts of his letters with the readers of this paper. They are descriptions of his trip to Africa and of his stay there. Because of a law passed by congress, the relief unit of which he was a part has been recalled to the United States.)

Capetown, S. Africa, August 5, 1943.... We delighted in crossing the equator into the Southern Hemisphere. At night we gazed at the new and strange southern constellations; the Southern Cross, the Milky Way (somehow more beautiful in this hemisphere), Magellan's Black Cloud, etc. By day we saw the albatross, schools of porpoise....

We have been continuing to devour book after book. Life at sea is a paradise for the book lover.... This study of China and the Orient is thoroughly absorbing. Six months ago my knowledge of China and the Far East was limited and elementary. It has improved a bit since... enough to impress me with the conviction that we have much to learn at the feet of the Orient. I wonder why in college we so lightly skimmed over and neglected the history and culture of the East. We have been wrapped up in the study of Western culture and ignored much of the wisdom of the East. If this world is "one world," we can ill afford to remain ignorant of the Orient....

About South Africa—Everywhere are to be seen examples of the Dutch style of architecture; thick brick walls, plastered and whitewashed; thatched or tiled roofs; shuttered windows. The homes are set in the midst of flower gardens and shaded by oak trees. About the gardens are low whitewashed stone walls. From a little peak we could see the Atlantic to the West and the Indian Ocean to the East.... South Africa is a land of rare beauty. Here there is a blending of mountains, sea, white beaches, plains, fertile valleys, streams, forests, gardens, flowers everywhere.... We are now in the midst of a two month winter period, chilly and damp.

At Muizenberg... We boarded a train at Muizenberg where Mr. Bateman had arranged for free accommodations for us. Here we received a terrific amount of attention. The South Africans are enamored with American ways, American gadgets, music, films and Americans. I wonder whether there is not real harm in a people being so enthusiastic about things American—especially these shallower aspects of our culture. Following this period of idealization may come a period of disillusionment.... Tuesday we hiked along the beach, climbed a mountain. In the evening we were guests of Mrs. Thompson, a Bostonian. We have been having pleasant chats with the R.A.F. boys who are more reserved than a bunch of Americans would be.

At Durban, South Africa, August 13, 1943—This week our castle of hopes tottered and came tumbling down upon us. Late Monday P.M. I was visiting at Federal Hotel with Delvin, Dick Yoder and Mr. Stoltzfus. I returned to our room to find our entire group seated in the room, all looking more grave than is their custom. A bit later Rupe and Solly extended their hands and congratulated me. "Why are you congratulating me?" I asked. You and Clanning are going on to India." I asked what they meant. Then came the staggering news—the first scrap of information we had received from America since June....

Wednesday morning came jolt number two. Webb called up to inform us that at the P.O. box there was mail for all of us. We were all eager for our first letters from home. While each was pouring over his letters Bill let out a shout and a groan, "Hey, listen to this." He read to us a note from Bob Ziegler of the B.S.C. reporting the events of early July—common knowledge to all of you by now. We agreed with this new information it would be more wise for Bill and I to wait for further instructions from Philadelphia.

This has been a jarring blow to us. But even more of a blow it must be to those at home who have worked for months on this project, who have invested thousands of dollars in the program. Now all for naught. Again and again we have thought of the men in camp—men who have been living and hoping and praying that the day might come when they could go forth to do relief work. The promise of foreign service has given many deep meaning for their camp period.

We are all busy at work at Durban's largest civilian hospital, the Addington. Herb, Bill and I are doing clerical work. I am in the registrar's office. Ralph works in the surgical appliance shop. Lea is on night duty. Rupert, John and Solly are serving as orderlies on the wards at night. Special permission was granted us by the Department of Immigration to work in the hospital. The work is good for us. It helps to defray our living expenses and has an educational angle. My work is filing, recording data on forms, typing, etc. Part of my time is devoted to the effort of dispelling the queer notions which our office force has about America. Today one lass asked me about those **major** subjects: jitterbugging, gum-chewing, Dorothy Lamour, Coca Colas. She adores America. I shudder to think to what aspects of our culture she is attached.

Our two day railway journey from Cape to Durban was wonderful. We were impressed with the wonderful expanse of the country. At Worchester, the capital of the wine-growing section, we talked with the Afrikaans (South African Dutch) folk, visited a Dutch Reformed trade school, ate good Afrikaans meals. Many Afrikaans names are the same as our low German Mennonite names—Janzen, Klassen, etc.

Bent Backs

Bogata, Columbia, October 29, 1943. Walking home from the Pharmacy the other evening, I was accosted by a very small, ragged boy. As I looked at him, I imagined that he could hardly be more than six years old. He looked up at me and in a pleading voice begged for an alm. At first I paid no attention to him for there are many such little beggers in Latin America. I continued walking down the street; he continued walking by my side—pleading. I looked at him, and saw something which could but touch the heart. The little boy was carrying on his back his infant sister. He was hardly old enough to walk around himself, let alone carry with him a baby. I wondered what the circumstances were that should coerce so small a child to begin life by carrying so heavy a burden. Was he a product of a singular misfortune? No, for I recalled how many scores, yes I suppose hundreds, of others I have already seen on our trip carrying similarly heavy burdens. Sometimes the people carry 100-150 pounds on their backs as far as thirty miles for the price of a few cents. Little children walking on the roadside seemed to be minature replicas of their parents. They too carried proportionately heavy loads. Was there no carefree childhood for them? The little boy in the accompanying photograph was carrying this heavy load on a country road—far from any city, or market. A few days ago I saw a little old woman (most of the native women seem very short—and old old) carrying a very large basket on her back. The basket was much larger than a bushel basket and was filled to the overflowing with bananas. She was carrying this on her back by the means of a supporting strap around her forehead. The load was so heavy that it appeared as if it would break her neck. In order to lighten the strain, she put both of her hands in support behind her head. I could but feel sorry for her as well as for the countless others like her.

A Burden-bearer

As I observed these burden bearing people, I wondered whether the burden on their backs was not but symbolical of an even heavier burden on their souls, the burden of sin and sorrow. Then I remembered that it was that men might be released from this burden that Jesus died. It is that the release might become a reality that missionaries are sent. There is enough power and strength in our Lord to set Latin America free. Latin America can be freed if enough Christians will do their part.

—*By Gerald Stucky*

SENIOR DEPARTMENT

Because He First Loved Us

The Christian's Service In the Kingdom

I. Worship Service:

1. Songs: "Come hither, ye children," No. 413, "O come, all ye faithful, "No. 80. 2. Reading of scripture passages II Cor. 8:9; 5:20-6:10. 3. Singing of Christmas carols. 4. Offering for foreign missions.

II. Leader's Introduction:

The story of the coming of the Christ into our world wtih the songs of the angels proclaiming "Glory" and "Peace" and "Goodwill" never grows old. The message "For God so loved the world that He gave His only begotten Son" has lost none of its winsomeness. Human hearts still long for peace and for forgiveness of sins. The need for a Saviour is as great as ever.

To those who have experienced His love in their hearts, the challenge is to bring the message of His love to others. "Let us love Him, because He first loved us." "The love of Christ contraineth us." To them it is a God-given task to serve in His Kingdom. They desire to witness by their life. They want to be stewards of their talents, their time, and their means.

III. Topics for Short Talks:

Based on booklet **Life and Service in the Kingdom of God** by P. C. Hiebert.

1. The Christian's Stewardship of Life and Time.
2. The Christian's Stewardship of Money (Find scripture passages pertaining to it.)
3. Opportunities for Service in and through the Home Church.
4. Opportunities for Special or Full-time Service.
5. Opportunities for an Effective Witness by Life.
6. The Need for Value of Wholehearted Loyalty to Christ and the Church.

IV. For Discussion:

1. Should a Christian set apart a definite part of his income for church work and missionary and benevolent purpose? If so, what part? 2. How may we be stewards of our time? 3. What service can we render to Christ and for the coming of His Kingdom by our everyday life?

V. Facts for Study:

Peter, Paul, Timothy, Augustine, Martin Luther, Menno Simons, John Wesley, Wilfred Grenfell—Christians of widely different periods of time and of very different temperament and personality—they have all realized that their allegiance to Christ called them to service in His Kingdom.

There are those who have ten talents, those who have five, and some have only one—but none of us is without any—and our love to Christ and "the least of these" will lead us to make use of them. It may be in our home church and community that we are called to serve, it may be in reconstruction work in Europe or in mission work, it may be as teachers in the public school, but whatever place it may be the test of our service will be faithfulness.

VI. Illustration:

A Gift for Christ

One Christmas, a few years ago, a little girl wished to give the Lord Jesus a gift, and asked her mother how it should be done. Her mother said, "Choose the gift, and then come with me." The little girl chose her very best doll, and went with her mother through the crowded streets. At last they entered a miserable alley, where a poor consumptive child lay sleeping. They placed the doll on her bed and departed. "But, Mother, I wanted to give it to Jesus," said the girl. The mother opened her Bible, and pointed to Matt. 25:40, and read, "Inasmuch, as ye have done it unto one of the least of these my brethren, ye have done it unto me."

VII. Food for Thought:

My Master

I had walked life's path with an easy tread,
Had followed where comfort and pleasure led,
And then it chanced, in a quiet place,
I met my Master face to face.

My thought is now for the souls of men;
I have lost my life to find it again,
E'er since alone in a quiet place,
My Master and I stood face to face.

—Author Unknown.

JUNIOR DEPARTMENT

ALWAYS DOING OUR PART—Matt. 24:42-51.

In Eph. 6:7 we read "With good will doing service, as to the Lord, and not to men." In this topic we are going to consider Bible examples of some who did their part faithfully and nobly. As we study these, we will be reminded of many things which we ourselves can and should do. Every Junior boy and girl should keep their eyes open to see the opportunity to do something for others.

Dorcas

God's word teaches us we should help the poor and the needy, that we should care for the widows and the fatherless. Dorcas, who lived in Joppa many years ago, did her part in helping the poor. She was a women of good deeds. One day she was taken sick and died. The disciples sent word to Peter. When he arrived at Dorcas' home, all the widows stood by him weeping, and showing the coats and garments which Dorcas had made, while she was with them. Peter saw that Dorcas was greatly needed by the poor people, and he prayed and took Dorcas by the hand and lifted her up and presented her alive to the many who were gathered.

The Little Lad Who Fed the Hungry

God wants us to do our part in feeding the hungry. We need to give bread to those who are physically hungry.

When Jesus was in a desert place near the Sea of Galilee; the multitude followed him, and in the evening the disciples told Jesus to give the people to eat, but they had not money to buy enough food for such a crowd. It was here, Jesus blessed the lunch of five loaves and two fishes, and gave them all to eat, which were five thousand.

Miriam

The children of Israel were in the land of Egypt, serving as slaves for King Pharoah. They were greatly afflicted, and under heavy bondage. God sent them a deliverer, Moses, who was to lead them out of the land of bondage. When Moses was a tiny baby his life was in great danger and he had to be hidden. When his mother could hide him no longer, she placed him in an ark, down among the flags by the river's edge. Miriam, Moses's sister, stood afar off to watch and see what would happen. When Pharoah's daughter received Moses, Miriam suggesting getting a nurse for the baby, of course, got his own mother. Perhaps you too can perform your duty as cheerfully and willingly as Miriam did.

The Question Bee

1. Is there any danger that we do more than our part? 2. What is our part in prayer? 3. What is our part in giving? 4. How much should we give according to Scripture? 5. Should we seek only the exalted places in work?

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.
Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.
Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference.

Business Office: Mennonite Publication Office, Newton, Kan.
Editor ...... Reynold Weinbrenner, North Newton, Kansas
Subscription in advance, $1.50 .... Foreign, $2.00

Address all contributions and communications for this paper, and exchanges, to THE MENNONITE, North Newton, Kansas.
Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS.

"The Mennonite" in Every Home

"The Mennonite in every home." That is the slogan of the General Conference of the Mennonite Church. A number of our churches have responded and carried on an intensive campaign to place a subscription in every church family. At the last session of the General Conference a resolution was adopted which authorizes the Publication Board to offer the *Mennonite* for one dollar a year per subscription, provided every family of the church became a subscriber to a conference paper. Due to present conditions the Publication Board finds it necessary to raise the individual subscription from $1.50 to $1.75 beginning with January 1, 1944. But the church which places the *Mennonite* into every home will get the paper for one dollar, provided the order is placed before the first of the year.

Every good Mennonite family will want to keep in touch with the various activities of the General Conference. The *Mennonite* serves as a medium and tells her members what the churches are doing at home and abroad. Our interest in the church and our loyalty to the church depends largely on what we know about its work and spiritual growth. Might it not thus prove to be of great value to our church to place the *Mennonite* into every home of the church we love? Will you not respond favorably and help the church to bring the *Mennonite* into every Menonite family? *—Bulletin, First Mennonite Church, Geary, Okla.*

Northern District Ministers' Conference, November 16 to 18

This was the third annual ministers' conference held at Mountain Lake, Minnesota. The day sessions were held in the three churches of Mountain Lake, and each church served one fellowship meal which added greatly to the blessings of the conference. In the evenings preaching services were held in the various churches of the community. These were a real blessing as it gave us an opportunity to get acquainted with the five new ministers who have within the past year come to work in churches of this district. They are all young men but true to the Word of God and full of enthusiasm for the Lord. There were twenty-one ministers present at the conference and quite a number for various reasons could not attend.

The main theme of the conference was *"Christ's Ambassadors,"* II Cor. 5:11 to 6:10. Subtopics were as follows: "The Ambassadors Appointment," "The Ambassador's Communication with God," "The Ambassador's Message," "The Ambassador's Sources of Information," "The Ambassador's Conduct," an "The Ambassador's Report." All these topics were well given and proved to be heart-searching in that they brought before us our obligations and responsibilities both to the church and to our Lord and Master. There was also an open forum in which various questions and problems were discussed. We parted encouraged and inspired to press on in the great work for the Master, and the Lord willing meet for another conference next year at Freeman, South Dakota the week before thanksgiving. Rev. J. J. Regier of Freeman has been asked to be the new chairman.

—August Ewert, Secretary

Jacob H. Janzen Writes

Freeman, South Dakota
November 24, 1943

Dear *Mennonite:*

The strong east winds of this season of the year have blown me clear through the hills, over the waters and the plains of the prairies to this place. And now the wind has subsided and given ground to a quiet, although a little cold, stillness in which I have the privilege to gather with the good people here around the Word of God every evening until Sunday, November 28. Tomorrow is Thanksgiving Day, and there will be two services in the Salem Zion Church, known as the North Church here.

I am having a wonderful time, am enjoying good health and fine Christian fellowship. The American people are friendly, and it is easy to warm to them.

The weather has been ideal so far, and the services well attended. It is encouraging to see that there still is hunger and thirst for the Word of God, the Word of Life, and for true Christian fellowship or else why should these churches here—having wonderfully educated, devoted, Christian ministers here—call one from the ends of the earth to minister to them during a whole week? It cannot be just idle curiosity; it must be the desire to see again and again that it is the one Jesus Christ, the same yesterday and today, and for evermore, who is the mainstay of mankind. All over the earth, and the only Redeemer, in whom all the nations are blessed.

It is encouraging to see again and again that distances cannot part us as long as we are in Christ Jesus, our Lord.

I see the time coming when envy, jealousy, and obstinacy will be done away with, and even they will not be able anymore to separate us into seventeen or twenty branches of Mennonitism and kill brotherly love and kind cooperation in the building of the Kingdom of God.

Yours truly,
Jacob H. Janzen, Waterloo, Ontario

—Rev. W. F. Unruh, pastor of the West Zion Mennonite Church, Moundridge, Kansas, recently visited some C.P.S. camps. The West Zion church in their thankofferings gave $478.60 for foreign missions and $331.00 for relief.

IN MEMORIAM

HELENA SCHMIDT, daughter of Cornelius and Helena Voth, was born February 4, 1862, in Gnadenthal, South Russia, and died October 5, 1943. When twelve years old she migrated with her parents to Marion County, Kansas. In 1880 she was baptized by Elder Jacob Buller and accepted as member of the Alexanderwohl Church. In 1883 she married Peter P. Schmidt. Their companionship lasted fifty-nine years, until 1942 when father died. The ten children who survive their mother are: Mrs. Margaret Schroeder, Mary Schmidt, Mrs. Elizabeth Schmidt, Karl Schmidt, Adolf Schmidt, Mrs. Helena Schmidt, Mrs. Anna Goertz, Mrs. Emma Duerksen, John Schmidt, and Theodore Schmidt.

BEN BECKER, son of Mr. and Mrs. Ben Becker, was born March 30, 1894, at Halstead, Kansas, and died October 10, 1943. Since 1905 he lived on a farm east of Goltry, Oklahoma. In 1913 he was married to Gustena Buller. In 1935 he accepted Christ as Saviour and was later baptized and accepted into the fellowship of the Zoar Mennonite Church. He served as usher in the church for a time. He is mourned by his wife and the following children: Leslie and Mrs. Marvin Wedel of Goltry, and Mrs. Frank Boehs of Enid. Three sisters and six brothers also remain to mourn him.

BRINTON M. DIRKS, son of P. D. Dirks, was born near Moundridge, Kansas, on July 2, 1895, and died October 16, 1943. He was baptized by Rev. J. C. Peters in 1911 and accepted into the membership of the West Zion Mennonite Church. For a time he operated his own store in Hesston, but then moved back to Moundridge. He married Blanche Kaegi in 1917. He is mourned by his wife and three children, Marlo, Rachel, and Bertrand, and one brother, O. W. Dirks of Minneapolis, Minnesota. His parents and a younger brother preceded him in death.

MRS. JACOB G. HIEBERT, nee Anna Franz, was born in Alexandertal, Molotschna Colony, South Russia, on November 6, 1865, and died October 27, 1943. In 1878 she migrated with her parents to Mountain Lake, Minnesota. In 1887 she received catechetical instruction from Elder Aaron Wall. She was baptized in May and received into the Wall Church. She and Jacob G. Hiebert were married in 1889. After the wedding father and mother joined the Bethel Church of Mountain Lake. Two sons and three daughters were born to them. One daughter died when seventeen years old.

MAGDALENE JANZEN, daughter of Gerhard and Justine Penner, nee Penner, was born at Irrgang, West Prussia, on October 20, 1860, and died October 29, 1943. Both parents died while she was a child. In 1877 she was baptized by Elder Gerhard Penner and accepted into the membership of the Heubuden Mennonite Church. She migrated with relatives to Beatrice, Nebraska, in 1881. She was married to Heinrich Janzen in 1883. In 1924 he preceded her in death. Four sons and four daughters were given to this home. Two sons died in their youth.

PETER J. SCHMIDT, son of Jacob and Elisabeth Schmidt, was born in Alexanderwohl, South Russia, on January 29, 1866 and died November 12, 1943. In 1874 he migrated to America with his parents. He was baptized by Elder Jacob Buller in 1886 and received into the membership of the Alexanderwohl Mennonite Church. In 1888 he and Maria Unruh were married. This union lasted until 1931 when mother died. When the Tabor Church was organized he joined it. He served in various church offices. In 1924 he and mother moved to Newton. Children who mourn him are: Mrs. H. F. Goertz, Walton; Mrs. John Koehn, Albert Schmidt, Mrs. P. R. Schmidt, all of Newton; Mrs. D. S. Goertzen, Hillsboro, and Selma of the home.

SOPHIE KATHARINA WEINBRENNER, daughter of Wilhelm August and Karolina, nee Kessler, Weyand was born March 20, 1868, at Langenbach, Hessen Nassau, Germany, and died November 23, 1943. When fourteen years old she became a member of the Evangelical Church. In 1892 she migrated to Hillsboro, Kansas. She and Reinhard Weinbrenner were married in 1895. Most of their married life they lived near Lehigh, where they at first attended the Lutheran Church and then later the Mennonite Church, becoming members of the latter in 1917. She is mourned by her husband and six children: Albert in Reedley, California; Arnold, Hutchinson; Oscar, Lehigh, Reynold, North Newton; Mrs. Albert Unruh, Hutchinson; and Mrs. Dave Groening, Hillsboro.

HENRY HUBIN, son of Henry and Marguret Rupp Hubin, was born at Butterfield, Minnesota, on May 17, 1884, and died November 11, 1943. When four years old he moved with his parents to Hanston, Kansas, where he spent his youth. Here he was baptized by Rev. John Miller and accepted as a member of the Einsiedel Mennonite Church. In 1913 he was married to Matilda Ewy. Three children were born to this union; the eldest died in infancy. The greater part of his life was spent in farming. Due to his ill health he spent the declining years of his life in Moundridge. He is mourned by his wife, one daughter, and one son.

ANNA M. KREHBIEL, daughter of John Stucky and Mary Archelaus Stucky, was born at Kotosufka, province Volhynia, West Russia, on March 2, 1863, and died November 12 1943. When eleven years of age she migrated with her home congregation to McPherson County, Kansas, settling near what is now Moundridge. In 1876 she was baptized and accepted as member of the Hoffnungsfeld Mennonite Church, later transferring to the Eden Mennonite Church, and in 1922 to the First Mennonite Church of Christian. She married John J. Krehbiel in 1880, and they lived together for over sixty-three years. Her husband and six sons and six daughters survive her.

THE EIGHTH BEATITUDE

By Erland Waltner

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven" Matt. 5: 10.

To the world this last Beatitude seems as paradoxical as the first, "Blessed are the poor in spirit." The world would say "Blessed are the popular," but would never say, "Blessed are the persecuted." Persecution is not naturally associated with the thought of happiness.

Jesus indicates that in a certain sense persecution is to be preferred before popularity. He warns against popularity as he says, "Woe unto you, when all men shall speak well of you." (Luke 6:26) When a Christian becomes too popular with the world there is likely to be something wrong with his Christianity. As Christ was misunderstood and hated by the world, so a true follower of His may also expect to be misunderstood.

We note, however, that this Beatitude is not for all who are persecuted. There are some who suffer because of their own folly and their own sin. Peter says, "Let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters." Those who experience the consequences of their own sins find no comfort in this Beatitude.

Only those who are persecuted for righteousness' sake are the blessed. They may rejoice because they have become partakers of Christ's sufferings. Persecution for doing that which is Christ-like is a confirmation of being identified with Christ. They may rejoice also for "great is their reward in heaven." Happy is he who knows that one day he will exchange his cross for a Crown.

Mt. Lake Observer

PEACE AT EVENING

By Amanda Friesen

When day is done and tasks complete
We take a calm survey;
Accomplishments seem etched with gold
While failures fade away.

The crimson tints in western sky,
The yellow sunbeam's ray,
Give silent promise that the dawn
Will bring a cloudless day.

The shades of twighligt softly call
The souls of men to prayer,
And they who answer truly find
A benediction there.

THE WORLD AND CHRISTIANITY IN CONTRAST

The world says, not thy will but mine be done.

Christianity says, not my will but thine be done.

The world says, be good and be saved.

Christianity says, believe on the Lord Jesus Christ and thou shalt be saved.

The World says, me first.

Christianity says, seek ye first the kingdom of God.

The world says, glorify thyself.

Christianity says, glorify God.

The world says, eat and be merry.

Christianity says, it is written, that man shall not live by bread alone, but by every Word of God.

The world says, live for self.

Christianity says, Live for Christ.

The world says, evil for evil.

Christianity says, good for evil.

The world says, crush your enemy and starve him.

Christianity says, if thine enemy hunger feed him.

The world says, for me to live is pleasure.

Christianity says, for to me to live is Christ.

The world says, hide your sins.

Christianity says, confess your sins.

The world says, follow the crowd.

Christianity says, follow Christ.

The world says, choose the broad way,

Christianity says, choose the narrow way.

The world says, it's by might and power.

Christianity says, not by might, nor by power, but by my Spirit, saith the Lord of Hosts.

The world's outlook is dark.

The Christian's uplook is bright with a living hope of His soon return.

—*Contributed by J. W. Bergen, Goltry, Oklahoma*

« JOTTINGS »

—**Let's do it right!** Before me lie two envelopes. Both contained material for the editor of this paper. Both failed to come to him directly, because both were wrongly addressed. One read: Rev. Reynold Weinbrenner, Mennonite Publishing Company, Newton, Kansas. The other read: Mennonite Publication Office, North Newton, Kans. Both addresses should have real: **The Mennonite, North Newton, Kansas.** All articles, etc., for use in this paper should be sent to the address just mentioned. However, all subscriptions and payments for the paper should be sent to the **Mennonite Publication Office, 722 Main Street, Newton, Kansas.**

—**Change of address:** John B. Bauer has moved from 221 Taft Avenue, Urbana, Ohio, to 426 Washington Avenue, Urbana, Ohio.

—**Henry A. Toews,** Missionary from the Belgian Congo, was the speaker for the Thanksgiving services of the First Menonite Church of Newton.

—**The Workers' Exchange** is the beautifully and vigorously edited paper of the Pacific District Conference. A minister's wife, Mrs. Edmund Miller of Lind, Washington, is the editor.

—**Brother J. H. Langenwalter,** Minister-at-Large of the Pacific District, with Mrs. Langenwalter, has already visited the Portland, Dallas, Menno, Colfax, Newport, and Aberdeen churches—and undoubtedly several more by this time. He stays several days in each place, meeting with church boards, Y.P. groups, counseling, and teaching Bible courses.

—**Rev. Albert Schultz** conducted special services for the Immanuel Mennonite Church, Los Angeles, this fall.

—**The Menno Church, Lind, Washington,** some time ago sent a truckload of provisions to C.P.S. Camp No. 60. The load included 15 hogs, 2 tons of rye feed, 65 lbs. of lard, 6 chickens, and some cash gifts. The church also purchased 700 lbs. of honey for the boys who have a hard time getting sweets. The ladies of the church sent a quantity of dish towels, dish cloths, and hot pads to the C.P.S. Camp at Belton, Montana, since the kitchen force there expressed a need for these.

—**Oklahoma Bible Academy:** The Bible students of O.B.A. not only believe in home missions, but are busy obeying Christ's command "Go ye into all the world and preach the gospel." Mark 16:15. Each afternoon the sixteen students leave the campus in three cars and give forth the gospel to approximately 125 children in eight rural district schools. The 30-minute program consists of a Bible lesson, chorus singing, and scripture memorization. Methods such as object lessons, scripture graph, and maps are used to present the series of 12 lessons about the children of Israel entitled "Egypt to Canaan".

—**Rev. and Mrs. F. J. Isaac** from India were with us today. Mr. Isaac's text was Matthew 16:13-19. His theme was taken from the eighteenth verse, "I will build my church." He put special emphasis on the word **I.** We are Christ's tools, and also the stones in the building, but He does the building. He has also built the church in India. As far back as the first century, A.D. there has been a group of native Christians in India. Mr. Isaac gave many illustrations to show how that group has grown. Our General Conference has been a tool for Christ in India, and not only in India, but in China and among the North American Indians. Now it is making plans for a mission in Africa and in South America. Christ wants to use us. We can pray for the missions and missionaries, and also help the General Conference financially.—Ralph Claassen, in **Oak Leaves from Home,** paper published by the Second Mennonite Church, Paso Robles, California.

—**Burrton Mennonite Church, Burrton, Kansas:** Rev. Walter H. Dyck from Beatrice, Nebraska, was our special speaker on Thanksgiving Day. On November 28 we observed the Lord's Supper, with Rev. J. F. Epp from Henderson, Nebraska, as guest Elder for the occasion. That afternoon Rev. A. A. Epp, pastor of the Burrton Church, was ordained as Elder. The brethren Clyde Dirks from Hutchinson, Kansas, and J. F. Epp were the guest speakers. Brother J. F. Epp also brought the evening message.

EASTERN DISTRICT CONFERENCE NOTES

The Fall Rally of the Eastern District Y. P.'s Union was held in Zion Church, Souderton, Pa. The project for this fall was the gathering of a fund to be given to the Young People's Union of the Canadian Conference. This gift is to assist them in the purchase of their own retreat grounds. The contributions for this fund brought in by the individual societies amounted to $130.00 (sent to Conf. Corr. by Miss Anna Weiss, the Y. P. Union Correspondent).

Grace, Lansdale—The church recently held a dedication service for the Service Roll that has been placed in the vestibule of the church. The pastor the Rev. Olin A. Krehbiel, recently held two weeks of special services in the Richfield Church, the Rev. B. S. Graybill, pastor.

Fairfield— The Rev. George S. Stoneback. pastor delivered the sermon at the Union Thanksgiving Service held in St. John's Reformed Church, at 8:00 A.M. on Thanksgiving Day. His theme was "Thanksgiving at Midnight."

West Swamp—The Christian Endeavor Society has celebrated its fifty-third anniversary. On Thanksgiving evening, the Women's Missionary Society and the Young Women's Society, observed their anniversary. Mrs. J. B. Johnson from Bolivia, South America, was the speaker. Mrs. Johnson was formerly Dorothy Mohr and as a girl attended the West Swamp Sunday School.

—Howard G. Nyce, Conf. Corr.

"God's grace is sufficient; use it."
"The yoke of God will never fit a stiff neck."
"High doctrine and low practice do not go together."
"You need character more than you need wealth."
"No doubt the trouble is with me."
"Why worry when you can pray?"
"Let your time of testing be a time of trusting."
"Christ first, others second, self last."
"It is much easier to be critical than to be correct."
"Give God a chance."

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MENNONITE PUBLICATION OFFICE,
Newton, Kansas

Prof. Melvin Gingerich
North Newton
Kansas
Ja 44

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVIII NORTH NEWTON, KANSAS, DECEMBER 14, 1943 NUMBER 49

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized January 22, 1919.

Seeking the Saviour

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

As we approach the anniversary of the birth of Jesus, there comes within our hearts an indescribable yearning for a closer fellowship with God. Upon entering this Christmas season, a fuller realization dawns on us of the true significance of that day nearly 2000 years ago when our Christ lay in a manger. "For unto you is born this day . . . a Saviour." This day God was made flesh and dwelt among men and with his coming, a new day was ushered in for mortal man.

"Where is he that is born King of the Jews? For we have seen his star in the east, and are come to worship him."

The wise men from the east also sought our Christ-child. Where did they look for him? Their inquiries led them to the court of King Herod for they knew not where to find Jesus. Searching the high places of Jerusalem in vain, the wise men turned again to God's guiding star and found the child among the lowly, wrapped in swaddling clothes and lying in a humble manger.

There are wise men today seeking the answers to life and God. They question, they seek, they hope. They are looking for our Christ of love, "the only begotten of the Father," though many of them cannot see him as the one for whom they look. Where will they find him? In places glorified by man they are looking—among might, wealth, greed, power. They follow the highways of war, bloodshed, selfishness, compromise and hate. Can Herod help them?

Then gazing upward, the wise men behold God's star shining clear with the light of hope, and following that star which leads them along the lowly road, they soon find the Christ, the hope of the world! Is it possible that Christ is here? Marvel not, for Jesus the Christ is love. His way is peace, kindness, gentleness, long-suffering and mercy. His salvation is simple and easily understood by simple folk—yet unlimited in its appeal to learned men. Can we say with Simeon of old, "For mine eyes have seen thy salvation, which thou hast prepared before the face of all people?"

On this eve of the year 1943 the world is seeking the answers to life's complex problems in places which are glorified by man. In Herod's hall of war and bloodshed the nations of the world are clamoring

For Christmas Day

I want no gifts
From earths so bounteous store.
O God, my heart asks Thee for far, far more:

For quietness
Like once on Bethlehem's plain
That through the stillness there may ring again,
The glory to Thy name;

For light to shine
Upon my lowly way
That by the guidance of the heavenly ray
I might find Thee this day.
And, having found,

Then let me kneel and take
In simple faith the fullness of thy grace
And let my heart awake,
In blessed holy praise
It's anthems raise.
O let me worship till the soul grows bright
With splendor of Thy Light!

Grant me these gifts, I pray.

and shouting today. Could they but see the shining star of God and hear the message given by that wise prophet Isaiah:

"The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined . . . For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." —*Irvin Richert*

Three Gifts and Their Significance

By Pauline Krehbiel Raid

The Wise Men, many years ago, brought three gifts: gold, frankincense, and myrrh to the King. We believe that the three gifts of the Wise Men are symbolic of the gifts which we can make to our King. We each have three kinds of things in our lives which we can offer to the King. We read that the Wise Men opened their treasures; so we want to open our treasures. You may ask, "What are my treasures?" You yourself, and all you possess!

First, let us consider the gold. Gold was an acceptable gift for the subjects to bring to the King because of its purity and value. We need to feel the responsibility of bringing our gold to our King. He has given us this gold to use; nevertheless, a portion belongs to Him. *If people could realize how greatly gold is needed for His work they would soon open their treasures and pour it forth, I am sure.* Those who have all they need for a comfortable life often cannot realize the awful, desperate want of people on the other side of the sea. But how can they believe in whom they have not heard? We can do our part in sending missionaries and helping those who preach and minister. *Gold stands for much beside money. Think of all the golden things in life; our health, our work, friends, and loved ones, the joys, the brightness, the glory of success, all beauty, all gaiety, all golden mirth and laughter. Let us consecrate these golden things and bring them as offerings to our King.*

The second gift was frankincense. Frankincense is an emblem of Christian worship. It is not enough to bring gold to the King; we must give the frankincense of true worship. By that we mean the constant worship of an adoring heart. *Unless, our daily life from Monday to Saturday is a life of worship, there will not be much reality in our public worship on Sunday.* True worship carries with it the thought of sincerity, love, faith, and reverent devotion. And then, frankincense stands for all that appertains to the spirit part of you—your ideals, your noblest loves, your finest aspirations. Open your treasures then, and bring these to your King.

The third gift the Wise Men brought was the gift of myrrh. Myrrh stands for death. Some may be called upon definitely to face death, for the King's sake. *But all who have lived unto Him in life can glorify Him in death.* We can all at last bring to Him this gift—a gift which, in the bringing, will indeed bring us into His very presence. *But, meanwhile, your present offering of myrrh is the death of self, the daily crucifying of the self-life. "He that shall find his life must lose it."*

But myrrh in the Bible stands for other things beside death. It stands for love—love of the sweetest, tenderest kind. It stands for sorrow; not bitterness of woe, *but sorrow accepted as the Father's will, and therefore touched with reverent joy.*

Myrrh also, is an emblem of service. While Jesus was here on earth He went about doing good. He fed the hungry, healed the sick, taught the ignorant, and forgave the sinful. *And then before He left for Heaven He left in our hands the work which He had begun.* He taught us that we are our brother's keeper. He told us the story of the Good Samaritan and ended by saying, "Go therefore and do likewise." He said. *"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me." He expects us to build hospitals, to care for the helpless, comfort those who mourn, forgive those who wrong us, and teach those who need our guidance and help.* As we do these things in His name, we are in a true sense bringing our gift of myrrh to our King.—*Fortuna, Missouri*

CONFERENCE PAPERS ADVANCE IN PRICE

Due to the greatly increased cost of labor and material, the Publication Board has found it necessary to raise the price of **The Mennonite** and the **Bundesbote** from **$1.50** to **$1.75** per year. This change wil go into effect beginning with December, 1943, and will apply to **all renewals for 1944.** In this price will be included (as before) the 1944 **Kalendar** or **Year Book,** provided the paper is paid to January, 1945. New subscribers can get either **The Mennonite** or the **Bundesbote** from now until January, 1945, for $1.25. If the **Kalendar** or **Year Book** is desired 20 cents must be added to the subscription price.

All arrears on subscriptions should be paid before January, 1944, **if at all possible.** Postal authorities do not sanction the mailing of papers after the subscription has expired, and if arrears are not paid promptly, the paper cannot be mailed except at the risk of the publisher. All readers whose subscription is in arrears are urged to take note of this regulation if they want us to continue to send the paper.

—Mennonite Publication Office, Newton, Kansas

FOREIGN MISSIONS

P. H. RICHERT, Secretary

I

TRAINING WORKERS IN THE BIBLE SCHOOL

(By **Martha Burkhalter,** Janjgir, C.P., India, June 14, 1943.)

Dear Friends:—

Last year I was planning to come home on furlough and had passage reserved. But when I had my boxes packed and was ready to leave, I received word that the ship was full. I would have been glad to come home and see all my friends and loved ones again after seven years of absence. But I was glad to stay in India another year since my health was good and I knew that it would be difficult for those on furlough to come back at this time. So I unpacked my boxes and went to work again and thanked God for the privilege.

My work as principal and teacher in the Janjgir Bible Training School and my contact with consecrated young men and women seeking training, has filled another year with much joy and gladness. These men and women come from five different Missions over a radius of 200 miles. Some of them have little education. But they come with a keen eagerness to learn the Word of God, which we teach from Genesis to Revelation. They also learn how to present the Good News so that it may be most effective to all listeners, from children to aged men and women, from non-Christians to iltle groups of village Christians scattered about in hundreds of far-away villages. They learn about the spread of Christianity from the time of the Apostles to modern Missions. One man said, “Aside from the Bible I have never read a book so fascinatingly interesting as Church History. I will go and tell my aged mother about the testimony of the brave martyrs who suffered death for the sake of Christ. She has never heard these things.”

After three years of intensive class room training and supervised practical work as village evangelists, Bible women, Sunday-School teachers, C. E. leaders, Bands of Witness leaders, and a lot of training in singing, they receive diplomas or certificates.

I have in my office letters from various missionaries who have employed these young men and women. They all express their appreciation for the splendid training that these workers received while at Janjgir. I also have many interesting letters from former students who are now in the front lines of the battle with the hosts of darkness.

Here are a few quotations from some of these letters. One former student writes: “My responsibilities are heavy. I have five little churches to look after. Daily I use my bicycle.” Another one writes, ‘I have just returned from a small province closed to Christianity. I sold many Gospel portions and gave out tracts. The people were eager for them. The State police came and tore most of them up and took all the rest along to show them to the hostile ruler. They warned me not to come back. But I am going again! My Brahmin relatives are there. I must win them to Christ!” Another one writes: “We have already baptized 27 since New Year. Many others are ready. We are going to organize three new churches.” Still another one writes: “My clothes and boxes were all burned up on the way to a native State. It was a great loss. Can you help me?”

During vacation one of the Bible School teachers took part in a book-selling campaign at a large Hindu Mela where 20,000 came daily to worship their idols.

During one week the group of workers sold over 800 Gospel portions and religious tracts. Pray for our young Christian “soldiers” on all fronts.

I do not know when I will come home. Travelling is uncertain. Perhaps I will come this year, perhaps next. I wish to thank all my friends and loved ones who have sent letters and greeting cards. These are now doubly appreciated when mails are so uncertain. We are always glad to hear from friends and home. Proverbs 25:25.

II

“The Chariot of the Most High” at Janjgir

It was over the noon time quiet hour when the roar of the engines caused all who were resting to arouse themselves. For right over our buildings, over the Anna Funk Memorial School and Boarding, over the mission bungalows and church circled and recircled a giant war plane. In a few minutes time it had landed on the large plain which begins half mile south of the Janjgir Mission Station.

The day was a blazing and scorching hot Friday early June. I hurriedly got on my clothes, mounted my bicycle, and rode down to see who they were, and what was the trouble. Was the plane Allied or Axis? If Allied, might the airmen by chance be from the U.S.A. or from where?

Arriving there a mob of half a thousand had already gathered. They came streaming out of the villages on all sides. I pushed my way through to the airmen who seemed bewildered. The R.A.F. sign was soon recognized, and I knew that they were not Japanese. They had started from a west coast airport early morning, and had lost their way to an important air center, and running out of Octane gas had made a forced landing. The pilot and captain of the crew was from London. The observer was from Midlands, England. The third was an Australian air sergeant.

When we all went out to the plane the next morning after landing, with villagers from far and near, an old man stepped up to my wife and said, “Just think how very fortunate we are to live to see the day when the Chariot of the Most High comes into our very midst.”

Until a relief plane came three days later, we took them into our home. It was the week-end,—which made us feel more relaxed and able to entertain visitors, and the Sunday services enabled the visitors to see the Christian community at worship. They came physically upset, for unless one has learned how to live in this scorching hot season of India, he is very likely to be sick. Living in tropical India is an art. Then too, they were naturally disgruntled at having lost their way by hundreds of miles. Perhaps discipline faced them at the other end. With carping and profanity they came into our home. Before they left, however, after three days, something had happened. The fires of love, and reverence, and renewed faith in God and man seemed to be burning brightly. For my wife and myself it was one of the richest experiences in entertaining visitors that we have had in a decade. How we wish that some of you would swoop down out of the skies some day, and thus take us by surprise over the week-end.

Just what was it that changed their spirits within only three days time? Just what did they do here? What did they see? What did they hear?

Well, for one thing, **they came into our home.** Now we make no special claim to being clever, or saintly, or godly. We are nothing more than sinners saved by grace. And when that heaven-born grace leaves us, our common clay asserts itself so disgustingly.

But when the first evening meal came, of course, we bowed for audible thanksgiving in prayer. And thus we did for **every** meal. That might have been new to these men, getting out of the barracks. And then as we passed the after dinner hours and came to the close of the day, what was more natural than to invite them to join us in our custom of closing the day with Bible reading and prayer, and committing the day and the night to God our Father? What they thought we did not know. And when we began the second day by gathering at the breakfast table, of course, as is our custom we read out of a devotional book. And it seemed to me that as I closed my morning prayer with the usual "Amen," I could hear two amens from the men, one from the pilot, and one from the observer. Perhaps some of these things reminded them of childhood experiences, and perhaps memories came flooding back over the forgotten years.

Sunday morning came. The bell for church worship rang early on this hot June morning. God was reminding the community that this was His Holy Day. I graciously told those men that they were heartily invited, but that they would not understand one word, and whether they went or stayed home was up to them. I did not tell them that it was the first Sunday of the month, and that on the first Sunday we always lift our monthly offering for the poor. I did tell them that I was not taking this service, but that two or three of us took turns, and that this Sunday it was the turn of the Indian pastor.

We got to the door of the church auditorium, and halted. I heard one in subdued tones whisper comment. He seemed immediately impressed how all the sisters sat on one side, with the head and shoulders beautifully veiled with the saries. I invited them to go along up front with me, for I like to set a good example, and I get so much more out of any meeting by sitting well to the front. But they insisted in sliding into the very last seat on the men's side. "That will be very easy to slip out of" thought my wife to herself, "when they get bored with the services."

We went through the usual services. The Indian pastor was in charge. Both sides of the auditorium were well filled, all except the wings. The opening invocation, the Creed, the Scripture, prayers, hymns, and message all were in the Hindi language. Those three men in khaki shorts, with shirts bulging because of lost buttons, one of them a heavy cigarette smoker, far away from home, headed for the Burma Front sat through to the very end. Something happened to them, what we do not know. My wife remarked that God met them that day. They seemed to experience His gracious prsence. It was the first time they had ever seen a congregation of "natives" at worship. After the services were over, two went out with the rest of the congregation. The third seemed fixed to his seat, as though loath to go. Later, as the Church treasurer and I went over the accounts and offerings, preparatory for the Quarterly Meetings, he reported that they had put into the Poor Fund Offering a sum equal to three times what the entire congregation with the missionaries had given.

We are unable to go to see our son Ted in the mountains this war year, so it has been our custom during this hot season to invite into our home **every Sunday evening all the young people for an evening of English gospel hymns.** And so of course the airmen had to be present for this,—unless they would deliberately turn their backs on this informal gathering. The evening is concluded by a short devotional reading and prayer.

The young people of the community streamed into our rooms and filled them, and the evening passed quickly. The Australian air sergeant had asked that we sing "Jesus Lover of My Soul" and "Beneath the Cross of Jesus," while the observer had suggested "Guide Me O, Thou Great Jehovah." Perhaps it was these gospel songs sung in English which again stirred memories of their homeland, or of other days and places.

I need not tell of our other experiences—the trip to see rural India and Janjgir village during which they had a chance to see popular, degraded, immoral Hinduism; or the tabletalk opened by them permitting us to tell how men were being transformed by the power of Jesus Christ, and of the work of Christ through Christian Missions, or of the evening spent around Chinese checker board, or other features.

Something happened to them. When they left, they were changed men. The carping spirit had disappeared; profanity had ceased, and a surging love seemed to pervade our fellowship. On Monday the relief crew with fresh supplies came on, took charge. Ah, that new pilot was a wonder. He made a most beautiful take-off, and then as a farewell, most gracefully swung that Fighter through the air, circling around back right over the multitudes assembled to see the take-off.

Somehow or other, as they sailed away into the setting sun, preparatory to going further East, it seemed as though Jesus their pilot had met them here in Janjgir. For us, the glow of that fellowship still abides.

—S. T. Moyer

III

Padmani's Cross

By Mrs. Elizabeth Thiessen

After seven years of waiting, Padmani finally had her own baby. My, how she loved it! But her joy was not unmingled, for the child was blind. All who watched Padmani could see that she was bravely hoping for the time when an operation would restore the eyesight, at least partially. All the while, her affection and courage were admirable.

But the baby was not permitted to be with her even one year. It was a great shock to all of us to hear that this precious baby had died after a very short illness. Padmani was so overcome with grief that she wailed and wept beyond control.

I went over to her home and sat with her, trying to calm and quiet her, After a long time she composed herself somewhat. I tried to give her a glimpse of the beautiful heavenly home where we are all going. Her darling had just gone before her and was now with God, happy and content. As she listened her eyes began to shine with hope again.

IV

Only a Layman

A little more than 25 years ago a boy from the Painkah caste—this caste does mostly weaving—in the village Chappora was born into a poor home. Later this child Kariya entered our village mission school at Beltikri. Kariya drank in other teachings besides the daily Scripture lessons. While the majority of his classmates apparently received the lessons quite indifferently, Kariya soon felt a peculiar craving within when Christ's words were imparted. He finished the fourth class and left, because that was the highest stage in the mission school. Kariya grew up in the parental home, helped in the field work, herded the cattle. Occasionally the truths taught stirred him, then he felt a mysterious craving.

The parents married him early. This marriage was blessed with a wide-awake son. Only 2½ years ago Kariya broke to his wife and parents the news that Christ was knocking at his heart's door, and he had fully decided to become a Christian. The parents heralded that decision quickly. With their neighbors they became furiously enraged. They told Kariya in the event his desire would materialize, the home had to be barred for him and furthermore he be declared dead by them. In face of the angry mob Kariya and his wife were baptized. Alas, shortly after, his wife was discovered to have contracted leprosy, and her fate was to be severed from the home ties and to be admitted into our Leper Home at Champa. Of course, both were in distress. She became an inmate in the Leper Home now, never to caress her healthy child anymore. The father driven from his parental home and had none of his own—poor and destitute. What next? In spite of this testing his faith never shrunk. On the verandah of the Beltikri school, and also a corner inside offered to him and son a meagre shelter. The school room was used for services on Sunday. Kariya said, "For me to live in there is improper, it threatens to desecrate the place. I must remain on the verandah only!"

Kariya's faith grew. He saw his relatives groping in darkness. He began to point out to them the way of salvation. Not long that his parents-in-law heeded his call. This success aroused him to greater activity, that by now night and day he follows up souls. It is astonishing where no one knows about, Kariya trails some one. One time he was gone several days, suddenly he entered our camp with six persons. All campers with awe beheld this unattractive procession and pondered what this meant, Kariya unhesitatingly pled his cause thus, "With these I have been quietly working for weeks. They declared themselves ready for baptism. The Spirit urged them. Here they are. Will you please examine, and baptize them not later than tomorrow morning. They are farmers and want to return to thresh their grain!" A bunch of people, poverty-stricken, dressed in rags mostly, outwardly were unattractive. The examination found them eligible for baptism. In a comparatively short time through him entered into the flock more than a score of souls; furthermore are found scattered among the villages many inquirers. The contact with him opens immediately telling how souls are seeking salvation.

A few weeks ago when we entered the Beltikri flock, Kariya spared no time greeting us, but said, "I am busy getting these eight candidates ready for baptism that must happen now during the noon hour!" It was so. After the ceremony Kariya found time to visit. In his enthusiasm named different villages where the Lord was awakening souls. One day during the heat I took him on the auto eight miles to a new outstation. When arriving, he turned to me and asked, "How many hours are you planning to stay here?" I replied only four hours. He then said, "I have no time to eat or rest, several miles away reside some inquirers, I must go to see them. Will you baptize them, if I bring them?" Of course, I will do so!" I replied. He rushed away under the burning sun, returning shortly before my departure, depressed, because only one of the candidates had been at home, the others were gone to the jungle to fell trees. He was bathed in perspiration, troubled with hunger, said, "Papaji, I will get them later, let us continue to pray for them!"

There are dozens of other instances to relate. Let these suffice to show what zeal abides within this simple saint. Kariya will never relate his experiences in soul winning that his hands are not clasped over his head in reverence to God, and standing on one foot. He will never present what is on his mind sitting or lying. He stands; if something is on his head, that either is flung on the ground, or kept under the arms, the latter seldom, because the arms are uplifted. Every time he relates, the listener is filled with a new thrill.

Kariya is filled with that **"Must"** John 10:16. He goes like Andrew after his brother. He is at it **"In time"** and **"Out of time."** He burns in his **"Zeal"** for the Master. Readers, please put his name on the prayer list, lift Kariya up before God. He is so-to-say without a home, his wife must be kept in the Leper Home with very faint hope to ever be cured. **"Oh, God, hold Kariya in the hollow of Thy hand!"**

—**P. W. Penner**, Champa, C. P. India, June 25, 1943

V

"AND I WAS SO THIRSTY"

"But ye shall receive power, after that the Holy Spirit is come upon you and ye shall be my witnesses both in Jerusalem, Judaea, and in Samaria and unto the uttermost part of the earth." (Acts 1:8).

May I typify these places as follows:

"Jerusalem"—the home, the home church, the home community.

"Judaea"—our God entrusted responsibilities in our own denomination, towards our own people of our own race in our own state and country.

"Samaria"—the foreigner in our midst, our neighbor, regardless of what nationality he or she is, Norwegian, Swedish, Chinese, Negro, Japanese, Indian, Mexican, or tramp.

"Uttermost"—foreign lands,—that includes the whole world, and leaves no boundary.

— — — — — —

"Samaria"—"The Jews," the believers in God, "had no dealings with the Samaritans". **But, "CHRIST must needs go through Samaria."**

The above mentioned nationalities, are all found in our midst. And **God** led them across our path. **He** placed him in our immediate surroundings, be that as an individual, as a family, or in a Relocation camp—internment or migratory camp or as a worker in our home, or on our farm. God meant you and me to be a witness unto him or her, and we will be that if God's Spirit is the power in our lives.

In Canada I noticed that in practically every town and village there was a **lone** Chinese or two. Lonesome, homesick,—O yes, there were churches, but none cared for him or his soul or for his loneliness. To them he was only a chink, to young people, children and adults, church people and all, it was all alike.

Then in New York City I met several Chinese. Two of these asked inquiringly upon my questions: "Do you know Jesus, or do you love Him?"—"Who is Jesus?"

At Twin Falls, Idaho, I visited a migratory camp. About fifty Jamaican Negro Christians had been brought up from Jamaica by the government to work in the onion, beet, and potato fields. We were deeply impressed by the intelligent noble faces of these men. Spotlessly neat and clean from their heads to their feet. One could see that they had taken special pains to launder their clothes and have them meticulously pressed and ironed. They wore mostly work clothes.

Sunday services had recently been arranged by a returned missionary from Japan, who in the forenoon did religious service work in the very large Japanese Relocation Camp and then spent her afternoons in this camp. At the opening service they had a singsong. We found them well acquainted with our church hymns. They sang them in good English and in parts. We could see a splendid mission training babckground. And how appreciative they were of the privilege given them to get to-gether for a singsong, and a message. Upon request they were always ready to give a favorite song to sing. After the singing of a message followed. At this particular service I had been asked to give a message. After the services they stepped up to me and thanked me so gratefully for the message. And they told me, "We have been here **all summer** and nobody came to give us spiritual food, and one said with tears in his voice: "**And we were so thirsty!**" Another said in such troubled tones! "In Jamaica all shops are closed on Sunday and everybody goes to church, and here church people work on Sunday." And another, "and we were so surprised to find that they did not even **care** to go to church, and when we went we were not welcome in their churches." They looked so puzzled, and perplexed, so wounded and disappointed. You could see and feel how hurt they were. I told them if I had lived near them, I would have come to hold Bible classes for them. And they said, "Why didn't you come?" "We would have been so glad." I asked one, "Don't you work on Sundays, when they want you to?" He shook his head energetically and said with emphasis, almost bitter: "If they offer me a hundred dollars I would not work on Sunday." I thought of some of our own church people, who have a way of making their living, but in order to get rich quick, take on jobs now during these war days, which require work on Sunday. What would these Christians think of this lack of love and loyalty towards Christ and His teachings. "For what is a man profited, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul."

Yes, these dear young Christians were amazed and deeply grieved at what they saw in a so-called Christian country, and what they saw among church people. I never was so cut in my heart as I was that day, and up till now that ache in my heart is there. Oh, the pathos of it all!

And how shocked they must be to see people going about so exposed. They, after they became **Christian**, **clean** up, **dress**, properly and neatly. Will they have to come and teach us some day?

I have been thirsty and hungry and ye gave me no drink and no bread; let this not be said of us.

—**Aganetha Fast**

VI

Glimpses in Our Hospital Work

On the chest of one of the patients I noticed quite a large open sore. I asked him, "How did that happen?" "Well, Memsahib," he answered, "it was this way. I have a pain in my chest and so we called one of the village native doctors. He laid a charm over my chest, and applied a potion of spices, then he put a cocoanut shell (which is considered holy) over the area, and left it a while. After some time, saying some more charms, he took it off. After that, this sore developed." "And," I asked, "Did you get some relief for the pain in your chest?" "Not a bit," was his immediate reply. "You got no relief and beside that, you now have this sore on your chest. After this, when you get sick, you come to us immediately where we can give you treatment that will help. Your village doctors cannot give you treatment like we can here," I replied, trying to do a little teaching. "Yes, you are right," he responded. But the superstitions connected with sickness are deeply ingrained into every villager, and to combat that superstition is one of our problems.

Kalyan's life had not been free from sin. Although a nominal Christian, he had fallen so much that he was expelled from church membership. The Christians would no longer fellowship with him. But God spoke to Kalyan. His field of rice was harvested and ready for threshing. He had a good crop. And then, due to some unknown cause, the rice burned one night. All of it was destroyed. But Kalyan did not recognize God's voice, or else did not want to listen to it. A few months later, Kalyan was hauling straw for us. One night he fell off of one of the high wagon loads of straw with the result that he suffered a broken leg. Kalyan spent 5 weeks in the hospital. He had time to think. He listened to God. Then one Sunday in June he was received back into church membership, having confessed his sins with tears and a broken heart. As a thank offering to God for having cured him and as a sign of a changed attitude he gave not only some money, but also sold a heifer calf at auction, the money going into a special church fund.

—**Mrs. Harold Ratzlaff**

Touring

The time for the touring season is almost over and results in the number of baptisms can be tabulated. But such results probably tell only a part of the story. About three miles distant from Jagdishpur, a bit off the main road, lies a small village with its "outcaste" section somewhat separated from the village proper. This year twenty-three people have taken baptism there and they seem to be very eager to learn more. Was this the first time they had really had a chance to hear? Was it because of superior work done by this year's evangelists that so many were ready to come out? We investigated a little.

Twenty-three years ago the first evangelistic camp was set up there by Rev. P. J. Wiens. That was about four years after that first exploration trip by Rev. Steiner when he came into Phuljhar State. In the years that followed and up to the present date, there have been at least twelve more camps there when workers stopped for a longer or shorter time to present the claims of Christ. They told us that the second camp had been set up by P. A. Penner Sahib. The Wenger Sahib and the Moyer Sahibs had both been there. Mr. Thiessen remembers visiting that village in the early days when he toured in this area. In a list of believers and their villages we find two Christian families listed in Jiradabhri as early as 1923. But the older man, Shatrughan, had received his baptism at Jhagrindhi the year Dr. Kliewer and Mr. Habegger visited India. The son, Bansi, had been baptized later in another village. Still later we find the younger man and also the children of the first man listed as church members in Jagdishpur and no further names recorded in Jiradabhri.

In 1939 efficient workers spent a whole month there. No one was ready for baptism. The next year the camp was in a village about a mile distant and workers came regularly to give instruction here too. Still no one was ready. Although the people of this village had made no request for teaching this year, yet the evangelist in this area thought they should have one more chance. And this year they were ready.

Part of the evangelistic work is the selling and distribution of literature. We use two languages in this area—Hindi and Oriya. The record for last year is 21 Bibles, 26 Testaments, 663 gospel portions and 1,313 tracts and booklets. Song pamphlets sold number over 200. Many of the tracts are in couplet or verse form to which the reader makes up a melody as he goes along. We haven't learned that trick yet.

Immediately after school closes there is to be a mela (sort of a district convention) and teacher's institute combined. Our district Christians are always very eager for this time of "get-to-gether." Three outside speakers are to give the special messages. We trust that these gatherings will be a time of real spiritual empowering. After this the district workers are to spend a month in Bible Study here at the station. That is always a time of blessing.

The Lord willing, we hope to spend a few weeks with the children in September. The winter vacation time is also a very busy time in the work. It passes so quickly and it is with regret that we see the appointed day in March arrive when children and trunks must be sent away again. When you knew us we made a nice stair step. But you should see how we line up now. We are glad our children can go to a good school here instead of being sent away to America when they are little.

With Christian greetings,
—**J. R. and Christena Duerksen**

LETTER FROM EVA PAULS

Champa, C. P., India
September 1, 1943

Dear Friends:

Christmas greetings with Luke 1:68, "Blessed be the Lord God of Israel; for He hath visited and redeemed His people." As the Christmas season is drawing near again, we rejoice in Him who loved us and came into the world to redeem us. May this season have great blessings in store for you all. As I most likely will not be home for Christmas I am sending you my best wishes and greetings through this letter.

This year I have spent most of my time at the Leper Home and Hospital. At present we have 545 inmates in the home. We have been able to admit a number of new patients recently. Admission day always brings with it a very hard and difficult task. Of the 70 who come, at least 60 have to be disappointed and told "not today." Some of them have waited for years. But it is a very happy day when we are able to dismiss some who appear to be free from leprosy. This year so far 4 have been able to leave the home whose disease is not active at the present time. Even though I am very happy when they can leave the home, yet this year I feel it very much as it took one of my most dependable nurses out of the hospital. To replace nurses is not always so easy. But this young man (in India we have also man-nurses) and another boy were indeed very happy and thankful to leave and be able to go on with their education. They are both attending our Boys' Middle School in Jagdeeshpor this year.

At present we have 14 leper nurses or helpers in the hospital, seven men and seven women. The average number of in-patients is from 25-30 patients, that is in the hospital. We have one doctor, three compounders, and one former leper boy who has charge of the giving of all injections. One of the compounders has gone to south India for 9 months for special training in laboratory work.

For a long time we have felt the need of an observation ward for the leper home. Am very happy to say that the building is nearing its completion. It is a nice looking building and will have room for 15 girls who will be under special observation for some time after they appear to be free from leprosy. Bsides a bedroom, dining room, and kitchen there will also be a room for a matron and a class room. We hope to be able to dedicate this building in the near future.

In closing I want to thank all of you for faithfully supporting us and the work here in your prayers and with gifts. We are thankful that we are still able to carry on the work undisturbed.

In His Service,
Eva Pauls

No Mennonite During Christmas Week

DAILY DEVOTIONAL MESSAGES

By Delmar Wedel, Berkeley, California

DECEMBER 20—Psalms 104 v. 1ff., *"Bless the Lord, O my soul. O Lord my God, thou art very great; Thou art clothed with honor and majesty."*

A few of the Psalms are nature Psalms. Among the greatest of these is the Psalm we are thinking together upon today. The Hebrews knew that the meaning of life is not discovered until man discovers what it means to glorify God. In Psalm 104, the Psalmist discovers something of the greatness and majesty of God in terms of God's activity in the realm of nature. We earthly creatures are prone to become so "earth bound" believing ourselves to be selfsufficient. May we with the Psalmist surrender a little more of ourselves and discover what it means to glorify God.

DECEMBER 21—Psalm 130:3. *"If thou Jehovah, shouldest mark iniquities, O Lord, who could stand?"*

This Psalm is the authentic cry of an individual from the depth of his soul. The Psalmist takes sin seriously. To know yourself is the beginning of sound wisdom. The Christian analysis of human nature is that man must see himself before God, and in that perspective discover his true being—a being whose thoughts, and activities contain imperfection. There is hope, and with the Psalmist we lift our hearts in thanksgiving, "for with Jehovah there is loving kindness and with him is plenteous redemption."

DECEMBER 22—Luke 9:23 *"If any man will come after me, let him deny himself and take up his cross daily, and follow me."*

When Churchill stepped into the leadership of the British Empire he did not promise luxury or ease. Rather he demanded the spending of blood, sweat, and tears. When Hitler organized his youth, he offered no crowns, or laurels, but demanded obedience and sincere sacrifice. People follow such leaders because deep within human nature there is the need for all of our being to be dedicated to a central loyalty. The fulfillment of man's nature seems to demand it. We Christians are persuaded that Christ's Kingdom is our central loyalty. "Whosoever will lose his life for my sake, the same shall save it."

DECEMBER 23

As Christian folk in a world at war, we can hear above the din of a battle, the voice of God calling out for creative hearts to carry out the ministry of reconciliation. He speaks to all to keep an open mind for that truth that sets men free. To study books, magazines, pamphlets dealing with peace, Jesus' life, asking yourself what would he do if he were at the peace table. What would he do about the American treatment of Negroes, or American-born Japanese. He speaks to us to pray for a Christian peace for peoples all the world over. May God give us increased sensitivity and insight into the needs of the world, and for His will in our lives.

DECEMBER 24—Acts 2:14-36. *"The Son of God hath power."*

Power is a popular word in the world today. Power of nations, classes and groups. Does Christianity have power, or is it as its skeptics have so frequently accused it, weak and powerless. They point to Christ and believe they have evidence that it is a religion of the weak, for was he not meek, humble, pacifistic? We would ask these skeptics to examine the course of history. What has happened to the so-called powerful nations of Egypt, Assyria, Babylon, Persia, Rome? Without exception their splendor has turned to dust. Towering above the wrecks of time the power of God endures. The weapons of the spirit are indeed powerful.

DECEMBER 25—Matthew 1:18, *"Now the birth of Jesus Christ was on this wise . . ."*

"You have an advantage," said Dr. Hu Shih, the father of the Renaissance Movement in China, "in that all the ideas in Christianity have become embodied in a person." The Christmas spirit must become flesh in all of us, if we would have others attracted to our Christian faith. We must become a miniature Christmas. The Christmas spirit is the Christian spirit extended throughout the entire year. We must embody this Christmas spirit in our activities and thoughts toward our enemies, our neighbors, everyone.

DECEMBER 26—From *Brother Lawrence*

He discoursed with me very frequently, and with great openess of heart, concerning his manner of going to God . . . That we ought not to be weary of doing little things for the love of God, who regards not the greatness of the work, but the love with which it is performed. That we should not wonder if, in the beginning, we often failed in our endeavors, but that at last we should gain a habit, which will naturally produce its acts in us, without our care, and to our exceeding great delight.

DECEMBER 27—Isaiah 30:20-21. *"Though the Lord give you the bread of adversity and the water of affliction, yet shall not your teacher be hidden any more; but your eyes shall behold your teacher and your ears shall hear a voice behind you, saying: This is the way, walk ye in it . . . "*

How may we in a day such as ours gain the calm assurance and the sense of direction of which the text speaks? This will be our concern in the meditation for today and tomorrow. There are many things to say regarding our problem, for one thing, so long as we live on the surface of life, looking at the issues of life out of the corner of our eye, assuming no responsibility, we will never be sure of ourselves, or of anything else.

Sponsored by
the Young People's
Union of the
General Conference

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Mennonite Youth

"A United Mennonite Youth in Christ"

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CHRISTMAS SPIRIT

The woman was miserably poor, unkempt and often discouraged. Her husband was no provider for the family. She had to contrive all sorts of schemes to earn enough to feed her brood of children. Already in October she begged the matron in the Boarding to keep part of her earnings from wheat grinding safely locked in a tin trunk. "If I take them home there will be nothing new for the Christmas festival," she explained. A few weeks before Christmas she purchased some cloth and sewed a few simple little things for her children and then—to the amazement of the matron and the missionary—she took the major part of the hard-earned savings, went to the women's meeting and bought a new, hand-sewn shirt for her worthless husband. No new sarie for herself, not even a bright blouse, but her face shone with forgiveness and joy. She had provided for her entire family and Christmas would be real.—*Helen E. Nickel*

Aid Young People to Get on Farms

At the recent National Conference of the Church of the Brethren at McPherson, Kansas, steps were taken to establish a $50,000 revolving fund to be used in helping Brethren young men to establish themselves on farms. We are greatly indebted to Dr. Leland S. Brubaker, Secretary of the General Mission Board of the Church of the Brethren for the following statement: "There has been an increased amount of interest in our church toward helping our rural churches. Many folks have been anxious that we should make it possible for Brethren young men to get on farms. Because of the laws governing our permanent funds, we have been prohibited in many instances from helping where we should have liked to and so we have now taken as an experiment a specified amount of money and have designated it for this particular use.

"Our plan is somewhat as follows. If there is a good young farmer lad in a Brethren community who is interested in securing a farm of his own and who has been approved by his local church we plan to assist him, using the following method. We will buy outright a farm in the community, which has been also approved by his church and then sell it to him on a contract basis, asking only ten per cent of the total value of the farm as down payment. The rest of the contract we shall carry on a twenty o thirty-year long-time basis at a rate of interest whic will be at least one per cent lower than any othe available money.

"When the boy has paid off sufficient amount o his contract to us, we shall then transfer the deed t him and take a first mortgage. We are going to tr out this experiment and see how it works. That i the reason we have asked for the $50,000 to be se aside by our Conference for this purpose. I shoul like to say in closing that it has received already very fine commendation of many of our church leaders. We believe it is a very fine, forward-looking step for the strength and the rehabilitation of our rural parishes." From *Agricultural Missions Notes*

AMERICAN C. O.'S

In the November issue of the *Survey Graphic* there appears an article by William H. Chamberlin, famous author, traveler, and news correspondent, who has recently returned from a tour of Civilian Public Service camps in the United States and Canada.

In this fair and impartial appraisal of the C.P.S. camps, the writer seeks to measure honestly the importance of the experiment.

After a thorough description of the C.P.S. program and purposes, he comes to the conclusion that the government, for the best interests of society in general, and out of regard for the scruples of the conscientious objectors, should direct their work into channels of greater public usefulness. He believes with the conscientious objectors themselves that they should be permitted to do foreign relief work.

Though we have made marked progress in dealing with the inevitable war-dissenting minority since the last war, Mr. Chamberlin feels that there is "still room for a larger exercise of fairness and imagination before the ideal, credited to a British aviator, can be reached, "After all, the right to be a conscientious objector is one of the rights for which we are fighting."

—Mrs. Edmund Miller in *Workers' Exchange*

They Also Serve

(By Rev. Francis W. Thompson, 93 Colonial Avenue, Howard, Rhode Island. This article appeared in a local newspaper, *Cranston Herald)*

If you want to see vital democracy at work, visit the State Institutions at Howard, Rhode Island.

Less than a year ago a critical situation had developed there, due to the manpower shortage. The health of thousands of patients and workers was at stake. Then in January the United States Government allowed 25 young men who were doing "work of national importance" in Civilian Public Service Camps for Conscientious Objectors to war, to be stationed at Howard.

It was like a gift from heaven to have such manpower provided, yet nurses and doctors were outspoken in their criticism of the plan. Allow "slackers" and "draft dodgers" to work there while their brothers, husbands, and loved ones were off fighting? Never! But that was before they understood what C. O.'s really were.

It was not long before the most outspoken critics were frankly praising the young men who had stepped into the breach. Twelve hours a day, six days a week they carry on, 50 strong now, doing the difficult and menial jobs about such an institution as Howard. Their pay has been raised from $2.50—not per day, nor week, but month—to $10.00 a month.

These young men, along with some 7,500 others in our nation, have landed feet first in the middle of the Sermon on the Mount.

They are serving their nation in the only constructive way they feel is consistent with their Christian understanding. During the last war their fathers were beaten, locked in solitary, given "water cures" and other forms of modern torture because there was no provision for Conscientious Objection to war. This time these objections have been given constructive outreach.

C.O.'s have dropped from planes to fight forest fires; some are working in war torn lands in hospitals and on farms. Some are serving as "guinea pigs" for dangerous medical experimentation.

Yes, they also serve MY country, doing work which the army terms of national importance. They serve this state by relieving one of the most critical manpower shortages we ever had. They serve these broken peoples whose conditions are tragically needful. They serve their conscience by losing their popularity and place in society in order to make their testimony to our God.

With the Apostle of Old, they "must serve God rather than man," but who can say in this case that by serving God they are not also serving man.

They are not asking for exemption, but only for an opportunity to work in the only way they believe will serve a true Christian democracy.

Young People's Rally at Janjgir, India

By S. T. Moyer

With the help of willing neighbors, we have just closed a young people's rally of exceptional power. Since (1) the Bible School brings here many young men and women, some married, some unmarried—and (2) the A. C. Funk Primary and Middle School brings here many girls and young women teachers—and (3) our own local Christian community has many young men and women, both those who stay here in service the year around, and those who leave us to return only for vacations—this concourse of young people is both a challenge and a field for "problems." What a field for Satan to sow nettles! But what a wonderful seed bed to plant the dynamic of fullest dedication to the greatest purpose of Christ our Lord!

June is the big month as far as young people is concerned. The rally therefore was started the last Friday afternoon of June. There was a social that night, messages, and group meetings the next two days, closing with a final dedicatory meeting on Sunday night. A number of Champa's finest young people came over and shared in this fellowship. Between seventy-five and one hundred young people attended these meetings.

Rev. H. Ratzlaff from Champa led a group on "Service." The Indian pastor, Rev. N. Paters, of Disciples in Christ Church, Bilaspur, was the special speaker. Mrs. Moyer and the writer each took groups on "Boy-Girl Relationships." Mrs. M. R. Burkhalter directed the singing.

Something indeed happened. The following of what God has done is what came to my notice. Perhaps three or four times as much occurred which has been recorded in the Courts of Heaven above.

(a) Yesterday, Tuesday, a young man stepped into my office and gave me four rupees. I had advanced him this money six months ago to purchase some cheap fowls in the back country. I had completely forgotten about this. But God would not permit him to forget. Through these meetings God spoke to his conscience.

(b) Monday morning a mother, one of our finest Bible Women, Elizabeth Bai of Champa, came to my wife. Her heart was overflowing with joy and depth of feeling. For years her beloved daughter, who meant everything to her, who has been her most intimate pal, resisted her mother's suggestion to give herself to Christ in service. But when the challenge came Sunday night, God again renewed His call to her. She arose to her feet. It was more than mere formality. It was an all-out life decision and commitment. In that dedicatory act Christ her Lord met her. His love and power surged through her life. She hastened home to tell her mother. In the morning, the mother came aglow with joy, and with tears of gladness shared her happiness with Miss Burkhalter and Mrs. Moyer. The daughter's first step was to enroll in the Bible School—with no promise of any support except what her mother could give from her scant surplus. The joy of the Lord made her willing to sacrifice everything.

(c) Sunday afternoon, after Mrs. Moyer's final class, one of the girls came to her and thanked her from the bottom of her soul for the help she had gotten in that class.

(d) During the sermon on Sunday morning, on the part of fathers and mothers many were deeply stirred and quietly stirred. Many of our homes are not what they ought to be. One especially has suffered serious inroads of earthly lust and greed. Result: children have NOT turned out well. That mother especially was stirred during that message so that tears came streaming down her checks—an older woman, whose husband's hair has turned gray during the past year over his wayward children. Of earthly wealth they have more than any other Christian family in the community. But they have missed heavenly treasures. The Lord spoke to many that morning.

The more indifferent younger set of men purposely absented themselves from the Sunday night meeting. They were afraid to face issues. This fact showed me where the battle had not been won. "There remaineth much land yet to be possessed."

Even So, Come Quickly

The Prince of Peace came down to earth
With God's good will to men,
And all the hosts of heaven sang,
And loud their hallelujahs rang
O'er sleeping Bethlehem;
But men heard not the songs of love
For tumults of earth's strife;
High on a hill they hewed a tree,
Carried their King to Calvary,
And slew the Lord of Life.

The Prince of Peace looks down on earth
Sick with the strife of sin,
And watches men wage warfare blind,
The while He yearns to help them find
The Peace He died to win.
War rages on in savage hate
With spectred horrors grim;
Distracted earth is sore distressed
And prays for peace and cries for rest,
But will have none of Him.

The Prince of Peace shall come to earth
And earth shall own His sway;
Not thorns but glory on His brow
Earth's every knee to Him shall bow
In that triumphal day.
His righteous rule shall know no end,
Wars shall forever cease;
But not till comes her Saviour King
Love's banner o'er His world to fling,
Shall rebel earth have peace.

—*E. Margaret Clarkson.*

SENIOR DEPARTMENT

No 2 on Choice of a Lifework

THE CHRISTIAN LIFE AND ITS MEANING

Based on booklet **Life and Service in the Kingdom of God** by P. C. Hiebert

I. Worship Service

1. Songs: "Loving shepherd of thy sheep," No. 429, "O happy day," No. 465. 2. Reading of John 3:1-21, prayer, and the leader's remarks. 3. Consecration Service—Large lighted candle, each one present files by it to light a small candle while all join in singing, "Take my life and let it be." 4. Offering for White Gift Christmas.

II. Leader's Introduction:

People sometimes remark about the similarity of mannerisms of a beloved teacher and his students. The likeness is also often seen in their ways of thinking. Between them there develops a feeling of comradeship and companionship, of mutual understanding. They know each other, and are certain that they can depend on each other. They like to share their thoughts and experiences together, but when they do not have the privilege of talking things over they still feel confident of each other. Those who follow Christ, who take Him as their Lord and Master, also develop a likeness to him. It is their prayer and desire, "More like the Master I would ever be." Through prayer, Bible reading, association with other children of God, through being still and listening to the voice of God, trying to live according to His will, they come to know Christ better and their life gains in meaning and value.

III. Suggested Topics for Short Talks:

1. "Beginning the Christian Life."
2. "Essentials for Christian Growth."
3. "Worship, its Meaning and Value."
4. "The Place of Prayer in the Christian's Life."
5. "A Victorious Christian Life."
6. "The Place and Use of the Bible."

IV. For Discussion:

1. What are your reasons for going to church and Sunday School? 2. What does prayer do for us? 3. Why should we read the Bible?

V. Facts for Study:

We expect a child to grow. Life means growth and development. We also expect a Christian to grow. Spiritual life will also manifest itself in growth and development. Love will be the motive of life, joy will savor it, peace will temper it, longsuffering will prove it, kindness will brighten it, faithfulness will stabilize it, meekness will crown it, self control will be its strength. It is never a monotonous dreary life but a life that abounds in opportunities of living for Christ and "the least of these."

VI. Food for Thought:

"I am the way." John 14:6.

"Can you show me the way to the 'Land of Content,'
Where the struggle with self is done?
Where the disappointments and vain regrets
Are gone with the evening sun?

Where pride and anger play no part,
Where only Truth can live?
Where wrongs are forgotten and blotted out,
And the best in us can live?"

* * * * * *

"I do not wish to see my sins more plain,
But this: to know Thy life, without a stain.

I would not see the vileness of my heart,
But this would know: how pure and true Thou art.

I would forget my paltry life, so small,
And know Thy greatness, Thou, my All in All.

O! teach me not how deep my spirit's night,
But flood me with Thy beams, Thou Perfect Light!"

JUNIOR DEPARTMENT

AN EVENING OF CHRISTMAS CAROLS, Isa. 9:2-7.

Let your Scripture reading be taken from the following:

"Silent Night"—Luke 2:8-14; "O Little Town of Bethlehem"—Matthew 2:1-6; "Joy to the World"—Luke 2:10-11; "It Came Upon the Midnight Clear"—Luke 2:15-20.

Caroling at Christmas, began more than seven hundred years ago. The idea originated in the soul of St. Francis. In his day, religion was at a very low ebb. There was much unbelief, and very little preaching that was understood. He thought the common people would gladly know more of the Saviour. Christmas was approaching, and St. Francis studied much about this. Was religion only for the monastery? The idea of singing the story of Jesus' birth in the common tongue was original with St. Francis. Soon bright, homely little songs were composed and set to tunes and during the Christmas of 1224 St. Francis and his disciples set forth to the little Italian village of Grecia and presented in the little church the story in song. Later it was sung in church, home, highway, and byway. Centuries later, carols crossed the continent of England, first in parish halls and much later in the churches and streets.

Wouldn't you enjoy going "caroling!" Make up a group of your Junior C.E., select a good leader, and carol through the streets, stopping at the doors of the sick and aged, in hospitals, prisons, and everywhere singing the adoration of the new born King.

"Away In a Manger"

The author of this song was Martin Luther. It is also called the Cradle Song. It is believed Luther wrote this song for his little son Hans for a Christmas eve gathering in 1530. The first verse presents to us the little baby Jesus, in a manger. The second stanza is a beautiful prayer.

"Hark! the Herald Angels Sing"

This was written by Charles Wesley in 1739. It was set to music from Mendelssohn's cantata **God is Light.** No Christmas would be complete without this song in our carolling.

"O Little Town of Bethlehem"

This was written by Philips Brooks, after he had visited the little town of Bethlehem, the birthplace of Jesus. In his letters written at Christmas time, while he was visiting the Holy Land, he says, "It was a strange feeling to ride down through Nazareth, and think how Jesus must have been about these streets just like other children. Before he left Bethlehem that night, he attended a midnight Christmas service in the church of the Nativity. Three years later, when he wanted a Christmas song for the children of his Sunday School, what he had felt and what he had seen that night of his visit to Bethlehem found expression in this world famed hymn.

"Silent Night, Holy Night"

High up in the Austrian Alps, we find the birthplace of this song. Far up in these mountains, at Oberndorf, Austria, lived a devout young priest Joseph Mohr, and his friend the village schoolmaster and church organist, Franz Gruber, who together gave us this wonderful hymn. The two men had often talked of the fact that the perfect Christmas song had not yet been found. Meditating on this thought Joseph sat in his church study on Christmas eve when these words found expression that night in the song which we know as "Silent Night, Holy Night." The next morning, Christmas Day, Mohr hurried to his friend's house with the manuscript of this precious song. Gruber read it intently and exclaimed with uncontrolled enthusiasm, "Friend Mohr, you have found it—the right song—God be praised."

CHRISTMAS, 1943

By Leah Kauffman

The inns of the world are filled tonight
With hatred, and greed, and sin;
There's no room in their ample halls
For the Christ to enter in.

And the song of the angels is muted and stilled
'Mid the thund'ring din of strife.
The star of the East shines faintly and dim
Through the smoke of the conflict rife.

And worldly-wise men come from countries afar
And bow to the god of War.
They kneel at his feet in subjection complete
And blindly their gold outpour.

But still in the hearts of the humble and meek
There's room for Christ to come in;
And the song of the angels still echoes on
In lives delivered from sin.

And the Star of the East still twinkles tonight
And points with brightening ray
To the Prince of Peace who in splendor bright
Shall bring in the reign of day.

—*Gospel Herald*

MENNONITES and RURAL LIFE

By J. Winfield Fretz

THE NEW RURAL MISSIONARY

One of the things the Christian Church needs is a new strategy for rural mission work, or perhaps not a new one but an old strategy revived. Rural communities have been suffering religiously in two ways. In the first place they have suffered neglect. Churches have sent large numbers of workers and large sums of money to carry on mission work in foreign countries and to cities while thousands of rural communities and millions of rural people have been completely neglected in the preaching of the gospel. A second way in which rural communities have suffered religiously is from professional evangelists and mission workers. Such people have all too often been strong with their jaw but weak with their hands. They have preached to the people but not worked with them; they have either lived off the people or were supported by agencies outside. In either case they were not closely identified with the people or deeply rooted in the communities where they served.

What is Needed

What is needed in rural areas is a new outlook on the task of effectively spreading the gospel. We don't need new church buildings or professional preachers so much as we need spirit-filled lay-workers who will demonstrate the practical implications of the Gospel of Christ as well as the doctrinal teaching. We need hundreds of devoted young couples who have a concern for the cause of Christ who will be willing to move into areas of need and establish themselves there for life. In this way they will identify themselves wholeheartedly and unreservedly with the people whom they are going to serve. They will earn their own living, or most of it, in the same way the local people do. They will meet in each other's homes regularly to work together, to talk together, to have Bible study and worship with one another in small groups.

The Significance

This is a real challenge. It is asking the mission worker to work with his people during the week and thus demonstrate the meaning of the gospel he preaches on Sunday. It is merely a way of bringing preaching and practice into line with each other. It is preventing a divorce between them or at least asking the preacher to make practical his Sunday messages. The result would be fewer nominal converts but more truly reborn Christians. The rural missionary will remember that Christ was a carpenter and Paul a tent maker and he will seek to follow in their foot steps.

"If you want to put the world right, start with yourself."

Our Peace Committee Reports

It has been some time since our committee has sent out information relative to our C.P.S. status and what is happening in the whole general field in which we are trying to present our witness for a way of peace in a world which is at war. This period of quiet has been due to the secretary's move to a new pastorate in a rural community which practically curtailed all his time for secretarial work.

As usual the Quota Control Sheet enclosed with this letter speaks for itself better than any explanation in the letter can give. You will see that our Conference has done a great piece of work during this past year in the support of the C.P.S. program. From December 1, 1942, to October 1, 1943, we had given over $97,000 for C.P.S. The year ended November 30, 1943. The report then will no doubt show well over $100,000 of giving to the Civilian Public Service Program. But if we had all given just a little more we would more fully have met our quota. It means that during this time of emergency that we have to go just a "little further" in order to make our witness for Christ count most effectively. May it be possible that in the next few weeks we may put forth a little effort and reduce the large balance (About $43,000 was due on November 1.) that is still due from the General Conference. At least may we do what we can.

The number of men from the General Conference still stands at about 500. Orie Miller, the Executive Secretary of the M.C.C. writes: "We have submitted 241 names to Selective Service for transfer to state hospitals during November, an additional hundred will be sent in during the coming month. We estimate that winter strength in M.C.C. camps will be reduced to between sixteen and seventeen hundred men or about half of the total. As nearly as we can

---

A Christmas Prayer

Oh Lord, there sit apart in lonely places,
On this the gladdest night of all the year,
Some stricken ones with sad and weary faces
To whom the thought of Christmas brings
no cheer,
For these, O Father, our petition hear,
And send the pitying Christ-child very near.

Lord, some sit by lonely hearthstones, sobbing,
Who feel this night all earthly love denied,
Who hear but dirges in the loud bells throbbing
For loved ones lost who blessed last Christmas
tide;
For those, O Father, our petitions hear.
And send the loving Christ-Child very near.

—*Basna Newsette, Author unknown*

estimate the total C.P.S. cost from January 1, 1944, we would say that taking account of this reduction in the camp load plus the cost of more liberal dental and medical allowances, plus the contemplated cash allowances to equalize what many men are now getting from congregations or conferences, will leave the monthly C.P.S. cost at around $50,000 per month. The fifty-cent-per month per membership quota should therefore be ample for C.P.S. needs for as far ahead as we can estimate . . . "

The M.C.C. also feels that the present war is now apparently drawing towards a close, which puts us on the threshold of unparalled challenge to be of service in meeting the needs and suffering following in its wake. Great relief opportunities will be opening up to us. Our various commissioners are now located in the several world areas of particular concern to our M.C.C. constituencies. Including the work in Puerto Rico, M.C.C. now has twenty-five workers on foreign soil, with another seven going out in the coming three months with negotiations in process for still others. The time is here then, for all our congregations to be conscious of a great opportunity and be challenged to liberal giving. (December 2, 1943)

Sincerely yours,
THE PEACE COMMITTEE
—H. T. Unruh
—Ernest J. Bohn
—L. J. Horsch
—J. N. Smucker
—Emil Waltner
—John J. Remple

Bethel Mennonite Church

Fortuna, Missouri

From Sunday, October 31 to November 7, our church had the privilege of listening to the editor of *The Mennonite,* Brother Reynold Weinbrenner. The meetings were well attended, and the interest was good. May his ministry draw us nearer to our Lord in devotion and service.

The infant daughter of Mr. and Mrs. Roy Gerber aged one month and four days, passed away November 17, a victim of whooping cough. She was named Eileen Elizabeth and is survived by her parents, one brother and two sisters. The family bears this loss in Christian resignation, and their many friends bear with them in their affliction.

Rev. and Mrs. Leonard Metzker of the Noble Mennonite Church were here during the Thanksgiving season to visit their parents, Mr. and Mrs. Laurence Aeschbacher. Brother Metzker brought us an advent message on Sunday, November 28.

Three of our C.P.S. boys were home during the latter part of November. Tilman Lehman and Earl Loganbill of Hill City, South Dakota, and Calvin Hilty of Cave Junction, Oregon.

We wish the editor and all the readers much grace and the spirit of prayer for these days and the New Year.

—Correspondent

THE WIND

I feel the wind upon my face,
I watch it toss the leaves and chase
The thistles down the path.

I cannot see the wind, and yet
My paper dolls are quite upset,
I know the wind is here.

So Mother says I cannot see
The Lord, who watches over me,
But He is always near.

—By Amanda Friesen, Doland, South Dakota

Our Girls' Home in Winnipeg

Thursday. There are some preparations to be made for the evening. The rooms are to be cleaned thoroughly. The benches are to brought in for the girls to come in the afternoon. Some flowers are to be put on the table.

And the girls are coming—singly or in groups. Some come very late. They have to shop either for themselves or for the people at home. What a lot of things there are to be bought from the great departmental store the "T. Eaton Co." And all these goods are heaped up in the attic of the Girls' Home.

At 5:30 is a great coffee party. Miss Helen Epp, the Lady Superintendent of the Institute, provides the coffee. The girls bring the cookies and cakes from the homes where they are working.

At 6 o'clock we have an hour of Bible study. Out of the Scripture the Master speaks to us—our dear Saviour the Lord Jesus Christ. We try to hear His voice and to follow His instructions. Then we have some readings from the great treasure of our literature. We begin with a prayer and close with a prayer. The songs we are singing are gospel hymns and also more and more hymns from our new hymnbook; now they are gospel hymns too, but in a more solemn fashion. And how beautifully the girls sing!

Some of the girls have classes in night school. The others stay in the Home. They occupy themselves with sewing, reading, letter writing, playing a harmless game like "Chinese Checkers," or others chatting, laughing, singing . . .

Among our present girls are eleven who have no other home. They are orphans. All the girls appreciate it greatly that through the efforts of the Home Mission Board of the General Conference of the Mennonite Churches of North America they have a fine Girls' Home in Winnipeg where they can spend their free time in company of each other.

At 10 o'clock every one of the girls returns to the home where she is working. Only a few remain in the Home. They work by day and have their room right in the "Girls' Home."

Brotherhood Adopts Important Resolutions

Below are given some important resolutions adopted by the Brotherhood of the Eastern District Conference at its twenty-sixth convention held at Souderton, Pennsylvania, October 23, 1943.

That we would strongly urge that in each congregation, or combination of congregations, that strenuous effects be put forth to establish a local chapter for the blessing that it will bring to the members of such a Brotherhood and for the service that may be rendered in Christ's name and His cause.

That we urge our members to get a large delegation together to attend the General Conference sessions to be held at Newton, Kansas, next year.

That we encourage our congregations to support wholeheartedly the C.P.S. programs, and especially recognize our obligation toward those who are heads of families and who have to face the draft problem and the support of their families at the same time.

That we commend to our churches the need of instruction in the whole Bible as the Word of God, as the supreme guide for all the Christian's life; physical, mental, and spiritual, emphasizing the whole of its teachings and doctrines, and remembering that the church is the body of Christ and that the unity of the Spirit that makes us one with all the true Christians in other groups by whatever name they be known.

That in our preaching and teaching careful attention be given to these phases of doctrine that are distinctive to our church, such as the simple life, the sacredness of the family, with daily prayer and Bible Study, and Scriptural non-resistance, and as an aid to accomplish the above we recommend the study of the books *Mennonites and Their Heritage.*

—A. J. Neuenschwander, Melvin S. Clemens, Norman K. Berky

CHRIST IS BORN

Starlit, quiet, Christmas morn
Angels proclaiming: "Christ is born"
To shepherds on Bethlehem's plains so still,
"Peace on earth, to men good will."
Good will toward men, spells peace on earth.
O God, our Father, forgive this dearth
Among Thy children of our age,
Where wars and hatred furious rage;
May we at last see Him, who loved
Both friend and foe at highest cost.
He gave His life for you and me
That from all sin we be made free.
Therefore, O Master, would we pray
Help us to follow Thee all way;
Then shall all glory due we bring
To Thee Creator, Saviour, King!

—Elizabeth Hirchler Ruth

Missionary Browns Arrive in U. S.

Great was the happiness of people in the homeland and of those on the exchange liner the *Gripsholm* when it glided past the Statue of Liberty, headed for its Jersey City pier. On it were 1,500 Americans and Canadians, who had spent nearly two years in Japanese internment camps in Japan, China, and the Philippines.

Included among the crowd were Rev. and Mrs. H. J. Brown, Mennonite missionaries to China for many years. The Browns are well-known by the churches of our conference. They arrived in Newton, Kansas, on December 9. They have two children there; Jessie, who is taking nurses training at the Bethel Hospital, and Roland, who is attending Bethel College. The Browns visited in New York with their daughter Linda, who is Mrs. John Warkentin.

OBJECTIONS TO MOVIE FILMS

The British Board of Film Censors has made the following objections for the rejection of many films in Britain:

The materialized figure of the Saviour.
Blasphemy and comic treatment of religious subjects.
Travesty of religious rites.
The institution of marriage treated with contempt.
Death treated with vulgar flippancy.
Gross and brutal travesty of prison life.
Hospital scenes treated with vulgar levity.
Physiological enormities.
Suggestive theme acted throughout by children.
Unrelieved sordid themes.
Prolonged and gross brutality and bloodshed.
Scenes in and connected with houses of ill-repute.
Lives of thoroughly immoral men and women.
Collusive divorce.
Equivocal and objectionable bedroom scenes.
Habitual immorality.
Habitual youthful depravity.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.
Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.
Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference.

Business Office: Mennonite Publication Office, Newton, Kan.
Editor ...... Reynold Weinbrenner, North Newton, Kansas
Subscription in advance, $1.75 .... Foreign, $2.25

Address all contributions and communications for this paper, and exchanges, to THE MENNONITE, North Newton, Kansas.
Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS.

« « JOTTINGS » »

—**Dr. R. C. Kauffman,** Professor of Psychology and Sociology at Bethel College, plans to visit the following C.P.S. camps on the dates given: Three Rivers, Cal., Dec. 19, 20; North Fork, Cal., Dec. 21, 22; Camino, Cal., Dec. 23, 24, 25; Provo, Utah, Dec. 27; Downey, Idaho, Dec. 28, 29; Missoula, Montana, Dec. 31 and Jan. 1; Belton, Montana, Jan. 2, 3; and Hill City, S. D., Jan. 5, 6. Brother Kauffman plans to speak on subjects connected with his teaching field.

—**J. Winfield Fretz** spoke to the First Mennonite Church of Wadsworth, Ohio, on the morning of December 12. He told of the plans that the M.C.C. has for the period after the war. Brother Fretz is on the staff of the M.C.C. He is gathering information that is to help the M.C.C. plan for the re-absorption of Mennonite men that were drafted. In the evening the young people of the Wadsworth Church had a special Christmas party. Winfield Fretz spoke on "Christmas Among the Foreign Language Groups of Chicago." This talk was based on his experience in a Presbyterian city-mission in Chicago. Church of Christ young people were guests at this meeting.

—**Zion Mennonite Church, Donnellson, Iowa:** In addition to its work of quilting the Women's Mission Society recently packed 118 pounds of used clothing and 43 children's garments—the children's clothing having been made by the society—for the M.C.C. office at Akron, Pa.

—A recent bulletin of the **Menno Mennonite Church, Lind, Washington,** carries the suggestion that families learn new songs at home so that they can be sung in church. Proposed new songs are then listed for the families to practice. The bulletin also suggests the scripture portion that the pastor will use for his sermon and then invites the members to meditate upon that portion during the week.

BLUFFTON COLLEGE

Several Bluffton College professors, including Dr. L. L. Ramseyer, and I. W. Bauman, attended the second annual Rural Life conference at North Manchester College, December 3 and 4. Professor Bauman served as one of the discussion leaders on the program. This conference was sponsored by the three historic peace churches, Brethren, Friends, and Mennonite.

The faculty of Bluffton College is engaged in an institutional study to determine how the college can better meet the needs of its constituency and students. Four committees have been appointed to study the needs and wants of the church, the alumni and former students, the local community, and the curriculum and internal problems of the college. A closer cooperation with its constituency and more effective service is the aim of this study.

Annual Bible lectures on the Bluffton campus, with Dr. Rufus Bowman of Bethany Biblical Seminary in Chicago as speaker this year, and the Ministerial conference held in conjunction with the lectures, were well attended, and proved beneficial.

Student religious organizations on the campus are active and doing good work among the students. Local ministers have been called in to lead the college church services. The Christian emphasis on marriage and family life is being made in the bi-annual marriage course sponsored by the Student Christian association.

BETHEL COLLEGE

The Academy students and faculty were entertained in the home of Dr. and Mrs. C. E. Krehbiel, Friday evening, October 19.

Dr. Abraham Warkentin, who has been in the Bethel Hospital for several months, has returned to his home. He is now able to walk across a room without assistance.

Menno Kliewer has been busy plowing gardens on the campus. In addition to maintaining individual gardens, the faculty are again renting a large community garden for next season.

Rev. Lester Hostetler attended a meeting in Wichita, November 11, sponsored by the Peace Commission of the Federal Council of Churches.

Professor Walter Hohmann is leading the Community Chorus each Monday evening in its rehearsals for the presentation of "The Messiah" at Christmas time.

Miss Mary E. Grimmette, National Instructor in Narcotic Education, spent the week on the Bethel College campus, lecturing to student groups on the subject of how to teach the effects of narcotics upon the human body. Miss Grimmette is spending several weeks in the Kansas colleges under the supervision of the Kansas State Board of Education.

The Student Christian Movement has made plans to sponsor a Christmas party for the children's home in Newton.

Harry Martens, former faculty member and now Rocky Mountain Director of the Mennonite C.P.S. camps, addressed a student discussion group Saturday evening, December 4.

Dr. C. E. Krehbiel is teaching a course in The Mennonite Church and Its Polity, and **Dr. P. A. Penner** is teaching a course in Missions. The addition of these two men to the Bible Department for part time teaching makes possible a wide offering of courses this year.

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MENNONITE PUBLICATION OFFICE,
Newton, Kansas

Prof. Melvin Gingerich
North Newton
Kansas

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVIII NORTH NEWTON, KANSAS, DEC. 28, 1943 NUMBER 50

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized January 22, 1919.

"Must Christians Fight"

A Book Review

When they ask, "*Can* Christians fight?" we hesitate, but answer, "They certainly can." When they ask, "*Do* Christians fight?" we blush and say, "Yes, too often they do." When they ask, "*Will* Christians fight?" we admit, "Most so-called Christians will under certain conditions." But when asked, "*Must* Christians fight?" we answer, "No," as confidently as we reply to the question, "Is it *necessary* for a Christian to sin?" The Bible is clear enough in this matter. It is altogether probable that Christians sin, but when once an individual has yielded himself to Christ it is henceforth unnecessary. Therefore, if fighting is sin, then it is unnecessary. In reliance upon the power of God, Christians are to make progress toward Christlikeness.

Too often, either by our ignorance of the Word of God or our lack of courage, we are unable to refute arguments for participation in carnal conflict on Scriptural grounds. For this reason an educational committee of the Mennonite Central Committee recently published a much needed "Scriptural Inquiry," under the above named title, whereby we "venture humbly to defend" and in doing so briefly set forth the Scriptural grounds on which nonresistant believers have based their teaching on this subject."

Three outstanding thoughts remained with me as I read this sixty-eight page booklet recently. Firstly, it is a *scriptural* inquiry. Secondly, it is a study of the Scriptural *Christ.* And, thirdly, it is a Scriptural *inquiry,* seeking to answer questions of the world by the Word.

1. This excellent treatise is a *Scriptural* inquiry. We make no apologies for it. The author aims to "grasp the teaching of the *Scriptures as a whole* in relation to Christ." We are not anxious to know how one particular Scripture verse or passage may be interpreted apart from the whole of the Bible. We must interpret each in the light of all. The Old and New Testaments are both important, but Jesus Christ stands, between, higher than, and at the center of both. Therefore, "This we purpose to do by turning the light of the simple Scripture teaching on this question and illuminating the darkened counsel that is being offered."

2. It is a study of the Scriptural Christ and not some man-made conception of Him. Its purpose is to see Him as He is, as well as what He believed and taught. If the Scriptures present Him as one leading armies of the world into mortal combat, then we wish to follow Him in this matter. If, on the other hand, we can not visualize Him on the battlefield wielding arms, we must follow Him as the Prince of Peace. The point in question is not, "Will we follow Christ?" but "What kind of Christ will we follow?" Many Scripture references are given throughout this study which will be valuable in settling these questions for us. The author writes that his aim is "to exalt Jesus Christ and His authority for determining the Christian's faith and life."

3. It is also an inquiry. We ask the questions; the Bible answers them. Or the world asks questions, and the Bible answers them for us. Questions may be darts that strike at the root of the teachings of the Bible. It is a most interesting and practical way of approaching this study. This booklet contains fifty-six such darts, each related to what we believe and how to practice it, and followed by a Scriptural answer. Over forty separate publications have been used as basis for this digest.

In the introduction written by Harold S. Bender, attention is called to the need for a publication of this kind. "Articles, pamphlets, and even books have been published by 'fundamentalist' authors which attempt to prove on Scriptural grounds that it is not only right for the Christian to take part in war, but that he *must* do so if he is to fulfill his Christian duty." These writers, "using their authority and prestige as experienced and revered teachers of the Word, have attempted to prove that the Bible does not forbid warfare." They even "condemn those who teach Biblical nonresistance as false teachers and enemies of the Word of God." He points out that at times they are "harsher and more intolerant toward the nonresistant position then writers and preachers of liberal or modernist persuasion."

He then states that "since there are several hundred thousand nonresistant Christians in America who hold themselves to be thoroughly sound, devout, and orthodox Bible-believing and obeying followers of Christ, many of whom are grieved, and some of whom are confused, by the attacks made on Biblical nonresistance by persons whom they have hitherto highly regarded, it seemed good and right that a clear Scriptural exposition of the nonresistant position should be made available, in which point by point the most common arguments of the opposition would be met."

This booklet also contains a statement entitled, "Dwight L. Moody and War," and "A Short Bibliography on Nonresistance" listing twenty-one separate recommended publications.

We heartily recommend this digest as a handbook to be used in families and study groups in home churches. It is especially valuable to those students in Bible institutes, seminaries or universities who are far from the influence and teaching of the home church as well as for the many scattered families throughout our land.

—*Walter H. Dyck*

Where To Get Above Booklet

Copies of **Must Christians Fight** can be gotten from the Mennonite Central Committee, Akron, Pa. However, it is not convenient for the M. C. C. to handle a lot of small orders. So whenever possible, copies of this booklet should be obtained from district peace committeen. Those in the Western District may secure their copies from Reynold Weinbbrenner, North Newton, Kansas. Those in other districts should be able to get copies through their district peace committees. The price is: Single copy, 20 cents; ten or more copies, 15 cents.

A "HAPPY" NEW YEAR?

The greeting "Happy" New Year may seem out of place to some who hear it in this season. Thinking of the deaths and forced seperations from loved ones that 1944 may hold in store, it hardly seems like a "happy" year. Yet it can be a "happy" year for the Christian. It can be such in spite of any circumstances that may arise.

For the Christian's contentment and peace is not primarily dependent upon outward circumstances. His joy rests upon inner conditions. Because of this truth Paul and Silas could sing in prison during the dark hours of mid-night. Through the grace of God, through Jesus Christ who overcame the evil of this world, Christians of today can sing during the dark hours of midnight when they come. All things can work together for our good if we only love God rightly and are sufficiently concerned about his great purpose.

A "Happy" New Year? Yes, for the Christian who has learned how to win triumph from trouble.

Happy Parents

The joyful news has come from India that a daughter, Mary Ann, has been born to Harold and Ruth Ratzlaff, missionaries at Champa. The cable read, "Mary Ann Ratzlaff born Saturday. All well." The Saturday referred to may have been December 4. This is the first child born to the Ratzlaffs who are serving their first term on the India field.

PRICE OF PAPERS

The Price of the Conference Periodicals, the **Bundesbote** and **The Mennonite,** will be raised 25 cents per year beginning with January 1, 1944. However, all renewals and new subscriptions for either of the papers, **received before January 1, 1944,** will be accepted at the old price of $1.50 for renewals and $1.00 for new subscriptions. The 1944 **Kalendar** or **Year Book** will be given gratis to all old subscribers who pay their subscription in full to Januuary 1, 1945. New subscribers can have either the **Kalender** or the **Year Book** by paying 20 cents extra. Subscribers living in Kansas should include two percent Sales Tax. Remittances from Canada should be by Postal M. O. only.

Mennonite Publication Office
Newton, Kansas

FOREIGN MISSIONS

P. H. RICHERT, Secretary

MISS KUYF REPORTS

626 W. Allegheny Avenue,
Philadelphia, Pa.
December 14, 1943

Dear Friends,

This furlough time has been full of many things and has left little time to write, so once again, after skipping a year, I fall back on this means of meeting my friends.

January to June found me travelling to our churches. This took me as far west as Colorado, south to Oklahoma, and north to Minnesota and South Dakota. It brought a new appreciation of our own country, and a new awareness of the values in our Mennonite inheritance. There is always the recurring question, "What have we done to deserve all this?" Much larger looms that which meant so much in China, the sense of kinship in Christ.

To all of you who hospitably took me in and showed your interest in the work in China so plainly, may I again say "Thank you." It is a real joy to renew old friendships and make new ones, realizing again the fellowship we have as co-workers with Him.

Summer brought the pleasure of teaching missions in our own daily vacation Bible school in Philadelphia. Next came the high privilege of sharing in the Kansas Young People's Retreat, which was succeeded by the first retreat of the Oklahoma young people. Following this was a mission course for Congregational-Christian church leaders at Merom, Indiana. Our family, except Theresa, spent some good days here with our former pastor and his wife, Carl and Martha Landes.

Late September found me in New York for a term at Biblical Seminary, and here I am thrilled at the riches that are continually being revealed from the Book. One of our professors frequently says "A minister should know the Bible better than any other book." That should hold true for the rest of us too. We realize that the strength of many of our Chinese Christians lies in their familiarity with the Word and the Christ who shines through its pages.

December first brought the *Gripsholm* and Mr. and Mrs. Brown. We rejoice that they did not have to suffer extreme hardship. Prices in our field in China are terribly high, and even some formerly well-off families have gone elsewhere to look for food. We are happy that our Chinese friends continue to stand true to their faith, and are working at making Christ known. *"Gripsholmers"* bring the news that our missionaries on the Philippines, at Baguio, are safe and well, and that Miss Goertz and Miss Regier are at the Assembly Centre in Weihsien, Shantung province, in North China. We cannot communicate easily with any of them, but Chinese and American alike need our prayers.

In a study of Matthew we found the prophecy recalled in the first chapter, that Jesus shall be called Immanuel, God with us. In the last chapter, it is still God with us, for Jesus says, "Lo, I am with you always." In a world as full of misery and grief as ours, this is the thought that carries my Christmas greetings, that we may each be very conscious of the indwelling Christ, through whom we become free from bitterness and despair. May His purposes be worked out through us during 1944 and always,

Sincerely,
Wilhelmina Kuyf

A CHRISTMAS GREETING FROM INDIA

By Brother and Sister P. W. Penner

Our dear Friends,

To reach you all this channel is used before the old year breaks away, because Christmas is here in spite of war, rationing of necessities, and shortage of help.

"Across the miles, 'A Merry Christmas and a Happy and blessed New Year'
Over the memory way,
Someone is thinking about you and wishing you joy today!"

our prayer is thus expressed:

"Father,, we pray today that we may see the King, see Him in ways as never crossed our hearts before. May those who meet together under the healing ministry of Thy Church the world over know today our love and prayer for them. Our combined and worldwide task bends over the revelation of Thy Love to those who need it most. Help us to render Thy gifts to the waiting and hungry, both physically and spiritually."

Luke 2:14-20.

Yours in the Master's happy service,
P. W. and Mathilde Penner,
Champa, C. P., India

Together with the above greeting, brother Penner also sends a request for intercessory prayer for the conference of the missionaries held in October. But this request came too late for that conference. But it is not too late to pray for the working out of the resolutions passed, so that all may be done according to the will of the Lord.

Then there is further need for special prayer for the trip of the three missionaries, namely Brother and Sister Isaac and Sister Alida Schrag. Their first stretch is to bring them by train to Florida, and the second by air to South America, where they may have to wait a while for a ship.

Let us also not forget to thank the Lord for the safe return of Brother and Sister H. J. Brown from China, and for sufficient recovery of Brother W. C. Voth to continue his trip in South America on December 16. Thank the Lord for all such answers to prayer.

—Secretary

HOME MISSIONS

A. J. Neuenschwander, Secretary

FIRST MENNONITE CHURCH

73rd and S. Laflin Street
Chicago, Illinois

Report Jan. 1 to Aug. 1, 1943

The activities of our church have been very much the same as in former times. The war has continued to effect our Church attendance and also the general interest in the work. The demands of the business world in long hours of work in defense plants, etc., does not seem to be conducive to church attendance.

At the present time we are making a change in Superintendent of Sunday school, since Harold Mitchell, who has been serving in that position, is leaving for army camp. Brother George Phelps,, a man of middle age, has consented to be superintendent for the time being. Brother Phelps has been engaged in Christian work for several years and is very capable. He is making his home here for the present and is very willing to serve in any way that he can, not only in Sunday school but also in the church work .

Church attendance has been, perhaps, somewhat lower on the average than last year, and during the summer days we had the usual summer slump with many people away on vacation and others afraid of the heat. That seems to be characteristic of city churches.

Special programs in this period include a missionary meeting with Dr. Penner showing his pictures of India. Baptismal service was held on Palm Sunday in which five boys were baptized and received into the church. On Palm Sunday afternoon we held a special communion service for the Mennonite students in the city. Conflicting programs and activities in the schools made it impossible for many to come; however about thirty came to the service and remained for the fellowship luncheon after the service. This meeting was held in a fine spirit of cooperation and friendliness and served as a means of bringing the Mennonites here closer together.

In the evening the young people presented an Easter pageant entitled "The Challenge of the Cross." It was one of the best plays put on by our young people and was very impressive.

On Easter Day there was a record attendance at both Sunday school and church service.

For the Children's Day program, Mr. and Mrs. Westerhoff presented the gospel story in pictures. "Scripture Visualized" was the title of two reels of moving pictures shown on this occasion.

A daily vacation Bible school was held during the first two weeks after public school was closed. The enrollment was sixty. The school was closed with a special program and a picnic for the children.

—*John Vanlier, Clerk*

C.P.S. Camps

C.P.S. Camp Personnel Appointments

Jake Goering—Educational Director, North Fork, California, to succeed Daniel Neufeld.
Mrs. Jake Goering—Dietitian, North Fork.
Emanuel Hertzler—Director, Grottoes, Virginia to succeed Paul Bender.
Ralph Beechy—Director, Hagerstown Farm and Community School.
Francis Smucker—Unit Leader of Agri. Unit, Orono, Maine.

Director's Wife Fatally Injured

The following telegram was received at the Akron Office: ELSIE BOHRER KILLED IN AUTO ACCIDENT. ALBERT HAS MINOR HEAD INJURIES. Albert Bohrer is director at the C.P.S. camp at Colorado Springs, Colorado, and his wife was nurse-matron at the same camp. Both the M.C.C. Executive Committee and the C.P.S. Headquarters Office have sent their condolences.

C.P.S. BRIEFS

The following news item appeared in an issue of the "Medaryville Herald." "From September 25, 1942 to September 24, 1943, the men from the local C.P.S. camp aided the farmers and vegetable growers to the extent of 5,774 man days. For this labor the sum of $16,020.23 was paid into the U. S. Treasury."

PEACE SECTION NOTES

C.O.'s in Prison

The Department of Justice has estimated the number of conscientious objectors who violated the Selective Training and Service Act and were sentenced under this law to be 2,446, as of October 15, 1943. At least three-fourths of this number were Jehovah's Witnesses who refused to report for induction or refused to report to C.P.S.

Turnover in the Armed Forces

"About 70,000 men are being discharged each month from the armed forces and about 280,000 a month are being inducted. January will be slightly higher, with a total of about 300,000. It is possible that 300,000 to 350,000 men a month will be inducted from February to July." (Note from National Service Board)

Released December 14, 1943
Compiled by Irvin B. Horst

"Today is improvement day, not tomorrow."
"Religion may cost, but irreligion costs more."

First Direct News from Interned Missionary

The first direct news from our missionaries in the Philippines has come by way of a letter written by Rev. Marvin Dirks. This leter was submitted for publication by Rev. A. J. Dirks of Halstead and father of Marvin Dirks, and we are happy to share it with the many friends throughout our denomination who have been anxious to hear from the missionaries concerned. Here is the letter:

Camp Holmes Internment Camp, Baguio, Philippines. Date Aug. 22, 1943.

Dear Home-folks:

Greetings from your children and grandchildren, at Camp Holmes, near Baguio. May the Good Lord who has kept us thus far grant you peace and rest in Him. We have often felt His special blessing abiding over us, no doubt, in answer to your prayers. The Wuthrichs, and Janzens, as well as ourselves are all quite well. We appreciate this opportunity of writing to you.

Marvin Jr. and his dad live in one of the large barracks for men, with some one hundred seventy other men and boys. The girls and mother live in what is known as the nursery or baby-house. We are provided with sufficient food for our maintenance, and are able to perform quite hard work without injury to ourselves. We can now get our rations from the main kitchen and then may eat together outside in family groups.

Now a word about each of the children. "Anna Rae" will be one year old September 1. She has brown curly hair, brown eyes, weighs 21 lbs. and gets only mother's milk. So you can guess that her mother is also in good condition. Compared to Carole she is slow but pretty. Carole is the best, neatest, politest, tiny girl you can imagine, always sparkling and happy when well. She had over four hundred words in her vocabulary at two years. Still has light blue eyes, long lashes and light blonde wavy hair. Marvin Jr. is a combination of Uncle Paul and Marvin Sr. He lives and acts like the men with whom he lives. During vacation from school he spends his time with his dad on the wood detail in forest and hills. We are tanned dark brown from going practically stripped under the tropical sun. Marvin Jr. has finished primary and enters first grade in September. Has very good teachers.

Frieda is very busy trying to keep us all patched up, and supplying us with the minimum necessities. Her health and spiritual poise is good. With two babies to care for, she is an inspiration to all. She weighs 119 lbs. Marvin Sr. has given thousands of hair cuts, washed clothes, milk a goat for Carole's milk supply, in addition to rolling logs. He teaches H. S. music, and has charge of the Union Church Choir (Camp Chorus.) We give concerts and sing for services. Extra,—I have just finished clipping and shaving my six months growth of beard, a beauty. We wish you could see this camp of over five hundred people for a day or so. Miners, missionaries, business people, and retired old-timers; people of all nationalities. We eat, sleep, study, and argue with each other. It is a kind of education we are undergoing.

We try to be patient, but nevertheless long for homelife and privacy. We hope only to keep our health, and be able to continue in the service of The Christ. We used to hope to be repatriated, but now hope more for peace to come to all men. Hope to receive news from you. Received one letter, from Herb Millers, written last year. May this find you all well and happy. May I say, in fairness to our hosts, that judging by the past we hope to be well treated in the future, so you must not worry about us. We have learned to be content and busy.

God bless you and keep you all. With love, Marvin J. Dirks and family.

C.P.S. Camp at Lapine Will Close

Selective Service has selected C.P.S. No. 60, Lapine, Oregon, as the second camp to be operated by the government. Beginning January 1, Lapine will be set up similar to the camp at Mancos, Colorado, and will receive CO's who prefer government to church agency administration. Campers at Lapine at the present time will be transferred to other MCC camps. MCC considered Lapine a desirable camp as the plant was up to date, a valuable and constructive project was provided and morale seemed to be high among the campers. Selective Service evidently desired Lapine because of its expansion possiblities.

* * * * *

Mennonite Men in C.P.S. Camps

The number of men in CPS from the various Mennonite denominations is shown in the following table. Figures are as of November 30, 1943.

Brethren in Christ	77
Central Conference Mennonite	40
Church of God in Christ Mennonite	106
Conservative Amish Mennonite	81
Defenseless Mennonite	14
Evangelical Mennonite Brethren	24
General Conference Mennonite	501
Hutterian Brethren	11
Krimmer Mennonite Brethren	28
Mennonite	1126
Mennonite Brethren	174
Mennonite Brethren in Christ	30
Mennonite Kleine Gemeinde	10
Missionary Church	5
Old Order Amish	285
Old Order Mennonite	37
Old Order River Brethren	1
Reformed Amish Christian	2
Reformed Mennonite	4
United Zion's Children	3

C.P.S. Men of Great Service in Mental Hospitals

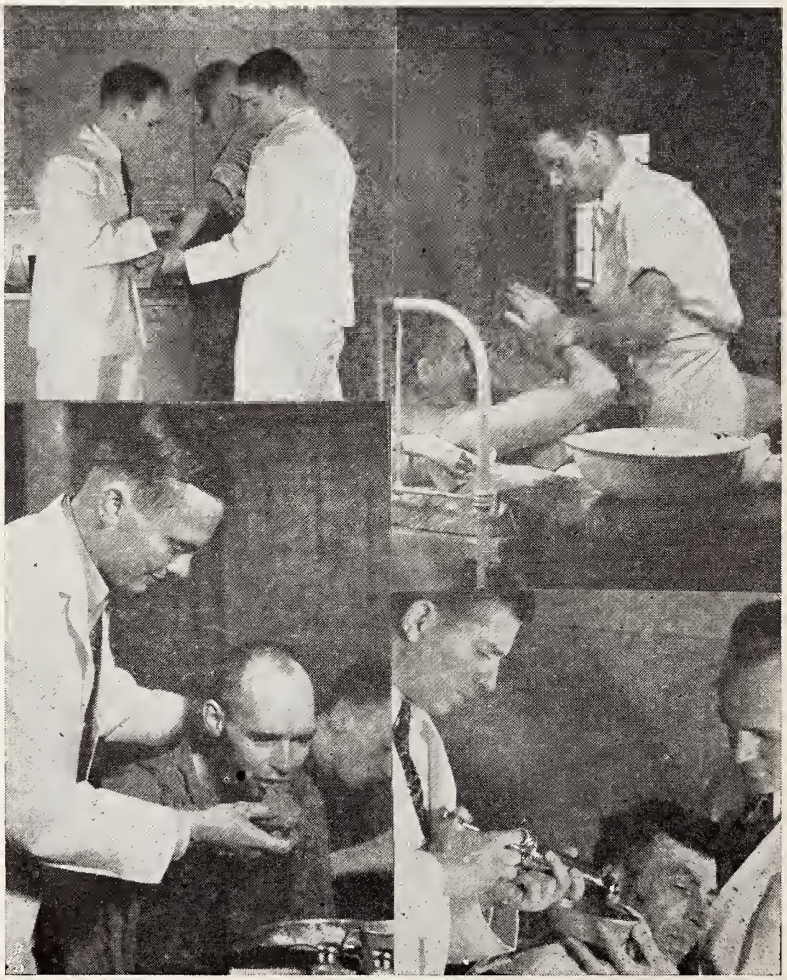
Mental Hospital Work Is Not Trivial

A Quaker friend wrot eto Lowell Wright, of the Marion, Va., hospital unit:

"Don't think that what thee is doing is trivial. It may mean life to someone, and thee may never know it. A friend of ours, after months at John Hopkins, was finally taken to a state mental hospital as hopeless. He recovered and this spring went to manage a 1,200-acre farm. When I saw hi mat his daughter's wedding a few weeks ag ohe told me that his recovery had been possible only because the C. O. boys pulled him out—they were human beings who understood. His daughter, when it seemed that he would have to be taken to a mental hospital, said she could not have permitted it if it had not been for the C. O. boys there—and she and her husband are 100 per cent warriors!"

C. P. S. Contributes to Progress of Mental Health

There is an opportunity for servcie in mental hospitals that is almost unparalleled. Patients there are in great need of sympathetic human care—and have only rarely received it. Even in normal time, mental hospitals were the neglected link in our system of social institutions. Attendants have been underpaid and have often been people not suited to this kind of work. Funds and facilities for proper treatment have not been forthcoming from legislatures, and standards have been forced tragicall ylow. The excellent methods of treatment developed by psychiatrists have been of no avail without the co-operation of trained attendants to put them into practice.



A ward attendant in a mental hospital is continually dealing with people and therefore has a great opportunity to help them. Here C.P.S. men are seen bathing patients, giving injections, using an ear syringe and encouraging a patient to eat.

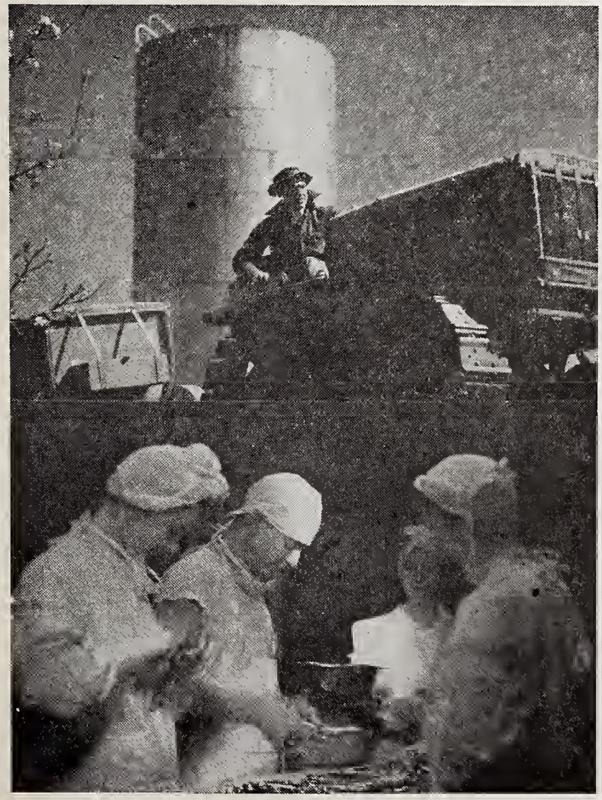
In addition to work with patients in the wards, C.P.S. men do ground maintenance and farm work, serving as foremen and general workers. This picture shows a C.P.S. man working on a hospital poultry farm.

The coming of war has made this problem many times more serious. Prices have risen while appropriations have not, and most of the attendants have gone into better paying defense and military jobs. Staffs have been curtailed and many therapeiutical treatments are being discontinued. This means that man ypatients will be merely kept in custody for the "duration" when with proper treatment they might be cured and sent home.

The situation has been especially bad on the women's wards, for women even more than men have deemed this type of work undesirable. Thus many young pacifist women are volunteering for this important work, and hospitals have been glad to employ the wives of C. P. S. men who were willing to render this important service.

Certainly the national importance of this work cannot be questioned. Nor can its results in the field of service to one's fellow man. It provides an opportunity for men to give practical demonstration to the peaceful way of life and to put daily into practice what they believe about non-violence. However hospital authorities may disagree with our position on war they are fully agreed that our philosophy towards our fellow men is completely compatible with the proper treatment of mental patients.

In fact, it is possible that C. P. S. might make one of its most important contributions to mankind at this very point. Many authorities (including Mrs. Roosevelt) have said that C. P. S. men through their religious motivation and interest in their work are improving standards of treatment for mental patients. Many former employees viewed their job without humanity—as just a way to earn a living—and were willing to abuse and mistreat the patients needlessly. The influence of C. P. S. men has keenly affected standards of treatment and care, and hospitals will certainly not let these standards fall when, after the war, most of the C. P. S. men return to their former professions.



Picture upper half: producing food for patients on the hospital farm. Lower half: working in surgical ward.

Though most of these men will leave hospital service, they will constitute a segment of the population who understands and works for the betterment of one of the social problems about which many people are not well informed. An enlightened public conscience will take mental patients off the roster of "forgotten men" in overcrowded hospitals, and in the new era modern equipment, recently-developed methods for treating disorders, and genuine regard for the welfare of the patients by the people who work in the hospitals will become an over-all pattern, ,made possible by public sentiment and the appropriation of sufficient money to take care of all the needs of the patients. When the war is over, C. P. S. men who know the situation will make a contribution.

—*Photographs are by Henry Blocher.*

They and the story are used through the courtesy of *The Gospel Messenger*,, official organ of the Church of the Brethren.

EASTERN DISTRICT CONFERENCE NOTES

Grace, Lansdale—Mr. Lewis Brown, a representative of the Gideons, recently delivered a message to the congregation and the congregation gave $43.00 toward the Gideon work of distributing Bibles.

Fairfield—The Rev. Russell L. Mast, pastor of the Deep Run Mennonite Church, installed the Rev. George S. Stoneback as pastor on November 28. In the evening Rev. Mast delivered a message on "The Restraints of Freedom" at the union vespers.

Calvary, Mechanics Grove—Miss Elizabeth Foth, missionary in the slums of New York City, recently spoke in the church including a message for our annual Ladies' Missionary Society meeting. Miss Anna Swarr, missionary to China under the China Inland Mission returned to America on the **Gripsholm**, several weeks ago.

Upper Milford, Zionsville—During the regular morning service Sunday, December 12, the pastor dedicated the Honor Roll Service Board for the sixteen young men in the service of the country.

East Swamp, Quakertown—Dr. Ella Bauman was the speaker at the Women's Missionary thank offering service on November 28. The East Swamp Messengers celebrated their first anniversary on the radio on December 4. Dr. H. Framer Smith will be the Bible teacher under the auspices of the Moody Fellowship December 30 to January 2.

Rev. Linford Foulke, formerly pastor of the Saucon Mennonite Church for a number of years died as a result of injuries received from a stove explosion November 28. The Rev. Harold D. Burkholder officiated at the funeral held the following Friday afternoon in a Quakertown Funeral parlor.

First Church, Allentown—The Allentown Fundamentalist Fellowship held its December meeting in the church on Thursday, December 9. The speakers were Dr. J. Elwin Wright, Field Secretary of the National Association of Evangelicals and Dr. I. S. Yeaworth, regional director from Philadelphia.

DAILY DEVOTIONAL MESSAGES

By Rev. Howard Raid, Fortuna, Missouri

JANUARY 1—*"In the beginning was the Word, and the Word was with God, and the Word was God."* John 1:1

The Word was Jesus, and John is proving to the Jews of his day and to all the world since then that Jesus is the true Son of God. Matthew says that Jesus came telling things that had been kept secret from the foundations of the earth. Jesus and His Message are the same, both are perfect truth. Man's understanding of them has changed, but Jesus and His Message have not changed. They are eternal.

JANUARY 2—*"Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"* I John 5:5

Today it seems that all the world is seeking the path of victory over the rest of the world. We are all wanting and wishing for "a lasting peace," but all thinking Christians know within their hearts that the only "lasting peace" will come when we believe that Jesus is the Son of God, and believe it sincerely enough to follow completely His Way. We must give Him first place in our hearts.

JANUARY 3—*"And they went into Capernaum; and straightway on the Sabbath day He entered into the synagogue, and taught."* Mark 1:21

Jesus realized the good that was to be found in the Jewish House of Worship and He wished to make use of it. He knew that the people gathered here were in some measure concerned with religious things and should be more interested in what He had to say than others might be. Also, Jesus wanted the people to realize that what He had to say was but the fulfillment of what they had been trying to accomplish by obeying the Jewish laws.

JANUARY 4—*"They entered into the house of Simon and Andrew, with James and John."* Mark 1:29

Jesus served God in the home. Among the commonplace things of life He took time to do good. He did not need a big crowd before which to perform, for His work was not for self but for others. In doing well the tasks of the home, we serve the Master. Here too, is our best chance to further the Kingdom, for we can, by word and action, carry His message to those whom we contact closely in our homes.

JANUARY 5—*"And in the morning, rising up a great while before day, He went out, and departed into a solitary place, and there prayed."* Mark 1:35

Jesus realized that there are great reservoirs of power to be tapped through prayer. He also, realized that to pray effectively, He had to practice prayer. If we would be able to interpret the great classical music we must practice many hours before we can begin to feel and express what the composer had in mind. Likewise, if we would interpret the Master we can do it only after much practice in prayer.

JANUARY 6—*"And He preached in their synagogues throughout all Gallilee, and cast out devils."* Mark 1:39

The ministry of preaching can take on two main trends, one which seeks to save souls that are lost and the other, which seeks to show a way of life that will keep people from being lost, and will give them a constructive way to live. While it is true that we do need to seek the lost souls, in our Mennonite communities there is more need to take the nominally good people that we have and lead them into the highest and noblest Christ-like living possible. This means that economic, social, educational, political, as well as religious life will be Christ-like.

JANUARY 7—*"And straightway there gathered together . . . and He preached the Word unto them."* Mark 2:2

Certainly today we need to attract many to the preaching of the "Word." We need to reach out and touch those outside the church. Evangelism, if it is to be most effective in our day and with our educated people, must rid itself of the sensational and of the debatable side issues and must concern itself with a simple straightforward presentation of Christ and His life. If the evangelist will be concerned not only with how many he can get to join the church but how many he can get to live Christ-like lives daily, then all the churches of the land will open their doors.

JANUARY 8—*"And as He passed by, He saw Levi the son of Alphaeus sitting at the receipt of custom, and He said unto him, 'Follow Me'."* Mark 2:14

Christians are the only voice that God has. How often do we encourage someone to follow the Master, not only as a Christian but also as a full time servant? Industry is always on the look out for the exceptional student to put to work in its factories. Do we spend much time looking for the exceptional student to use in the work of the Kingdom? In other words, do we aid the call to Kingdom work that others may receive?

F. J. Isaac, Relief Director

A director for the relief work in India has been appointed. F. J. Isaac of Newton, Kansas, has been asked to serve in this position, after securing a leave of absence from his mission board, for a period of six months to a year. Brother Isaac has been under appointment as a missionary to India by the Board of Foreign Missions of the General Conference of the Mennonite Church of North America. He plans to leave for India within the month of December traveling to Buenos Aires by air.

Sponsored by
the Young People's
Union of the
General Conference
EDITOR
R. Weinbrenner
North Newton,
Kansas

Mennonite Youth

"A United Mennonite Youth in Christ"

Y.P.U. OFFICERS
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Newton, Kansas
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Vice President
Shafter, Calif.
Dorothy Dietz
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Quakertown, Pa.

What About Our C. E. Programs in 1944

This year we offer a series that is rather different in some ways from what has been presented as a guide within the last years. You will note the emphases placed on thinking through the problems facing youth in Christian living. A series of four evenings is to be given to it. The work of our missions is to be studied this year, especially our work in India. Another year the work in China and among the American Indians should follow. Then there is opportunity to make a study of other phases of our conference work as is indicated by several subjects. One evening a year given to each of these large fields of work will help to challenge devotion and promote interest in it. Finally there is another series, the one of "Growing in Grace." Christian life is not static; it is a continuous "pressing onward."

We will give some references where material for the programes can be found and would suggest at this time that the C. E's obtain, if they do not yet have it, a copy of *Twenty-five Years With Christ in India,* also of the series of booklets, *Our Youth For Christ,* published by the Herald Press, Scottdale, Pa. All of these can be gotten through our Mennonite Publication Office at Newton, Kansas.

One often wonders how many of our C. E's are using any or all of the program material that *The Mennonite* offers. If you use it, or have any comments or suggestions to offer, write to the editor of the *Mennonite,* or to Mrs. Gerhard Friesen, 700 East Broadway, Newton, Kansas. If each C. E. president would send a card within the next two weeks stating whether or not you use these program suggestions it would indicate if there is some uniformity about our C. E. programs in our churches.

—*Mrs. Gerhard Friesen*

SENIOR C. E. PROGRAMS FOR 1944

(The dates given refer to the issues of **The Mennonite** in which the programs will appear.)

January

Jan. 4, Series on Youth Problems—How Do I Know I Am Saved

Jan. 18, Missions—A Study of Our Work at Champa

February

Feb. 1, Series on Youth Problems—Growing Into Life

Feb. 15, Missions—Experiences at Janjgir and Mauhadei

March

March 2, Series on Youth Problems—Love and Courtship

March 16, Missions—What Is Being Done at Korba Station

April

April 4, Series on Youth Problems—Youth Building Christian Homes

April 20, Missions—Living at Basna and Building for Christ

May

May 4, The Testimony of Our Church Through Civilian Public Service Work

May 18, The Work Among the Lepers of India Done at Champa

June

June 1, Mennonites in South America

June 15, Relief Work in the Light of the Teachings of Jesus

July

July 6, Women's Work in Our Churches

July 20, Mission Interests in South America

August

August 3, The Publications Within Our General Conference

August 17, Series on Growing in Grace—How to Use the Bible

September

Sept. 7, Our Sunday School Work and Our Lesson Helps

Sept. 21, Series on Growing in Grace—Personal Devotional Life

October

Oct. 5, "Must Christians Fight"—(Program based on booklet by Edward Yoder)

Oct. 19, Series on Growing in Grace—Relation of Youth and Old Age

Novemmber

Nov. 2, What It Means to Be a Mennonite

Nov. 16, Series on Growing in Grace—Our Debt of Gratitude to God

December

Dec. 7, Advent Thoughts

Dec. 21, Series on Growing in Grace—Checking Up on Our Stewardship

SENIOR DEPARTMENT

No. I in Series on Youth Problems

HOW DO I KNOW I AM SAVED

The beautiful hymn "And I shall see Him face to face, and tell the story, saved by grace" looks forward to the time when we shall see at the end of our journey. The age old plea, "Nothing in my hand I bring, simply to the cross I cling" finds us by faith taking the salvation offered to us freely.

One day when Paul and Silas were prisoners they were asked by their jailor who was in desperate straits: "What must I do to be saved?" and he received the simple, straightforward answer: "Believe on the Lord Jesus and thou shalt be saved." During his life here on earth Jesus has not only said, but has brought the message by his life and by his death that he came to seek and to save man who had gone astray.

He says that whoever comes to Him He will in no wise cast out; He invites the weary and heavy laden to come to Him and find rest for their souls. Matt. 11:28, 29. He gave His life a ransom for many and says that "God so loved the world that He gave His only begotten Son that **whosoever believeth in Him** shall have eternal life. John 3:16.

How canwe be sure we are saved?—

The story of the prodigal son tells us that the boy who had gone away and lived in worldly pleasures came back to his father. That boy knew he was no longer pursuing the ways of wrong living—he was definitely turning his back on them and giving his heart's desire expression by going to the father. He also humbly and gratefully accepted what the father offered him; love and restored sonship. If we apply this to our life in its relation to God we have one way of knowing if we are saved.

One time when the mother and brother of Jesus came to see him, he said, "Whoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother." Luke 12:50. Another word from Jesus says, "Ye are my friends, if ye do the things which I command you." Jn. 15:14. Therefore those who do his bidding, who love God with all their heart, the neighbors as themselves, who do good to those who hate them, who try to be faithful stewards belong to Him, and can be sure of their salvation.

Another time Jesus says: "Every good tree bringeth forth good fruit," and Paul tells us in Gal. 5:22, 23 "The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control." Where you find these traits of character, Christ lives and rules, and they are evidence of the salvation which has made of man a new creature in Christ Jesus.

Another test whereby we may know that we are saved is when we share Christ's concern for the eternal and temporal welfare of others. "I send you," "Give ye them to eat," "Go ye into all the world"—All these words indicate that we are to share Christ's compassion and his love for men. "If any man come after me, let him deny himself" Matt. 16:24. Christ brought sight to the blind, healing to the sick, comfort to the sorrowing, gave bread to the hungry—and his followers walk in his footsteps.

Topics for Short Talks:

1. How do we obtain forgiveness of our sins? Jn. 15.
2. What does it mean to have faith? Gal. 3:24-26; Jn. 5:9-14.
3. What do we learn from the talk of Jesus with Nicodemus? Jn. 3:1-15.
4. What do we learn from the talk of Jesus with the Samaritan woman? Jn. 4:1-38.
5. What is the responsibility of one who is saved? Col. 1:21-23; Jn. 15:6, 7; Jn. 8:31, 32; Rom. 8:1-3; Heb. 3:12-14.

For Discussion:

1. What tests confirm our assurance of salvation? See I Jn. 1:7; I Jn. 2:3, 4; I Jn. 2:24, 25; I Jn. 2:28, 29; I Jn. 3:14; I Jn. 3:21; I Jn. 3:24; 4:13.

As study material use booklet **Christian Assurance** by John R. Mumaw, series **Our Youth for Christ** (Herald Press, Scotdale, Pa.)

THE FLIGHT OVER THE ANDES

Dr. G. S. Klassen

The trip by plane between Santiago, Chile, and Cordoba, Argentina, took us over the top of the beautiful Andes Mountains. The view of these mountains from Santiago is very unusual. The city being at the foot of the mountains, and the mountains so very high, one looks almost straight up and sees them covered with huge masses of snow.

As per routine before departure, at one sound of the gong, the crew, pilot, co-pilot, radio-operator and steward, march to the plane. At the sound of the two gong the passengers start walking to the ship or plane. Everything is done so very orderly. We always found the crew to be fine, friendly fellows and they were replaced at various points. As soon as we are seated an electric sign in front of the cabin flashes the words "fasten safety belts."

The ship is taxied to the other end of the field. Each of the two motors of 1000 H. P. is tested separately. At the sound of a bell the steward checks to see that all safety belts are on. Next the two motors are opened wide and we are off. The takeoffs and landings seem as graceful as though the plane were a bird.

We immediately start climbing for higher altitude. By the time we were at the mountains we had reached an altitude of 16,000 feet. On cloudy days they must go still higher. On this sunshiny day the snow was dazzling white. Winding this way and that, flying between the peaks which were over half covered with snow, it looked as though one could reach out the window and grab a handful. That close they seemed.

Ordinary flying is rather smooth traveling, much more so than on a train. While flying we had many meals, some passengers would read, some write, some sleep, and some visit with their neighbors. But not so while flying over the Andes. The steward was a busy man, taking care of the "seasick" and indicating the points of interest. Soon he said that here to our right is Mt. Aconcagua, 23,098 feet high, the highest mountain in the Western Hemisphere. After banking and turning among the tall peaks for about ten or fifteen minutes more we heard him say, while he was walking along the aisle with a finger pointing to the window, "The Christ of the Andes! The Christ of the Andes! The Christ of the Andes!" We look! To the right and a little below we see the high statue. (At this writing I cannot recall the exact height.) Everything was so beautiful and thrilling. I had a feeling that I wanted to stay there longer. The plane pitched and bucked. We were really supposed to remain strapped in our seats, but everything was so exciting and interesting that we went to the windows from one side of the plane to the other to see all we could. Because of the rough air in the mountains we always had to hold on, as we went about in the plane, to keep from falling down.

Fortunately Mrs. Klassen and I did not get sick. However, because of high altitude, every few minutes we resorted to "artificial air" oxygen which was supplied at each seat through a rubber hose which one placed in one's mouth and pressed a button. A few whiffs of this oxygen would make breathing easier and clear our heads.

As I am sitting here in my hotel room (City Hotel) in Buenos Aires, Argentine, and thinking about this trip, the words of that steward are still ringing in my ears. The Christ of the Andes! The Christ of the Andes! Only a metal statue, but symbolic of a *real* Christ of the Andes.

I am thankful that the *real* Christ of the Andes is also the Christ of Kansas. The Christ of the Andes is also the Christ of thousands of young men in the service everywhere. The Christ of the Andes is also the Christ of Panama, Chile, Argentina—every country in which we have been. And I am sure that the *real* Christ of the Andes is also the Christ of the Chaco toward which we are going.

Via C. P. S. Headquarters, Akron, Pa.

Robert Kreider Back Home

Robert Kreider is again safe at home with the M.C.C. family at Akron. He sailed from New York in June of this year as a member of the China Unit but was asked to return home when the unit was disbanded. He had already reached Durban, South Africa, and engaged in hospital service there until October 13. Among his stops on the way home were Rio de Janeiro, Dutch Guiana and Trinidad. He arrived at New Orleans December 12, and at Akron, December 18. All the members of the China Unit have arrived in this country except one who is expected to arrive in the next few weeks. Robert will again be employed in the Akron Office.

MENNONITES and RURAL LIFE

By J. Winfield Fretz

MIXED MARRIAGES AMONG MENNONITES

The evidences pointing to city influences creeping into country districts is nowhere more forcibly illustrated than in the case of the increasingly large number of mixed marriages found in Mennonite rural communities. This used to be largely an urban characteristic but it is no longer confined to the cities.

A Concrete Example

In a fruitful conversation with the minister of one of our oldest General Conference Mennonite churches recently I was amazed at the situation in his church on this matter. Out of a congregation of about 250 members with about eighty families he told me only twenty-two were families where both husband and wife were Mennonites. This means that approximately 75 per cent of the marriages in this church are mixed-marriages. In another case that has come to my attention out of a Mennonite family of eight children, seven of whom are married only one married a Mennonite, two married Lutherans, one a Reformed, one a Baptist, one a Jehovah's Witness, and another a Methodist. In only one of this family's mixed marriages has it resulted in a gain for the Mennonite Church. Unfortunately, in the other cases, it has not resulted in a gain for any of the other churches. It has rather resulted in a divided family with church loyalties pulling into two opposite directions or of a dilution of all church loyalties to the point of indifference or only mild interest in religion.

Practical Results

The minister, above referred to, pointed out with what practical problems he was faced when a Lutheran mother wanted her child baptized or when his members with a non-Mennonite training utterly repudiated the doctrine of non-resistance. It becomes a choice between surrendering doctrines fundamental to the Christian Church as held by the Mennonites or disciplining members to the point of exclusion. In a mixed-marriage husband and wife may be ever so sincere in their Christian beliefs but the end result is, nevertheless, a tension on the family in two opposite directions. Most ministers and many members are unwilling to exercise any discipline on this point and hence compromise or completely surrender the doctrines. Roman Catholics, Lutherans, and Old Mennonites have adhered to strict principles on the matter of mixed-marriages, but the General Conference has left down the bars by permitting members to join the church who are openly opposed to Mennonite principles, and ministers even perform marriages to couples with different religious confessions, training, and beliefs. Continuation of the policy of mild indifference to mixed-marriages can only result in the eventual watering down of the Mennonite Church to the common level of secularized Protestantism. It is one certain way of diluting and eventually destroying the unique insights and distinctive testimony of the Mennonite Church.

Byways of Mennonite History

By C. Henry Smith

What Did Menno Simons Teach?

False Brethren (The Munsterites)

(The Munsterites were a fanatical wing of the Anabaptists, who, being misled by certain false teachers who advocated the early end of the world and the establishment of the kingdom of the elect at Munster in northwestern Germany, gathered together in the above city awaiting the early coming of the Lord, but being besieged by the local ruler of the country, were finally all put to death after suffering severe hardships and indulging in all sorts of fanatical religious and social practices. After the downfall of the Munster kingdom, however, the chiliastic ideas of their leaders were still retained by many of the Anabaptists in Menno's community, and Menno himself began a vigorous campaign to keep both these ideas as well as such Anabaptists as still advocated them out of his own church.)

"There is nothing under heaven which I abhor more than the wicked cause of the false and corrupt sects. In as much as I daily see before my eyes the terrible perils which existed even from the beginning, that so many an innocent soul has been misled and is now misled through the false prophesies, smooth words, seeming sanctity, lying signs, threatenings and false promises of the antichrists and false prophets who ever sought their own honor, fame and gain under a semblance of God's word, as was the case with the pope of Rome and Jan van Leyden at Munster and others, as may yet be abundantly witnessed, therefore I deem it very necessary and profitable to earnestly warn and admonish with a sincere heart all my beloved readers in the Lord, that they should not accept my doctrine as the Gospel of Jesus Christ so long as they have not thoroughly proved it with the spirit and the word of the Lord, that they may not set their hearts upon me nor upon any teacher or writer, but upon Jesus Christ."

Government

"In temporal things we teach and exhort that the emperor, king, lord, and princes, yes, all in authority, are to be sincerely obeyed in all their laws and regulations as far as they are not contrary to God's word."

War

"The regenerated do not go to war nor fight. They are the children of peace who have beaten their swords into plough-shares and their spears into pruning hooks and know no war. They give to Caesar the things that are Caesars and to God the things that are Gods. Their sword is the sword of the Spirit which they wield with a good conscience through the Holy Ghost."

The Swearing of Oaths

"We are aware that the authorities advance the opinion that it is right to swear when ever oath is made to the truth. This we simply answer with the word of the Lord. To swear to the truth was permitted to the Jews under the law, but to the Christian it is forbidden in the Gospel."

Discipline

"It is evident that a congregation or church can not continue in the salutary doctrine and in a blameless and pious life without the proper practice of discipline. Even as a city without a wall and gates, or a field without an enclosure or fence, or a house without walls and doors, so is also a church without the true apostolic exclusion or ban. For it would be open to all deceiving spirits, all godless scorners and haughty despisers, all idolatrous and insolent transgressors, yes to all lewd debauchers and adulterers, as is the case with all the great sects of the world, which style themselves, although improperly, churches of Christ. In my opinion it is a leading characteristic, and honor and a means of prosperity for a true church to teach with Christian discretion the true apostolic exclusion and to observe it carefully with vigilant love according to the teaching of the holy divine Scriptures."

(It is a fair question whether the Menonite church of today might not profitably pay some attention to Menno's teaching on church discipline. Undoubtedly the present growing disregard for some of the most fundamental doctrines and principles of Mennonitism within no church itself is due largely to the fact that neither the young people of Mennonite ancestry, nor the additions to the church from other denominations, ignorant of what the Mennonites stand for, are sufficiently informed regarding these specific ideals and principles at the time of their admission to membership.'

CORRESPONDENCE

EBEN-EZER HOME

605 Bannatyne Ave., Winnipeg

November 22, 1943

I wish to notify all ladies and friends of our Girls' Home that on October 30 we moved from 412 Bannatyne to 605 Bannatyne. The Mission Committee bought this house for which we are very grateful.

The moving was much work, but it was a warm day so everything went well. A few girls volunteered to help so that all the furniture was in its place by night. We wanted the rooms to be ready when the girls came the first time. We like the house very much and feel at home in it already.

Thursday, November 11, we had a little celebration at which Reverend Toews of Rosthern was present. We had visitors from Grunthal and the city. Also Reverend and Mrs. Ewert were present. Reverend Ewert is our minister wh obrings us the Word of God when Rev. Enns is not present. Our girls who live in the city and Kildonan also were present.

We had a very blessed evening which we will not forget. The house shall be a Home to the girls where they willingly attend the Bible hours and pass their free time.

—*Helena Epp*

BETHEL COLLEGE MENNONITE CHURCH

North Newton, Kansas

"Thou shalt call his name JESUS: for he shall save his people from their sins." "For all have sinned and come short of the glory of God; being justified freely (gratuitously) by his grace through the redemption that is in Christ Jesus." Matthew 1:21 and Romans 3:23f.

That God has made full provision for the forgiveness of all sins of everyone of the most respectable and highly cultured as well as of the vilest sinner, this is the essence of the gospel. How much reason for rejoicing during this and every other season.

Our church has carried on its work in its customary way, and the end of the year will probably show a substantial growth as far as numbers are concerned. But may we never be satisfied with this alone, lest it become true also of us what the Lord Jesus says to another church: "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

In late summer and fall our pastor was away twice, first visiting the C.P.S. camps on the Pacific coast, later going on a vacation. During his absence the pulpit was filled by the brethren C. E. Krehbiel, Abr. Warkentin, R. C. Kauffman, H. A. Fast, and E. G. Kaufman.

There are three C. E. societies in our church, the juniors, the intermediates, and the seniors. These hold their meetings in the homes of various members of the church. This arrangement seems to be conducive to better attendance.

At a recent business meeting the congregation adopted the one hundred per cent subscription plan for our church periodicals. This puts one of these papers into each home, and seems a wise investment of church funds.

Two of our members are at present away on important study missions. Brother S. J. Goering has been sent by the Mennonite Central Committee, together with Brother J. D. Graber to help establish relief projects in India and especially in Free China. Brother W. C. Voth left later under the auspices of our Foreign Mission Board to make a study, together with Brother Gerald Stucky, of the possibilities of mission work in Central and South America, and then to make recommendations. While both of these projects have been duly reported in our church papers, these brethren need the constant prayers of God's people, and therefore are mentioned again here. The safe arrival of the brethren in China and the recovery from critical illness of Brother Voth are matters for praise unto God.

There has been and now is considerable sickness in the community. I wonder whether we pray for our suffering members and their families as faithfully as we should. Some of those on the sick list, who are more widely known, are Dr. R. S. Haury, Rev. and Mrs. P. J. Wiens, and Mrs. G. A. Linscheid. Mrs. Henry Dick has been sick for several years. Mrs. Jacob Lingenfelder after an illness of several years, has gone to be with the Lord. Our sympathy goes out to the bereaved.

The young men and older boys have nearly all been called into the service of the country. This, of course, we have in common with all other churches. There are already some permanently vacant chairs with the attending heartaches, and the number is likely to increase. May we help hasten the day of peace by heeding the Lord's call, believing His promise and fulfilling the condition as stated in IIChronicles 7:14, "If my people, which are called by my name, shall humble themselves,, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

—*Corr.*

SARON MENNONITE CHURCH

Orienta, Oklahoma

At this time we feel especially grateful to our Heavenly Father for the moisture he has sent us after the long spell of dry weather. But more than that, we thank Him and praise Him for the spiritual blessings we have received during the past year.

The past six months have found everyone busy, but especially our pastor, Rev. H. P. Fast. Besides getting settled in their home, he has carried on very capably, the services in our church, attending and serving at retreats,, conventions and conferences, holding evangelistic meetings at various places, and serving other calls, not to forget the house visitations—remembering especially the sick.

We have had several visitors in our midst during the year with messages from THE WORD. One of these was Rev. Esau, who has become a dear friend to the people of our church.

Of great interest to our congregation are the series of messages on the "Second Coming of Christ" which our pastor is bringing us for our Sunday morning worship.

On December 19 baptismal services were held in our church.

In the afternoon Holy Communion was observed.

—*Corr.*

RELIEF NOTES

Cable from Palestine

CABLE RECEIVED—EGYPTIAN VISAS CAUSING DELAYS. . . . (Signed) Yoder, Kirchhofer. The reference to Egyptian visas in the above cable is understood to mean that the MCC commissioners in the Middle East are attempting to contact the Greek War Relief Organization at Cairo, Egypt, to obtain information on the relief situation in Greece.

* * * * *

Passage to Buenos Aires

The lately appointed MCC workers to Paraguay, Brother and Sister Willard Smith and Sister Sara Histand, will leave New Orleans for South America, January 15. Passage has been secured for them aboard the **S. S. Rio Jachal.**

* * * * *

Ernest Bennett Reports

At an informal gathering of the MCC family, Ernest Bennett reported on his three-months visit to England. His travel on the high seas was without serious interruption but was exciting several times. In wartime England he especially noticed the barrage balloons, blackouts and searchlights at night, extensive destruction in cities like Bristol, Birmingham, and London, parks and lawns plowed for food production, and a tremendous effort on the part of the people to live normal lives.

Reporting on the living conditions of the British people, he pointed out how the bombing of big cities has produced extreme poverty and low living standards for a large number of people. There has been a revival of interest in spiritual things only to a limited extent and church life is neglected. Our relief workers are doing a good work in providing for aged and convalescent war victims. Brother Bennett also thought that there is special need for an evangelical peace witness in England.

* * * * *

Reports on India Famine

Several lengthy letters reporting on famine conditions in the Bengal area have been received at MCC Headquarters from J. D. Graber and Sam Goering, and also from P. W. Penner, Secretary-Treasurer of the Mennonite Relief Committee of India. Excerpts from these letters are given below:

"We are now in Calcutta and have been making investigations for some days. We find distress very acute. Thousands of distressed people have naturally streamed into Calcutta expecting to find food here. Government and numerous agencies are at work with kitchens in an attempt to feed the multitudes, but in spite of this effort an acute need continues. One can see in the streets bodies of those who have died of gradual undernourishment and starvation. Yet we have practically decided that we can do a more necessary as well as a more permanent work by undertaking a more concentrated and longer term program in a village where the people can be built up physically and rehabilitated in their own home villages. These investigations are still in progress and definite decisions as to location and exact scope have not been made." (J. R. Graber)

"In the neighborhood (of Calcutta) detail records are not published but judging from intimations daily between 500 and 1,000 must die away, yes, starve to death. These sufferings were thus far more or less restricted to that province (Bengal), but people could not bear the suffering any longer there and have flocked to areas lying more than 400 miles away. They would enter the railway coaches without tickets and the officials could not cope with the situation. When a train stops at a station sometimes more than 200 simply hang on the doors or lie on the floors of the wagons. I was recently in Calcutta on money business in behalf of relief work. In all the thirty-five years since coming to India, scenes on that order have not been seen here. . . . In the central station at Howrad, where one hardly ever sees a beggar, large hosts awaited the incoming passengers. On the streets in the city every corner had a number of haggard personalities lying, sitting about individually, mothers and families of children on the hard cement, walking in rags and looking anxiously for something to eat." (P. W. Penner)

* * * * *

Picture of Bengal Famine

"Never in this age has a country echoed a deeper cry of the human heart and recorded human emotion as we see them today. 'I'm hungry',—this only voice vibrates in the air during the daylight or the dark hours of the night; there is everywhere this shrill cry that rings and rolls on and on.

"One can see only dark somber faces—so swollen that eyes could hardly be seen. Round the street corners, near the drains, close to the dust-bins are seen men searching for food while some are lapping up refuse like dogs. Scenes of abandoned children in the last stage of emaciation—of men lying by the wayside through sheer exhaustion are but frequent. Some fantastic people are crawling out on the streets dressed in worn-out tattered clothes. Yes, only rags dangling around their loins. A portion of the families are staying at home, or lying on the street corner only to starve and feed their babies with water instead of milk. What is most horrifying, children are sold in open markets! This is no over-dramatization. This is not merely a figure of speech—THIS IS FACT! A mother disposed of her child for a single meal of rice, another for $2.50, another for $5.00. Or the children are quietly put on the verandas of missionaries, etc., to be taken care of. Others throw them in the gutters for the dogs and jackals to take care of.

"The daily scenes that are being witnessed in the streets of Calcutta and all over Bengal break everybody's heart. Hungry emaciated women in rags snatching food from their children being almost insane, bereaved mothers mourning the loss of little ones, abandoned children wandering with sunken eyes and all the ribs sticking out, ... boy fighting with a dog for a crumb in the dust-bin, wife killing husband driven crazy by hunger—never was it dreamed that it would fall to the lot of the present to see such ghastly sights."

« « JOTTINGS » »

—The church council of the**First Mennonite Church, Reedley, California,** has adopted the policy of reporting "to the congregation a resume of its activities in a bulletin on a Sunday following its meeting in order to keep the congregation informed on its plans and programs and purposes."

—**Dr. Ed. G. Kaufman** visited the C.P.S. camps at Colorado Springs and Fort Collins and the Denver unit during the Christmas season. He spent Christmas Day at Fort Collins, where his son is a camper.

—**The Oklahoma Bible Academy** plans to offer a Two-Week Special Bible Course from January 16 to 30.

—**The Need in Mental Hospitals:** Philadelphia state hospital, for instance had about 1,000 employees in 1941. By October, 1942, only 200 were left. At that time there were 6,000 patients, though the hospital was planned for only 3,500.—Bulletin, Deep Run Mennonite Church.

—**The Bethel Mennonite Church, Wolf Point, Montana,** enjoyed a real spiritual feast on the annual harvest and mission festival held November 14. Rev. Walter J. Feely, a radio worker form Billings, Montana, was the guest speaker. The offering for the day was $1,036.66. This was divided between home and foreign mission work.—Albert Ewert, Pastor.

—**The Bethel Mennonite Church, Mountain Lake, Minnesota,** passed a resolution during its annual business meeting to the effect, "That during worship services the church balcony is to remain closed as long as there is ample room in the main auditorium of the church." Maybe other churches with balconies can profit from this resolution. In another bulletin from the Bethel Church we find this statement from the pastor, Erland Waltner: "Some Impressions Received from the Visit to the C.P.S. groups at Lincoln, Nebraska, and Denison, Iowa: 1. The public attitude toward the C.P.S. boys is **much better** than it was a year ago. Through their contacts with the public the boys have won admiration and respect. 2. The men are under increasing tension because of the prolongation of the war. They need our spiritual intercession that they may not lose their vision."

—Bulletin, **East Swamp Mennonite Church, Quakertown, Pa.,** Harold D. Burkholder, pastor, visited between December 20 and 24 the C.P.S. camp at Grottoes, Virginia, the Staunton State Hospital Unit, Camp Luray, and the Petuxant Research Refuge, Bowie, Maryland.

this year listed all nominees for church offices on the bulletin board. Thus the members could thought- —**The Menno Mennonite Church, Lind, Washington,** fully consider their choices before casting their vote at the annual meeting. Perhaps, churches should devote more prayer and meditation to their elections. They too can become too "secularized."

—**First Mennonite Church, Aberdeen, Idaho:** Dr. J. H. Langenwalter spent the week from November 27 to December 4 here, giving seven most interesting and helpful discourses on the first six chapters of the book of Acts.

—**Gnadenberg Mennonite Church, Whitewater, Kansas,** Since this church was organized in Russia it has been served by three Elders, namely: Rev. David Ziebrandt, 1817-1851; Rev. John Schroeder, 1852-1899; and Rev. G. N. Harms, 1901-1941. During the years 1897 to 1901 Rev. David Toews performed the duties of an Elder. For a number of years Rev. J. J. Voth of Bethel College has very ably served us as pastor every other Sunday and performed the duties of an Elder. On alternate Sundays we have been served by ministerial students from Bethel College. At present Rev. John Graber, a student from Pretty Prairie, is serving us.—Corr.

CORRECTION

Due to a misunderstanding, caused by transmitting information over the telephone, the announcement contained in recent issues of the papers regarding the advance in the price of the **Bundesbote** and **The Mennonite** for 1944 was not the same in both papers. The **Bundesbote** had it that the advance would begin with January 1, 1944, and **The Mennonite** stated that the advance would go into effect already in December, 1943.

We wish to state that the announcement in the **Bundesbote** was correct, and if anyone has paid for his paper for 1944 at the advanced price of $1.75, his subscription will be credited two additional months for the extra 25 cents paid. Please see the corrected announcement appearing in **The Mennonite** of this issue.

The Mennonite Publication Office
Newton, Kansas

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.
Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.
Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference.

Business Office: Mennonite Publication Office, Newton, Kan.
Editor ...... Reynold Weinbrenner, North Newton, Kansas
Subscription in advance, $1.75 .... Foreign, $2.25

Address all contributions and communications for this paper, and exchanges, to THE MENNONITE, North Newton, Kansas.
Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS.

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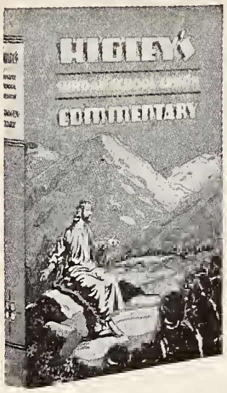

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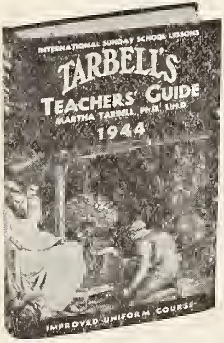
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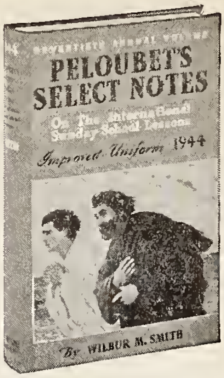

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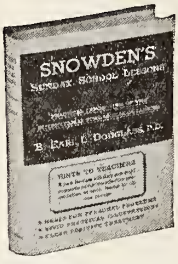

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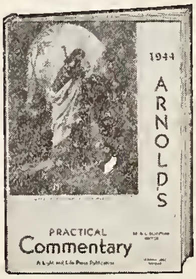

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—**Friedensfeld Mennonite Church, Turpin, Oklahoma:** The annual sale held by the mission society was well attended by home folks and visitors from neighboring communities. Eats were served after the sale, and a collection was taken. The total for the evening was $586.80. —Mrs. Jake Koehn.

—**The Bethel College Church Tidings,** Volume I, No. 1, has made its initial appearance. Rev. Lester Hostetler, its able editor, has filled it chuck full with interesting items and thoughts.

—**The First Mennonite Church, Wadsworth, Ohio,** had its Christmas meeting on the evening of December 19. The feature was a technicolor sound movie on the birth of Christ along with special music by the choir and other individuals.

—**Married:** Anna Ruth Mullet, younger daughter of Rev. and Mrs. E. S. Mullet, and Harold Balmer, son of Mr. and Mrs. Henry Balmer, Bluffton, Ohio.

—**Your Church** is the name of a monthly paper issued by the Sunday School of the Buhler Mennonite Church, Buhler, Kansas. It is sent to the boys in service and is very interesting to read.

—**Dr. and Mrs. A. Warkentin of North Newton, Kansas,** left for Chicago on the evening of December 24. They plan to remain with their children there for an indefinite period. Brother Warkentin is improving slowly but steadily.

—**Professor Walter Hohmann and his son Rupert** left December 17 to visit C.P.S. camps and units at: Provo, Utah; Downey, Idaho; Lapine, Oregon; Belton, Montana; Terry, Montana; and Colorado Springs, Colorado. Father and son were to provide music for the C.P.S. men and Professor Hohmann was also to lecture on church music. They are to return January 7-8.

—On December 19 the **Walton Menonite Church** surprized Rev. and Mrs. Ronald von Riesen with a shower of fresh and canned fruits, vegetables, and meats. The church is building a new meetinghouse. Windows are in, and the basement is being completed so that services can be held in it.

—**Rev. J. E. Entz, Elder of the First Mennonite Church, Newton, Kansas,** read his resignation on December 5. He said, "It seems to me best to resign as Elder and Minister of the First Mennonite Church. This resignation to take effect on January 1, or as soon thereafter as someone can be found to carry on the work."

—**Bethel College:** Carl Stucky's oration on "The Coming World Community" which gave him second place in the Kansas Intercollegiate Peace Oratorical Contest last year, has won Honorable Mention in the national contest. It was selected along with ten others to be printed in a booklet by the Ohio Council of Churches for their use in promoting the Prince of Peace oratorical contests in the Ohio high schools this year.